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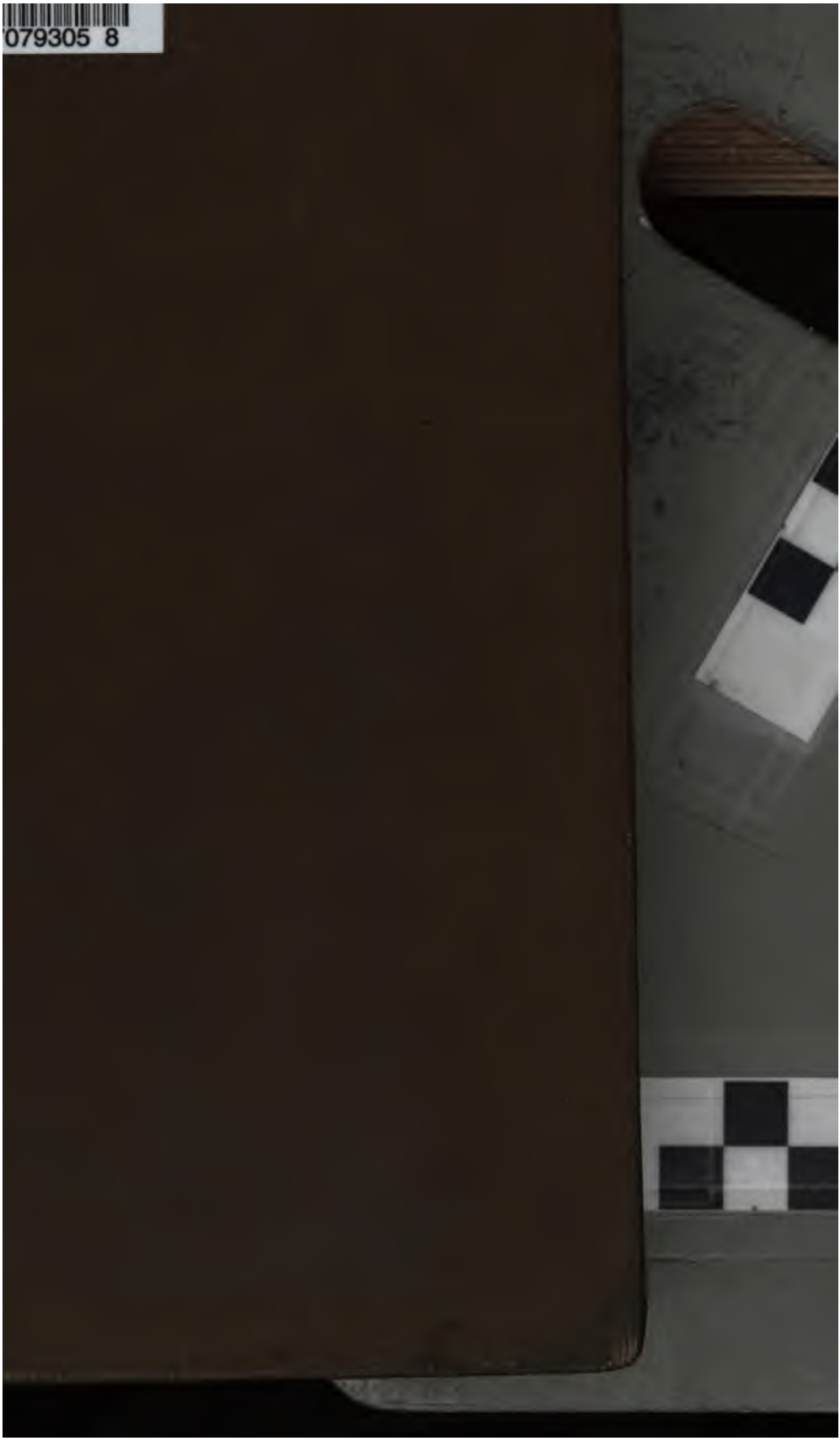

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ART. I.—INTERCOMMUNION OF THE EASTERN AND ANGLICAN CHURCHES.—(*Continued.*)

Lectures on the History of the Eastern Church, with an Introduction on the Study of Ecclesiastical History. By ARTHUR PENRHYN STANLEY, D. D., Regius Professor of Ecclesiastical History in the University of Oxford, and Canon of Christ Church. New York: Charles Scribner. 1862.

No one can compare the Second and Third Tables which we have given,—the differences of the Greek and Anglican from the Roman, and the differences of the Greek and Roman from the Anglican,—without seeing that the former far exceed the latter in number and importance. No one can compare the First and Second Tables,—the differences between the Greek and Anglican, and the differences between those two and Rome,—without observing a striking preponderance in the latter. We differ not from the Greek, as we differ from the Latin. We are one with the Greek, in most of the very important things in which

we differ from the Latin. The Papal Supremacy, Purgatory, the general Celibacy of the Clergy, Communion in one kind, the Apocrypha, Divine Service in an unknown tongue,* Discouraging the use of Holy Scripture by the Laity, the novel Doctrine, as an Article of Faith, of the Immaculate Conception of the Blessed Virgin,—take them, and their affiliated doctrines and usages, out of our differences from Rome, and what remains? Most of us would say, not enough to warrant us in keeping apart. Had these things been absent, 300 years ago, who can imagine, that the English Reformation would have occurred? or, if it had occurred, that it would have caused any separation between us and the Latin Church? The claim of the Papal Supremacy alone started the wave of the Reformation. It gathered volume and force as it rolled on, by the resistance of other unprimitive Doctrines and Practices, until it swept away the union of the Churches; and, even that was caused by the act of the Papacy, in opposing, to the rushing flood, its unlawful Decrees of Interdict and Excommunication. After all, it was Rome that severed the tie.

And here we have the Greek Church, one with us in most of those things which made us *Protestants;* so far one with us that, in our great controversy with Rome, the chief elements of the strife are the same which set the Greek in as earnest and persevering opposition to the same powerful foe; so far one with us that, for all practical purposes, our resources and our strength can be cordially combined, and harmoniously act together against the common antagonist, who equally hates us both; and yet, we, cautiously and timorously, venture to inquire, not how we may most speedily effect a union with her who is fighting the same battle with ourselves, but whether we may think of it, and enter into negociation with a view to it.

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* Each Nation, in the Communion of the Greek Church, uses its own language; e. g. the Greeks, the Greek, the Russians, the Sclavonic. Thus the principle is conceded. If it be said, that the language of the Services is the old tongue, now not commonly understood by the people, the answer is, first, that it is far more widely understood than is generally supposed, and, secondly, that the modern tongue has not enough of fixedness and settled character, to allow a translation into it which could be a permanent standard.

This is about the position in which the matter was left by the last General Convention. We do not complain that its action was so narrow and so timid; because, we believe that it went as far as the present temper of the Church will bear; and, it is useless and unwise, it might be disastrous to ourselves, to attempt to accomplish practical results faster than the Church grows into the right understanding, and the true spirit, of the work. We must have patience and longanimity. The question is opened; and that, in itself, is a great advance. Let us trust that it will never be closed, until many more and broader steps are taken; not until the Greek and Anglican Churches stand side by side, and hand in hand, in face of her who claims to be "The Mother and Mistress of all Churches,"* and bear their united testimony to Catholic Faith and Catholic Practice.

But, we could wish, that, at the outset, a different temper and tone might prevail; that there were a stronger and more positive desire for union; that our relation to Rome, and the dangers which beset the truth of Christianity, from the progress of her domination, and her grievous advance in error, especially as regards the Worship of the Virgin, were more truly appreciated; that we might feel more deeply our need of assistance in the great contest before us; and, that we might estimate more clearly, more vividly realize, the incalculable advantage of such an accession to our strength as would be our Communion with the most ancient of the Churches; filling, as she does, the old seats of Christianity, and embracing, as she does, a body of the Faithful equal to our own number, English and American, thrice told. We could wish, too, that there were less among us of a feeling towards her as if we were contemplating a favor to her; as if we were, in some sort, her superior; as if it were our proper province and right to sit in judgment on her. She is, at least, our equal; in many respects, even as regards things primitive and apostolic, far before us; while she sees in us defects and evils, not so apparent, perhaps, to our own eyes, which she believes to be a fair offset

* Creed of Pius IV.

to everything of fault and error that we can impute to her. She has never tampered with the Catholic Creed. She has not, like us, well nigh lost the practical use of the Diaconate, one of the Three Orders of the Ministry. She has not, like us, abandoned the Apostolical and primitive Discipline, and left herself without any effective jurisdiction over the Laity. She does not, like us, lose sight of her baptized children, leaving them to wander at will, without control or guidance, and, at last, to be lost in the world. She has not, like us, fallen into the general disuse of Daily Worship. In every town and in every village, and before every Altar, she offers, as of old, her Morning and Evening Sacrifice; constantly interceding for all estates of men in Christ's Holy Church, and for the world dead in sin. She has not, like us, reduced the Sacrament of Holy Communion to a monthly celebration; but, day by day, as in the ancient times, presents her Eucharistic Oblation, in perpetual memory of the precious death and sacrifice of the Son of God, and for remission of sin and all other benefits of His Passion, to the Faithful. To the Greek, the Sacrament may be, if he will, his Daily Bread. With us, the Penitent must pass an entire month without the chief of all the means of grace. She has not, like us, lost, to a great degree, her sense of union and vital connection with the primitive Church. Her laws are based upon the ancient laws. They are, mainly, the ancient laws themselves. She has no independent and novel legislation, resembling that of the Sects, which have cut loose from the old moorings. Her *Catholic* character is her ruling character. Ours is our *Protestantism;* substituting the modern negative for the ancient positive. Her Parishes are marked and defined. Their mutual relations are settled and fixed. They cannot act, as with us, after the Congregational method; in utter disregard of each other's rights and interests; or to the injury, or neglect, of the welfare of the entire Body. Every man, woman and child, baptized, belongs to the Parish in which he, or she, lives; and is subject to the oversight and discipline of the Church. We have seen a Priest sent into a poor district; such as, with us, would be accessible only by a Mission from some wealthy Parish. His first act was to call

together the Baptized, as members of the Church. They all listened to his voice, as that of their rightful Pastor. The whole population was, at once, under his care and direction. And, more than that, their offerings and willing toil soon established, and afterward supported, the Church, without help from abroad. It was because that every one, young and old, was in living union with the Body of Christ into which he had been baptized. He acknowledged and bowed to her authority; and thus, from the united efforts and contributions of a great mass of poor people, the work went on successfully, from the start. Such a phenomenon is impossible here, only because the Church has no adequate rule over her children. The ancient Discipline was lost at the Reformation; and the wisdom and zeal of the Reformers, though diligently exerted, failed to replace it. Thus, we are left in an inchoate and imperfect condition; inferior to some sectarian bodies, in the laws which govern and regulate the rights, privileges and obligations of Church-membership; and in striking contrast with the higher and more primitive character of the Eastern Church.

It is not amiss to mention another corruption, flagrant among us, unknown among the Greeks: and that is the modern system of *Pews*. We imagine, that, if a Greek should hear of selling or letting Pews in Churches, he would be affected somewhat as was an aged Prelate of his Communion, to whom, in conversation, while making sundry distinctions between religious bodies, we used the term, "Episcopal Church."* "*Episcopal* Church! *Episcopal* Church!" said the old Bishop, stroking his snow-white beard, in puzzled surprise, "Why, who ever heard of a Church that was not Episcopal?" He had never dreamed of such a monstrosity. To him "Church" involved, of necessity, the *Episcopate*. We might as well have said, "Ecclesiastical Church." So the Greek, on first hearing

* Our title, "Protestant Episcopal Church," is partly offensive, and partly absurd, to a Greek. The word "Protestant" itself is in free use in Turkey, and means "Infidel." A Greek has become a disciple of Voltaire. His friends say, "He is a Protestant." While "Episcopal Church" is senseless tautology. Our name, rendered into Greek, would mean, "The Infidel Church which has Bishops." Does it deserve any better fate?

of "Pews," might exclaim, "Pews! Pews! Why, who ever heard of selling or letting any part of *God's* House?" It would be sacrilege in his sight.

There are, moreover, certain usages to which we have already alluded,* all of them primitive, some of them Scriptural, the absence of which in a Church professing to have reformed herself on the primitive model, a Greek can neither justify, nor understand. Let us give a list of them; imperfect, we know, yet sufficiently full for our purpose.

I. Prayer for the Faithful Departed.
II. Anointing the Sick, with Prayer.†
III. Anointing in Baptism.
IV. Anointing in Confirmation.
V. Trine Immersion in Baptism.
VI. The Sign of the Cross, in Confirmation.
VII. The Sign of the Cross, in the Eucharistic Invocation.
VIII. Praying towards the East; [in private, as well as in Church.]
IX. Mixing water with the wine, in the Lord's Supper.
X. Praying standing, on Sunday, the Feast of the Resurrection.
XI. Private use of the Sign of the Cross.

Now, we do not enumerate these things as belonging, essentially, to the question of Intercommunion. We do not say, that a Greek would insist upon them as involving Terms of Communion. But some of them he regards as very important; especially, the First, Second and Fifth; the point, in the last, being, not so much the application of water three times, as the question of Immersion: Affusion, among the Greeks, being the practice, only, as in ancient times, in *Clinic* Baptism. This, however, determines its validity: and the objection of the Greek Church to our custom, would be, that

* Church Review, Vol. xv. p. 519.

† We have called this Rite, "Sanctified Oil." The Greek word, (Εὐχέλαιον,) literally means *Prayer Oil.* As ministered in the Greek Church, it fulfills, exactly, the precept of the Apostle:—"Is any sick among you? let him call for the Elders (Presbyters) of the Church; and, let them pray over him, [not *with* him—it is a priestly act,] anointing him with oil in the name of the Lord." (St. James, v. 14.) For the use of the same Symbol, during our Saviour's Ministry, see St. Mark, vi. 13.

we admit in *all* cases, what was anciently thought justifiable, only in *extreme necessity*. This, she would say, is a corruption; and it unquestionably is; a corruption affecting even the *Doctrine* of Baptism: for, what becomes of the Burial with Christ, on which the ancient Fathers so much insist, as represented by Immersion, when water is merely poured, or sprinkled, upon the child? So, also, the rising with Him, as symbolized in the emerging from the water? But, it would not, therefore, be made a hindrance to Intercommunion. We know, that contradictory theories and practices have prevailed, at different periods, in the Greek Church, with regard to the validity of Western Baptisms; and, we are aware, that, at the present day, in the Church of Turkey, though not in that of Russia, persons seeking admission from the Western Churches, Roman or Anglican, are sometimes, perhaps generally, rebaptized. But the most authoritative decision of the Greek Church on the subject, that of the Synod of Constantinople after the Council of Florence, is contrary to such practice; and so is the usage of the Church in Russia. It cannot be defended, for a moment; and, the reasons which Greek Clergymen give for it are frivolous, or inconsistent: the most sensible one being, that, in the imperfect use of water in Western Baptisms, it may sometimes be doubtful whether *any* water touches the child; and, therefore, it is safest, as a rule, to baptize those coming to the Greek Communion. This excuse, however, does not deny, but rather acknowledges, the validity of those Baptisms, when water is actually applied. The present position of the Greek Church of Turkey, or, rather, of the Greek Clergy, on the subject, is untenable; it is even absurd. It is contrary to the formal decision of Council, in the 15th Century; which decision has never been reversed by a later Synod. When the ground is taken, as it sometimes is, by Greek Clergymen, that Western Baptism is invalid, because it is without Immersion, the argument is inconsistent with their own theory and practice, in Clinic Baptism; of which they acknowledge the validity, though it, also, is without Immersion. And the *absurdity* of the position is manifest in the fact, that the Greek Church of Turkey receives, without

scruple, to full communion, members of the Russian Church, who have been admitted to that Body, from the Churches and Sects of the West without rebaptization.

The only solid argument which the Greek Church has against us, on the question of *Immersion*, is, that our prevailing practice is a departure from the Œcumenical custom of primitive times. Scripture, fairly interpreted by itself, or by the testimony of the ancient Fathers, is sufficiently clear to a candid mind. One who studies the subject without prejudice, can hardly doubt that Immersion was the mode of Baptism originally instituted—some of the Fathers expressly say, and none deny—by Christ Himself. And, that it was the universal custom for the first six centuries, with only such allowed exceptions as served to confirm the rule, Churchmen, we imagine, will generally admit. The disuse of it originated in the Church of Rome; beginning in France; extending thence into Germany and Italy; but, never prevailing in England, till after the Reformation: and, even now, the Rubric of the English Church is against it, except in case of weakness. The penalty which it has cost us, is the rise and growth of the great Sect of the Baptists, in this country largely outnumbering the Church. That evil might have been prevented, if the Church, or rather her Clergy, without authority from her, had not abandoned the ancient and universal mode of Baptism, that alone which expresses fully the Doctrine of Baptism. Long habit has made us familiar with our corrupt use; but, to a Greek, who knows only the old way which has been from the beginning, the innovation is as startling and as abhorrent as is, to us, his Worship of Pictures.

And here is the light in which we regard these our departures from ancient and Catholic usage. We would not allow such usages to be propounded as Terms of Communion; but we must be prepared, if we are disposed to reproach our Greek Brethren, for such superstitious practices as the Invocation of Saints and Honor shown to Pictures and Relics, to be reminded, that *we* are not immaculate; that we have as many corruptions, by omission, as they have by addition; that, if they have brought in much that is unscriptural and unprimitive,

we have lost as much which has the the authority of the Word of God, and of the first and best ages of the Church. We apprehend, that the chief resistance to Intercommunion, among ourselves, will be from those who lump up the Greek corruptions with Romanism; and fancy, that their Protestantism, (which, and not their Catholicism, is their primal principle of religious action,) requires them to oppose any intercourse with a Body which bears these marks of the "Beast." And, we have as little doubt, on the other hand, that there are Greek extremists, who will question the wisdom, if not the right, of holding Communion with a Body, whose mode of Baptism has no authority in Scripture, or in the original institution of the Church. There are two sides to the question of corruption; and our Ultra-Protestants must be prepared for defense, as well as for attack. It is not so safe a matter as many imagine, to assail the Greek Church, as if she were a monstrous holder of error, and we pure Christians of primitive days; as if she were a diseased mass, hardly worthy to be acknowledged as of the Body of Christ, and we were a perfectly sound, uncrippled and healthful member, which, in the right of its irreproachable perfection, may say to her, "I have no need of thee."

According to the view which we are disposed to take, and to urge upon our readers, the question of Intercommunion is apart from, and superior to, these corrupt usages, on the one side, or on the other. The duty of Fellowship is based upon great Laws and Principles of our common Christianity, which cannot be displaced, and made inoperative, by anything of lower importance. An unprimitive and corrupt custom must not be suffered to defeat the fulfillment of so essential an obligation as that of Unity. We have, excepting only the contested clause in the Creed, a perfect Foundation for Oneness. We *are* One Body, by our common Faith, our equally Apostolic Ministry, our reception and use of the same Word of God, and of the Sacraments ordained by Christ. It seems to us, that this settles the question, both as to the Practicability, so far as principle is concerned, and the Duty, of active Communion; because, these points present what is essential, and *all* that is essential, to Christian Fellowship. No one of us

would ask more, of positive grounds of Union. They make the act of Intercommunion an absolute Duty. The only allowable course, therefore, is to fulfill it. Minor points of difference should be matter, it seems to us, for subsequent, and not for preliminary, negociation. Restore the active Communion on the substantial and sufficient basis which creates the obligation; and then, as brothers, filled with fraternal charity and an earnest desire for each other's welfare, discuss, and, if may be, settle, the family differences. They, certainly, cannot be settled while we remain apart, and do not, practically, acknowledge our real brotherhood. The Greek Church will never abandon its corruptions, nor we ours, while each attacks the other as an outside foe. We must come together on the platform of our real Brotherhood, which is an actually existing fact; we must openly acknowledge each other as Brothers, which we already are; we must, therefore, enter into the intercourse of Brothers; and then, if there are, as there are, points of difference between us, affecting the well-being of the one Family to which we belong, and in which we have equal rights and privileges, they should be subjects for amicable discussion and arrangement. The only just and righteous settlement, we believe, would be, for the Greek to resign his added practices, which cannot bear the test of Scripture and Primitive Authority, and for us to replace at least the most important usages commended to us by the same test, but which we have unfortunately lost.

However that may be,—and, the only hope of helping our Brethren out of their Corruptions, is by Union with them as Brethren,—we cannot set aside the obligation of Fellowship, of which all the positive conditions exist between us, on the ground of a corrupt usage. There can be *no* Communion on such terms; because, the Church of Christ no where exists, in a perfect condition, on earth; nor has ever so existed. Even the Apostolic Churches might have been exscinded, one from another, on such a pretense. We can find no authority in Scripture, for violating the radical and essential Law of Unity, where there is One Lord, One Faith, One Baptism, and One divinely ordained Ministry for the edifying of the Body of

Christ, on the mere pretext that a corrupt custom exists among our Brethren. We have no such power over primal and fundamental Laws. The Head of the Church has no where accorded it to us. Unity is of the very essence and life of the Church, as the Kingdom of Christ, His Body; and Communion is the vital expression of Unity. So essential is it to the symmetry and the well-being of the Church, so strongly and clearly is it enjoined by the precepts of Christ and His Apostles, that to put it aside must require a most indubitably revealed authority. We have no such authority, the positive conditions of Communion being complete.

And yet, there are those who can elevate a few questionable usages, which better teaching and fraternal persuasion might soon correct, to such a rank of importance as, in their minds, to destroy the obligation of Communion, though all its original grounds still exist; while, in another direction, the want of those grounds in great part, the want, namely, of the Catholic Creed and of an Apostolic Ministry, is no sufficient reason for separation. They crave, and demand, Union where its original conditions do not appear; and, on account of an unscriptural custom, deny it where they are to be found; thus setting the evil custom above the ties which form the Unity of the Church. We say to such, with fraternal respect and affection,—You desire union with Presbyterians and other Protestants, on the score of a common reception of the Word of God, and of some of the cardinal Doctrines of Christianity; especially, on account of a common faith in Christ our Lord. You would judge it sufficient for Communion with them, if they were governed by Bishops. Nothing else that is essential is, in your judgment, wanting. But, let us ask,—Suppose this deficiency supplied, would they, on the whole, approach as nearly to us as do the Greeks? We believe, not. Consider, for a moment, wherein they would still be defective. They have no Creeds. They do not acknowledge the authority of Creeds, as being set forth by Decree of the Catholic Church. They do not, even, acknowledge the Doctrine of "One, Holy, Catholic and Apostolic Church," in the sense in which that Church herself propounded it, and has held it from the beginning. They have

no form or Order of Worship following the usage of all times, no Liturgic Service in common use. They have, therefore, no sufficient safeguard against Error. Their Doctrine of the Sacraments is widely different from that of the Prayer Book. And their peculiar theory of practical Religion finds no support in the standards of the Church. Now, what is there, in the Differences from us, in the Greek Church, which ranks, in importance, equal to these disparities, some of them touching the Foundation of the Faith?

But, it will be said,—These Brethren of the Denominations possess a living piety, the true spiritual bond between Christians, while the Greek Church is sadly deficient in all signs of the divine life. This, we know, is a plausible argument; but, it seems to us to miss the point. We are treating of Communion between Bodies of Christians called "Churches," Visible Bodies, having organic forms and laws. Evidently, such Communion must be based, not upon the spirit which pervades them at any particular period, and which may change in less than a generation, but, upon Oneness of Constitution and Oneness of positive Institutions. If the Greek Church is degenerate in the Life of God, (though we do not admit it, except for argument, to the extent that is supposed by those who have never had any intimate association with her members,) it is, so to speak, an accident; owing, chiefly, to her unhappy civil condition, for nearly a thousand years. It is not her normal, or her necessary, state. She has been as vigorous in piety, as fruitful in all the evidences of the divine life, as we can claim to be. Multitudes of her members, at this day, are as earnest in the Faith of Christ, as devout in Worship, as zealous in the Good Works which show a living Faith, as are the holiest and the most active believers among ourselves. There is nothing in her Doctrine, her Worship or her Practice, to prevent this. She has all which made the glowing Devotion of the first ages. It is capable, still, of the same effects. She has all the seeds of the highest and noblest life of Piety. They may germinate again, as they germinated at the beginning. The great Head is with her, according to His promise. She has all with which He originally endowed her. We do not be-

lieve that her spiritual condition is, on the whole, lower than was that of the Church of England, a hundred years ago. She is judged too much by the mass of her people; too little by her standards, and her trained and educated members. Because she has a crowd of poor, illiterate persons, whose Religion, though sincere and earnest, is marred and degraded by numerous superstitions, therefore this, which first strikes the eye of the casual observer, is supposed to be all that there is of her. This judgment is about as just as would be that of a Greek who should say, 'Behold the condition of the American Church! The vast majority of her Baptized are sunk and lost in the world. The Church has no control over them. They do not acknowledge her authority. They do not listen to her voice. They abandon her worship. On the one hand, those who are rich and fashionable, or are seeking gain or power, care nothing for her, despise the restraints of religion, live without the Sacrament, and even without any open acknowledgment of Christ as their Lord; while, on the other hand, there is a herd of low, vicious, ungodly beings, a vast mass of corruption, underlying and threatening to upheave the foundations of Society, who are no better than baptized Infidels:—and, this is American Christianity!'

But, we need not go into this method of apology. It is, really, aside from the true argument which should govern the case. That argument is, Oneness of Constitution, and of Institutions essential to the corporate existence of the Church as a Visible Body. We say, that, in these, the Greek Church lacks nothing; and, that the Protestant Denominations around us lack much. If there is to be Intercommunion, it must be by treaty, as between two Governments; and, the basis of it must be formal and definite Articles of Faith, and Identity in those Institutions, (viz. the Ministry and Sacraments,) without which no Body has a sufficient title to be recognized as a Visible Church, however correct may be the belief of its individual members, or however upright their Christian walk. It is not a question of personal piety, or of individual character: it is not a question between individuals, or mere collections of individuals. It is a question between organized Bodies. The

title to Intercommunion must, therefore, be held by the Bodies *as such*, in their corporate character: and, by this test, the Greek Church is, fully and unquestionably, entitled to Communion with us; the so-called Evangelical Denominations are not.

The real, practical difficulty which besets the question, in our hands, arises from the fact, that we have made our accidental and temporary position to usurp the place of our true, original and permanent position. We are far more *Protestant* than we are *Catholic;* we mean, in our spirit and affinities, not in our Prayer Book. Our very name is not a Catholic, but a Denominational, name: "Protestant," as opposed to Rome; "Episcopal," as distinguished from Presbyterians, Methodists, Baptists, &c. One would think, that the title chosen by any Branch of the Visible Church of Christ, would express what is essential and permanent in its character, not what is accidental, local and temporary only. Children of the Church of England, we are, if we are anything that gives us a just claim to a place in the Catholic Body, the Church of the United States of America. Yet, this position we have resigned. All that we ask is, (for, it is all that our self-chosen name assumes,) that we be known, and recognized, as one of the Denominations; namely, The Episcopal Sect opposed to Rome: and, we have our reward; we *are* so known and recognized. 'Catholic!' once wrote a Presbyterian Missionary at Constantinople, in a bitter assault upon our Church, in a pamphlet published in an Oriental language, for the edification of Oriental Christians, 'Catholic! Why, it is almost the only one of the Denominations in America, which bears the word *Protestant*, in its very name.' And, the name denotes the sentiment which is uppermost in our minds and hearts. We feel a greater nearness to Christians of the Evangelical Sects, than we do to any Branch of the Catholic Church, excepting that from which we sprung. We will go farther, in cultivating good offices with them, in corresponding with them, in associating with them as Religionists, in approaching to Fellowship with them, and, many of us, in actually joining in their religious enterprises than we will go towards a fraternal intercourse with the Greek Church, which is, unquestionably, one with us in the Catholic

Body of Christ. We feel, that it is safe to go farther; that general opinion in our own Church will bear us out in going farther: and, so it will. Nay, we will have correspondence and intercourse with Sectarians, our Ministers with Sectarian Ministers; which correspondence and intercourse, leading, perhaps, to united worship in their own Meeting-Houses, are understood, by them, to be correspondence and intercourse with them on an equal footing, Denomination with Denomination. The Union which we encourage them to seek with us, and towards which we, with many fraternal expressions, approach, is a union of co-ordinate Bodies, of Churches, as they understand it. They have no desire to submit to the Church, as having rightful authority over them. They acknowledge no such authority, in her. They would scorn and trample upon the idea. They propose only, (and, we know it, perfectly well,) a union of Denominations, each equal to the others; a union by compromise, as between Governments having the same rights and powers. And yet, we enter into such negociations willingly; and, individuals among us will feel warranted in going much farther in such negociations, or their preliminaries, than they would venture to go towards Union with the Greek Church:— all which shows the tendency of the main current of common feeling among us. With much labor and sore travail, the whole American Church brings forth a Resolution to inquire about negociations with the Apostolic Church of the East, one with us, already, in the Visible Body of Christ. The Committee appointed under it, is carefully taught not to venture upon negociation itself. It is only to *inquire*, and feel towards it. While, on the other hand, individuals, or companies of individuals, including, perhaps, some of those most jealous of any near approach to the Greek Church, will, of their own mind, with no authority from Convention, waiting for no utterance of the Church's wish, rush eagerly into direct and open correspondence and treaty with the prominent representatives of the Sects. It is not our desire, as it is not our business, to sit in judgment upon them. We are only illustrating our argument. We *do* feel much nearer to the Sects, than we do to the Catholic Church.

No one of us questions what, in olden times, was the posi-

tion of the Church towards Schismatical Bodies and their members. St. Cyprian, St. Augustine, and a host of others of the Fathers stand around us, a great cloud of Witnesses on this subject. Those Bodies were not, in any way, recognized by the Church, in their corporate character. To worship with them in their Conventicles was absolutely forbidden. The Church regarded their Members as wanderers from the true Fold. She knew of but one Visible Church; and, departure from it was disloyalty and Rebellion. Hers was the rightful Government, derived from Christ. She did not so degrade her own prerogative as to treat with Bodies of revolted subjects in arms against her. This would be to recognize them in that very character which constituted their sin: in the character, namely, of Governments, claiming the allegiance of Christians lawfully subject only to the Church, and pretending to hold a position co-ordinate with that of the Church herself, as independent Powers, qualified to treat and negociate, on equal terms, with the Catholic Communion. Had the Church entered into such negociations, she would have abandoned her own sovereignty. She did no such thing. Nor did her individual members venture upon so palpable a violation of her Constitution, so open a disregard of her Authority. If *she* could not treat with Rebels, much less could any of her sons. It were treason to her to attempt it. She stood ready, always, to receive her erring children returning to her bosom. They knew her Laws, her Faith, her Discipline; or, she was willing to teach them, if they would come to her. She *did* teach them, by faithful warnings and arguments against their course; affectionately calling them back to their allegiance; plainly declaring to them the sin of their Schism. But, she did not go, we cannot discover an instance in which any one of her Pastors went, to mingle in worship, even her own worship, with them, in Places of Assembly whose very existence was rebellion against her laws. How could she do it, without, at least, seeming to recognize them in their Schismatical character? Her doors were open. They were her children, by the Law of their Baptism; for, every Baptism, by whomsoever administered, if valid, was, of necessity, and from the very nature and essential

efficacy of the Sacrament, Baptism into the Body of Christ, which is His Church. We do not deny, that individuals were sought out, and brought back from their error, into her Communion; but, never do we see processes of negociation with the Schismatical Bodies themselves, or with their Leaders as representing them. This could not be done, without changing the truth of the relation between the Church and the Sects It can no more be done now than then. It would not be thought of, if we realized the truth of our position as the Catholic Church of America. That it *is* thought of, talked of, and even attempted, shows, that we do not realize that truth. Our mental vision, so clear and accurate when we speak and act with reference to our civil Government and its rebellious subjects, seems, all at once, obscured, or distorted, when we contemplate the relations of the Church of Christ. No one of us would dare to do, under our National allegiance, what many of us feel free to do, under our Ecclesiastical subjection. And yet, the principles of Government which hold in the one case, are equally applicable in the other; and that because the Authority, in both cases, is a divine gift, the Authority of Church and State.

That any good can come from violating those principles, seems to us impossible. Compromise, expediency may rule the hour; but, they cannot save us from the fearful consequences of setting aside immutable Laws. It is the crying of Peace, Peace, where, in the end, there will be no Peace. It is the relinquishing of the claim by which the Church can alone maintain her position as the Visible Church of Christ. Plausible arguments of charity and conciliation may be advanced in defense of it; but, its effect is to surrender the rightful dominion of the Church, to subject the Faith once delivered to the Saints and her Apostolic Ministry, to the chances of negociation and compromise. It is, in effect, to make of her a Sect. She no longer stands, claiming the allegiance of all men to her Divine Belief and her Divine Government, as being both of God; but, she enters into conference with those who deny the one, and reject the other, as if they had equal rights in their Error with her in her Truth. This must bring both her

Faith and her Authority into utter contempt.—But, our desire is not to discuss the passing phases of the times. It was important to our argument to show, that the common feeling among us is unfavorable to our boldly taking, and firmly holding, the position of the Catholic Church.

And here, we say, is our great, our radical difficulty, in approaching the Greek Church. It is the one obstacle above all others, in the way of restoring the ancient Communion. There are difficulties on the other side, difficulties of prejudice, and greater difficulties of ignorance. The separation of so many centuries has made us utter strangers. We have seldom met a Greek Bishop who knew of the existence of the Anglican Church, apart from the common mass of Protestants. We will venture to say, that, when our Mission started in Constantinople, nine out of ten of the Greeks in Turkey believed the English to be Infidels. Romanism and Protestantism are, to an Oriental, the only known Religions of the West; and, the latter is, in his conception, represented by an irreligious horde of Schismatics, who have broken off from the Roman Church, and are living without a settled Faith, without a regular Ministry, and without valid Sacraments. To eradicate these misconceptions, must be the work of time. But, they can be, easily and speedily, banished from the minds of those who are in authority. We can testify, from experience, to the joy and gladness with which a Greek Bishop hears, for the first time, of the existence of the Anglican Communion. A Church in the West, not subject to Rome, and yet exhibiting all the credentials of Catholicity, relieves him, at once, from that sense of loneliness which he feels when he imagines, that the Church of Christ has no true Representative beyond his own Communion. It gives him strength and confidence, in the long and wearisome warfare with Rome which he has inherited. Depressed by civil and social tyranny, the energies of his Church weakened by the evil influences under which she lives, while the Church of Rome, free, powerful and active in herself, and aided by some of the strongest Governments of earth, is putting forth unceasing efforts to overturn the foundations of ecclesiastical independence in the East,—it is like life

from the dead to him, to hear of another, a numerous, and an able Body in the West, to which he may look for succor and defense, an army waging the same warfare with his own. We believe, therefore, that the presentation of our Church in her Catholic character will be hailed with joy and welcome. But, ignorance magnifies the importance of little things; and, Superstition gives to its Idol the qualities of essential Truth. The masses of the Greeks are ignorant and superstitious. Many of the Clergy are not far removed from the same condition. Some things which they need most to be relieved of they would most reluctantly resign; while the want of so simple and unimportant a thing as the common use of the sign of the Cross, would, at first sight, make us appear, in their eyes, almost as unbelievers. To *them*, it is the token of Christianity, in distinction from Mohammedanism, which denies, that Jesus died upon the Cross, and, therefore, hates this particular Symbol most especially. A Christian, and not use the sign of the Cross! It is to the Greeks something worse than foolishness; it is next to the denial of the Faith itself. We mention this, only as an instance to illustrate the prejudice that an illiterate Greek might feel against us, on low and unworthy grounds. We do not anticipate, however, that this spirit would appear, to any injurious extent, among the higher Clergy; and, therefore, it might not, probably would not, effectually hinder the progress of Intercommunion. Its existence strikes us as another reason, one of prudence and wisdom, for confining the question ourselves, and insisting that our Greek Brethren confine it, to those points which present the fundamental and positive conditions of Catholic Unity. With this restriction, we do not see anything to prevent the restoration of active Fellowship; it being always understood, that the Creed resume the form in which it issued from the First Council of Constantinople.

Art. II.—THE TWO THEORIES OF CIVILIZATION.

CHRISTIANITY VERSUS HUMANITARIANISM.

History of Civilization in England. By Henry Thomas Buckle. Two Volumes. New York: D. Appleton & Co. 1861.

Protestantism and Catholicity Compared in their Effects on the Civilization of Europe. By Rev. J. Balmes. Baltimore. 1857.

There are two theories of Life, of Social Progress, of Civilization, which are now struggling for the mastery, and which we propose briefly to notice. They are not always formally stated, and technically and authoritatively pronounced before the public, yet the elements of those two theories exist, and are actively at work; and they are of necessity antagonistic the one to the other. If the one is true, the other must be false. If the one is the condition of all true social prosperity, to the other is attached, as the inevitable consequent, ultimate ruin; and this as it regards the highest forms of Civilization, and the noblest destinies of the Human Race.

We have placed at the head of this Article, the Caption "Christianity versus Humanitarianism" not because the two terms are antagonistic to each other. On the contrary, a living Christianity is the highest type of Humanitarianism. Christianity has received no deadlier blow than in the conception and treatment of it as something distinct from the beings whom it came to bless and ennoble. Precisely here, was one of the great mistakes of the Continental Reformation. Christianity was regarded not as a Life, but as a System of Metaphysical Dogmas; and so the dry bones of that System were wired together into a hideous skeleton, which frowned like a grim tyrant upon all the warm instincts and gushing sympathies of the human heart. See, for example, the Orthodox Formularies of New England Calvinism, of a half a Century ago, grim as Moloch,

—"horrid king, besmeared with blood,
Of human sacrifice, and parents' tears,"

bristling all over with Divine Sovereignty; and then study the writings of such a man as the elder Channing, responding in the kindest tones to every echo of want and suffering; pleading, in persuasive accents, for the love of the Beautiful and the True; cultivating assiduously and earnestly, the humanities and sweet charities of human life. If the one was more orthodox, the other was more amiable and lovely; and, thoughtful men so decided. We have placed these terms in this juxtaposition, as representing and expressing the idea of the two hostile forces of which we are to treat. The final victory of the one over the other, is the great problem to be solved in the history of our world; it is the dark enigma of centuries, yet to be made plain. In writing now, we write as Christian men. We believe in Christianity. We have faith in it. What we now propose is, to present, as clearly as we may, one of those antagonistic powers, and to hold it up before such as may give us their attention, as the object of their truest confidence. The age and times in which we live demand such an exposition.

Christ the Life, Christ the Alone Source of all true growth and progress, this is our theme. There is a frequency and intensity of expression on this point in the later New Testament writings, which is significant. "He giveth Life unto the world." (John vi. 33.) "He that hath the Son hath Life, and he that hath not the Son hath not Life." (I John v. 12.) These are specimens of the method of expressing this great truth. We may add, that Jesus Christ is also the Way and the Truth; which two relations towards man are equally fundamental as that which we are now to consider. But of these we do not now speak.

In what respects is Christ the Life? He is the Fountain, the ever abiding source of all inanimate and animate Life. To what extent the curse first pronounced upon our world affected the Laws of the material creation, is a matter of conjecture. But that they were affected, is clearly revealed. "Cursed is the ground for thy sake." "Thorns also and thistles shall it bring forth to thee." To the extent in which the natural and inanimate world shared in the curse pronounced for man's sake,

to that same extent may Nature sympathize in the blessings of her Risen Lord. And so, too, of the higher forms of animated Life; that principle or power which, clothed with the dust of the earth as its outward form, gives to that form beauty, and grace, and power. In this sense, Christ is the Life; for, "all things were created by Him and for Him," and "by Him all things consist." (Col. i. 16 and 17.) As we look out upon the material world, and see the operations of that mysterious principle which we call Life, which vivifies and causes to grow, every blade of grass, and plant, and shrub, and tree, we behold the power, not of some fortuitous combination of outward circumstances, not of some Law of Nature, so called, as having vitality within itself, for the Law of Nature is but the uniformity of method of a Higher Power, but we trace the workings of the Life of Christ. It is a delightful thought that, in that world of beauty which stretches out above us, and around us, by day and by night, and in that world of music of ten-thousand voices which floats upon the air and falls upon the ear from the whole field of animate and inanimate Nature, we behold the handiwork, and listen to the melody of Him Who, in this lowest sense, is the Life of the world.

Christ is the Life of Man's Intellectual and Moral Nature. Man was the crowning act of the Creation. When God had made all things else, He takes counsel of Himself, as if about to enter on some nobler work. "Let us make Man in Our image." That image was intellectual and moral. Even amid the ruins of the Fall, and the ill-balanced developments of man's nature, working out of the divine plan, and harmony, and order, weakened by undue subjection to his lower propensities, we see something of the nobility with which he was at the first endowed. Behold, for example, the conceptions and triumphs of Genius,—breathing upon the canvas, and in the marble; or embodied in those massive structures which are the wonder and admiration of the world; or, which live from age to age in the pages of poetry and song. Or, see what human learning has done in all its various departments; see, the triumphs of skill and enterprise; see, what even one master mind has accomplished, fired by the impulse of its own vaulting ambition

—in all this, we catch a glimpse of what that intellectual life must have been, as it came forth fresh and "very good" from its Author. And yet, in all this, we see the outworkings of the Life of Christ.

As we approach to look upon man as reflecting the Moral image of God, we reach the highest sense in which Christ is the Life, and the source of all true Progress. We look upon the Second Person of the Trinity, the Son of God, in a new attitude, as the Son of Man, THE CHRIST, the Deliverer, the Life-Giver, for so in the vernacular of the Apostles, the word Saviour signifies.* Man in his apostasy lost that image. To the body there came, as a consequence and penalty, disease and death. Christ brought Life and immortality to the body. Beside the opened grave, He bids His Ministers say, "I am the Resurrection and the Life." "As in Adam all die, so in Christ shall all be made alive." He brought Life to the Soul. The soul was disordered in its noblest powers; its will perverted; its affections estranged; its aspirations debased to inferior and unworthy objects. In Christ, the soul finds strength in its weakness, righteousness in its sinfulness, and Redemption from the penalty which it had incurred. The gates of Paradise once closed are reopened, and the offer of return to the fellowship of the Father, and the fruition of His favor, is made, free as the mountain air and the dews of Heaven. It forms an argument with the Apostle to the Gentiles to show, that,

> "In Him the tribes of Adam boast
> More blessings than their Father lost."

There is still another sense in which Christ is the Fountain of Life. We mean, the Organic Life of Society; the Life, not of a man as an individual, but of Man as a social being. We speak now of Man, in the Family, the State, the Church; the three great organisms of God's creation, and of man's necessity. Of this organic Life, Christ is the Fountain. If, "in Him was Life," and if "He giveth Life unto the world," it needs not an argument to prove that that Life reaches these the highest of all man's organic relations. It is seen and felt more and more

* See Murdock's translation of Syriac New Testament. Preface, p. VII.

with the growth of an intelligent child-like piety in the Church, that the wonderful mysterious depth of meaning in the Prophetic and Messianic Psalms of David, can have its only full interpretation, as it sets forth Jesus Christ as the Life and Light of the whole world, and especially in these the necessary conditions of Human Society.

We come now to another enquiry, as to the method of bestowment or communication of that Life. And here we note a general principle, which prevails everywhere, be the order of Life what it may. The bestowal and perpetuation of Life, are in accordance with a certain Law of Means and Ends. It is so in the lowest form of Life, in the inanimate world. God might, if it had pleased Him, have ordained a different rule. He might have clothed the hills and valleys by perpetual miracle. But He chose to bind the perpetuation of that Life to a certain Law of instrumentalities. The first communication of that Life was immediate and miraculous; the perpetuation of that Life is mediate, and through the use of appointed of means.

So it is with the highest orders of that Life; the Moral Life of Man, and the Organic Life of Society. What all the Laws of that Life are, in all these social relations, is a great question. It is one which it would be impossible to answer to the satisfaction even of all Christian readers. The organic Life of the State, for example; what the normal conditions of that Life are, and especially in its relations to Christ; what the true exponents and representations of that relation are, is a question upon which even the wisest Christian Statesmen disagree. Such men as Hildebrand, and Pius IX, hold one theory; and the Christian representative of American Democracy holds another. Yet all unite, in affirming the Fact of the relation, and all may agree that that relation shall be recognized; and that, too, in the observance of those positive appointments which pertain to the specific duties of the State. And all, it may be, will learn, by-and-by, that the State best subserves its own well-being, by not trenching upon functions which do not lie within its sphere; that it shall respect other divinely ordained Laws of Life; and that it shall observe its own.

The Law of that Life, as pertaining to the Church, is not subject to this uncertainty. Supernatural, specially devised and instituted, to meet a great emergency, and to accomplish that where Naturalism had failed, this System has a Law, an Economy of Life of its own. What that Law, that Economy is, is not a matter of Reason or Speculation ; is not to be learned by assumed analogies between "Christianity and the Religion of Nature," as a New England preacher and Professor has recently maintained ;* and Count de Maistre had maintained essentially the same thing; but from the positive enactments and Institutions in which this Supernatural System is set forth. We refer of course here, not to the Ethics, but to the Mysteries of Christianity. We have no right to detract from that System. We have no right to add to that System. We have no right to regard that System as incomplete, inchoate, existing in a germinant state, and to be brought to perfection by our fancied wisdom. Here is the root of the errors in the multiform Sectism which is all about us. We can no more change the Law of Life in the Supernatural, than in the Natural world. The connection of Means with Ends is a part of that Law. Christ established His Mystical Body, His Church, that, through that Body, we might have membership in Him Who is the Head ; and so have grace and strength for the work to which He calls us. He has connected Form and Life, Body and Soul. Experience has shown that Life without Form, Soul without Body, might, perhaps, do for angels, but will never do for men. Men aiming at a truer, purer Life, have again and again tried the experiment of Life without Form ; they are trying it to-day. The result has always been, that they have lost the Form and the Life together. This is the Law of Life. The Church, Christ's Body, is not a heartless mechanism ; not a mere system of dry abstract doctrine ; not a Voluntary Society ; not a piece of cold marble statuary, beautiful to the eye but motionless as death. Seen by faith, and as it once was, and will be again, the Church is a living Body ; a warm

* See Peabody's Lectures before the Lowell Institute, on "Christianity the Religion of Nature." Boston: Gould & Lincoln; 1864.

heart beats within it, sending forth its living pulsations through all its living members; that heart the heart of Christ; the ever abiding presence and power of the Holy Ghost.

Here we see the position which the Sacraments occupy in this System. They are God's appointed instrumentalities, by which the Life of Christ is given. We have membership in the Body, that we may by the Spirit, have Life from Him Who is the Head. Baptism is not a mere outward Sign. The Sacrament of His Body and Blood is not a mere memorial. Its virtue is not, in that it awakens sacred memories and high anticipations. Coming to that Holy Supper with penitence, and faith, and charity, we feed on Christ by faith, and our Souls are refreshed "by the Body and Blood of Christ, as our bodies are by the Bread and Wine." There are also the other public and private Means of Grace. This is the Law of Life in Christ, as pertaining to that organic Visible Institution, the Church of Christ.

We stated in the commencement of this Article that there are two theories of Civilization, of the well-being and progress of Society, now before the public mind. They are opposite theories. They start from different bases. They take for granted entirely different views as to the facts in the case, and the work to be done. They cannot both be true. One of them is the Christian theory, the other is the Humanitarian theory. One, rests its main reliance for the regeneration of Society on a System of Supernaturalism, and claims that such a System already exists. The other, denies both the necessity and the existence of such a System, and relies on some Scheme of Naturalism as adequate to the necessities of Society. We do not say that these two theories are always formally announced, and clearly and sharply defined; but we do say that around the one or the other of these theories, all modern schemes of Civilization may be grouped.

The ablest defender of the Humanitarian theory is the late Mr. Buckle. He lays down the following four propositions as his basis of the History of Civilization:—

"1st. That the progress of mankind depends on the success with which the laws of phenomena are investigated, and on the extent to

which a knowledge of those laws is diffused. 2d. That before such investigation can begin, a spirit of skepticism must arise, which, at first aiding the investigation, is afterward aided by it. 3d. That the discoveries thus made, increase the influence of intellectual truths, and diminish, relatively, not absolutely, the influence of moral truths; moral truths being more stationary than intellectual truths, and receiving fewer additions. 4th. That the great enemy of this movement, and therefore the great enemy of civilization, is the protective spirit; by which I mean the notion that society cannot prosper unless the affairs of life are watched over and protected at nearly every turn by the state and the church; the state teaching men what to do, and the church teaching them what they are to believe.'"*

And yet in the course of his second volume, and the last which he wrote, there is betrayed the evident consciousness of some mistake in his calculations, some unknown factor in the problem which he had set himself to solve. He says,—

"To solve the great problem of affairs; to detect those hidden circumstances which determine the march and destiny of nations; and to find, in the events of the past, a key to the proceedings of the future, is nothing less than to unite into a single science all the laws of the moral and physical world. * * * Once, when I first caught sight of the whole field of knowledge, and seemed, however dimly, to discern its various parts, and the relation they bore to each other, I was so entranced with its surpassing beauty, that the judgment was beguiled, and I deemed myself able, not only to cover the surface, but also to master the details. Little did I know how the horizon enlarges as well as recedes, and how vainly we grasp at the fleeting forms, which melt away and elude us in the distance. Of all that I had hoped to do, I now find but too surely how small a part I shall accomplish. In those early aspirations, there was much that was fanciful; perhaps there was much that was foolish. Perhaps, too, they contained a moral defect, and savored of an arrogance which belongs to a strength that refuses to recognize its own weakness. * * * It is painful to make this confession; but I owe it to the reader, because I would not have have him to suppose that either in this or in the future volumes of my History I shall be able to redeem my pledge, and to perform all that I promised."†

In our own country we trace the popular exhibition of this Humanitarian theory, in various forms. We see it in the Literature and Theology, which flow so abundantly from the New England press and pulpit, and of which the *Atlantic Monthly*, and other current periodicals, are full to overflowing. These teachers tell us, that Man has the fountain of Life within him-

* History of Civilization. Vol. II. p. 1. † History of Civilization. pp. 257–8.

self; that he is, in and of himself, equal to all the exigencies of his being; his own Prophet, his own Priest, his own King. The Oracle within, the Human Consciousness, the Spiritual Instinct, this is the Throne of Majesty, the Voice of God, (if there be a personal God,) which men are bid to approach with awful reverence, and fall down and adore. This is the New Evangel of the Nineteenth Century, which is to usher in a new era of Human Progress! Did it never occur to these men, how many questions there are, which come rushing upon the heart unbidden, pressing for an answer, which this New Evangel does not answer? The consciousness of sin! the fearful apprehensions of the future! the yearnings for Communion with God! Can it silence thoughts like these? As we stand around the opened graves of our friends, or look forward into our own, has it words to satisfy us? Has it ever soothed and cheered the heart, amid these great realities of human life? Its wretched wit, its quiet jeers, its transcendental dreams, are mockery to the Soul at such an hour.

Sometimes, this Humanitarian theory takes a more practical shape. It looks out upon Society, and it sees a legion of evils, inequality, suffering, poverty and crime. It sees and feels the want of a principle of Life. It comes to the conclusion, that man is too isolated; that these little Family groups must be broken up; that lust and impure desire shall be rendered impossible by promiscuous license; and that the inequalities of Property which cluster around the individual and the Family relation, shall be levelled before the rule of a common purse. Such Associations have assumed various forms, and shapes, and names, in this country, within the last few years; and the American disciples of Proudhon, and Fourier, and St. Simon, and Louis Blanc, have had their Phalansteries at New Harmony, Ind., and Hopedale, and Roxbury, and Northampton in Mass., and in Connecticut, and New Jersey; and even men like Hawthorne and others, more or less distinguished in the walks of literature, have identified themselves with these institutions, and tried the new experiment. And yet under the power of the inherently vicious principle on which all these Associations have been based, the airy bubble has always ex-

ploded, and still the cry is raised,—Who will show us any good?

There is abroad, another theory of Life, directly the opposite to those which we have mentioned; opposite in name, and in pretension, opposite in the public estimation, and yet scarcely less Humanitarian than they; and, with every new development in the System, becoming more closely identified with them. The kindly feeling and sympathy which not infrequently are exhibited between extreme Ultra-Montanists and Humanitarians, seem at first, paradoxical; in reality it is not so; they spring from a real unity of principle which is the basis of that sympathy. This System has its theory of Life. But it puts the Church in the place of Christ. It mistakes Means for Causes, the Channel for the Fountain. And so, the Church, and the Priesthood, and the Sacraments, and the Dogmas, instead of leading the soul to Christ, the only Life, and Fountain of Life, are made themselves to be the Life. Christ, the Life and the Light, is hidden from view by these humanly erected barriers, and under their shadow man stumbles in darkness. We have named here the very essence and spirit of Popery; and we point to every land where the System has had undisputed sway, to Central and Southern America, for example, in proof that its Theory of Life has proved a signal and universal failure.

The work of Balmes, which we have placed at the head of this Article, is perhaps the most popular defense of the Romish religion, in its influence on Civilization, which has appeared in modern times. Yet it is thoroughly untruthful to history in many of its statements, and utterly impotent in its reasonings and conclusions. The Protestantism which the writer assails, is of the most ultra type, such as nobody accepts; the "Catholicity" which he defends, is such as we might look for from a cloistered clever young devotee, fresh from the mystic pages of Thomas a Kempis, and the *Summa* of the "Angelic Doctor." It is not the "Catholicity" of Trent, nor of multitudes of its most learned Doctors, nor such as the world sees it. It is *exoteric* "Catholicity," the "Catholicity" of the uninitiated. The work, in so far as it exhibits fairly the influence of Chris-

tianity on European Civilization, might have been written much more effectively by an American or English Churchman; for they know what a true Catholicity is; they both appreciate that individuality of thought and character which is indispensible to all true and manly culture; and yet, they both are taught the lesson of reverence and submission to authority, which rescues freedom from licentiousness. Precisely here, is the difference between the System of the Church, and Ultra-Protestantism on the one hand, and Romanism on the other. The one of these Systems deifies the individual, and annihilates authority, order, Law; the other, sacrifices the individual in a blind submission. Both are hostile to the development of a true Civilization. Romanism can only hold its own, in this country, by keeping up the most rigid system of *Caste*, and by shutting out an open Bible from the hearts and consciences of its people. It gains, if it gains at all, only by decoying into its fold, those who boast of being free from the fetters of Creeds, of having got rid of such things as prejudice and bigotry, and of believing everything in general, and nothing in particular. These persons, in this artificial and corrupt age, it sometimes wins, by its gaudy display of sensuous ceremonialism, occasionally by its highly artistic and æsthetic worship, by its loud pretensions, and by its cunning, and too often truthful delineations of the fruits of Ultra-Protestantism. Nor is this theory of Life confined altogether to the System of Romanism. It may be found, and such is the weakness of human nature, it sometimes is found, among the adherents of the baldest Quakerism, as well as among the devotees of the most elaborate ceremonialism.

We have now stated the two Theories of Life, of Progress, of Civilization, briefly, yet we hope distinctly and clearly. We have only used arguments enough to show that our statements are not groundless; and illustrations enough to make our meaning intelligible. We have aimed at a definite statement of a great principle, to which, in a day of latitudinarian indefiniteness, when the old land-marks are being swept away, the Christian consciousness of every Churchman will respond, and on which it may fasten. A full defense of our main position,

and a full illustration gathered from the history of the past, would be a complete reply to the bold and pretentious work of Mr. Buckle, and to the schemes of our Infidel Socialists on the one hand, and to the theories of Balmes and Montalembert in their defense of the Romish Religion on the other. A clear perception and a firm grasp of the great principle which we have presented, once attained, and these specious defenses of Error are answered, in full and at once. The difference between us and them, is vital and fundamental, and can never be reconciled by any examination of this or that particular fact in Civil History. An examination of any one of the Chapters of Buckle, and the same remark is in part true of the work of Balmes, would, after all, be only a petty wrangling upon details. We might expose sophistries, we might refute assertions, we might explain facts, we might present insurmountable difficulties, which these writers have strangely ignored. But what then? We have not silenced them. We have only driven them from one theory, and quibble, and line of defense, to another. We differ, in the first, great, fundamental principle, from which we start; and that difference covers and characterizes the whole field of observation. We hold to one Theory of Life, the Life of the world; they hold to another. They are driven, by the very necessity of their position, to reconcile Theory and Fact; that Theory is one which follows naturally and inevitably from their disbelief and rejection of the Gospel and Grace of God, as we believe it to have been given. We may however answer a gainsayer; and this work must be done over and over again, until there shall no longer be any need to contend for the Faith once delivered to the Saints.

In conclusion, we present a single consideration to Churchmen, as suited to the present condition of the Church in our own day and nation. This theory of Life has its lesson for us. Churchmen are casting around in these times to learn the great secret of Church extension and progress. The question has come up, and will come up again, in our General and Diocesan Conventions. It is a great question. It is a legitimate question. It is a question, which men thoroughly in earnest, will not be kept back from raising. In the present abnormal con-

dition of the Church, so unprimitive in her arrangements, so unfitted to grapple resolutely with the necessities of her position, and do her great work alike in our large towns and cities, and on our frontiers, at a time and in a nation such as ours, the question of Primitive Bishops, and Primitive Dioceses, and Primitive Deacons and Deaconesses, and Primitive methods, ought to, and will be, asked and met. But let us never forget, that even these are not all. Nay, let us remember, that we may have them every one, and yet in vain. What the Church needs most of all, is the Life of Christ, a living Christianity; Christianity, not in the abstract, and as a dogma, but in the concrete, and as a living principle of action; not, as a splendid pageantry, and an artistic display, but a Christianity which goes out into the world, in self-denial, and poverty, and shame, if need be, to seek and to save that which is lost.

How to obtain more of the power of that Life of Christ in the Church, is the great question of all questions. It is the question of our times. A Ministry thoroughly imbued with such a spirit; young men thronging to our Seminaries, thirsting not for place, and ease, and position, but to follow the Blessed Saviour's lowly footsteps, as He went about doing good; Laymen, and Laywomen, craving no nobler work than to lay their choicest offerings, of personal influence, of money, of time, and of labor, on the Altar of their Blessed Lord and Saviour—tell us how to gain these, and the question is answered how to gain all things else. One thing is certain. The appointed conditions of that Life, whatever they may be, must be observed. If Prayer is one, then the Church must have more Prayer. And if Liturgic Prayer is the proper method of Prayer, as Ministers of all shades of Churchmanship are now insisting so earnestly, and if our own Liturgy is so complete in its provisions for all the wants of our Congregations, as is so eloquently maintained, then let us try that method, as it never, in our Branch of the Church, has been tried before. If the "Hudson Street Daily Prayer Meeting" is really not the very best thing for us, let us show that we think so by our own consistent practice. If Sacraments are a condition of that Life, let the due reception of the Sacraments have its place.

In one word, if Christ be, in deed and in truth, the Life of the Church, and we believe that He is, let us seek and let us gain that Life. Such a Church will prosper. Such a Church will save the Nation, and save the world. Such a Church will have within itself all the elements and conditions of social progress and high Civilization. The Psalmist's prayer will be answered; "that Thy Way may be known upon Earth, Thy saving health among all Nations;" and "Then shall the Earth bring forth her increase, and God, even our own God shall give us His blessing." Here, and here alone, is the "salt of the Earth," the "leaven" of all National prosperity.

On the contrary, extinguish the Life of Christ in our own Nation, that Life which is the Light of the world, blot out His Church, and Word, and Worship, and Sabbaths, and Works of Charity, and kindle in their stead, the beacon lights of man's devising, and there is a Fountain opened, but not of Life, a Fountain of Blood and of Death; and by that Light men shall stumble at noon-day as in the night. Once, not long ago, this experiment was fairly and fully tried. Christianity, in name at least, was trampled in the dust. "Down with the wretch," was the horrid execration hurled at the Name and Cause of Jesus of Nazareth. Romish corruptions had disgusted, and Romish craft and cruelty had inflamed to madness, not only the thinking men but the masses of the people.* Infidelity triumphed; the Goddess of Reason was enthroned on the ruins of Christianity; and on Christ's Altars were celebrated Rites the most blasphemous and impure. There stood forth Humanitarianism, the *beau ideal* of our modern philosophers and reformers, panoplied with art, and genius, and influence, and power, clothed with every facility, for a fair trial of what it could do What was the result? The historian tells us, that the reign of Humanitarianism in France was a reign of terror; that proscription followed proscription, and tragedy followed tragedy, until the Nation was converted into a horde of assassins. All social ties were rent asunder. The distinctions of

* Both Voltaire and Renan were trained and designed for the Romish Church. Their hatred of what they were educated to regard as Christianity, is not a cause of surprise. The same process is going on in our own country.

Right and Wrong were confounded. Cruelties unheard of were perpetrated. Her rivers were stained with the blood and choked with the bodies of the slain; until it seemed as if the knell of the whole nation was tolled, and the world was summoned to its execution and funeral. Within a little space, three millions of souls were offered on the bloody Altar of Humanitarianism.

Let the men in our own country, and in these our own times, writers, lecturers, statesmen, philosophers, poets, whoever and whatever they may be called, who suffer no opportunity to pass by unimproved to stab the Cause of Christ, and sneer at the Church, and laugh at Creeds, and who at the same time, instil into the minds and confidence of the people, their own Godless theories, (and our modern literature, which comes into all our parlors, and fascinates and beguiles the minds of the young, is full of such deadly poison), let them, we say, one and all, gaze upon this picture until they are satisfied. Like causes will produce like results everywhere.

We close, as we began, by saying, that there are abroad two Theories of Life, of Social Progress, of Civilization, which are now struggling for the mastery.

ART. III.—POSITIVISM.

1. *A History of the Intellectual Development of Europe.* By JOHN WILLIAM DRAPER, M. D., LL. D., Professor of Chemistry and Physiology in the University of New York: Harper & Brothers. 1863.
2. *History of Civilization in England.* By HENRY THOMAS BUCKLE.
3. *The Biographical History of Philosophy, from its origin in Greece down to the present day.* By GEORGE HENRY LEWES. New York: D. Appleton & Co. 1859.

FARRAR, in his History of Free thought, states that the Positive Philosophy of M. Auguste Comtè is the extreme form of Anti-Christian speculation in Europe, the various Schools of unbelief shading down from that Atheistic darkness to the refined sentimentalism of Newman and Renan. It was to be expected that the first named philosophy would find disciples and advocates in America. Accordingly, the work placed at the head of our Article, with several professions of a different and more genial Faith on the part of the author, is a learned and laborious compilation upon the basis of that Philosophy. The adoption of such a basis is the more remarkable and decided, because the work professes to be an account of the "*Intellectual* Development of Europe." The very conception of the book, referring the intellectual development of Europe to a mere Physical Law, is the most exaggerated application of the system of M. Comtè.

It is usual for writers of this class to put forth the most earnest remonstrances against the right of any one to bring moral or religious considerations to bear upon their speculations. They make themselves the champions of the largest liberty, and piteously complain of the persecutions which Science and free inquiry have endured from Religion and the Church.

In regard to the first position, it is unquestionably the duty of every man, who believes that the foundations of Religion or Morality will be undermined by any new System or alledged discovery, to oppose the novelty, with all the force of argument and reason that he can command. And no reason or argument can be more legitimate than the proof that the new doctrine does undermine the foundations of Religion or Moraltiy: for it is the method of true Science to compare truths together, and to test the unknown by the known. In that way only can Truth be established. The honest and rigid application of that method, will presently determine whether the new doctrine is true or false. If it is true, then the alleged contradiction to a previously known truth will be shown not to exist. The contradiction was only in the mistaken conceptions of the opponent. This has been the legitimate history of all disputed opinions, which have ultimately worked their way into acceptance as truths.

The attempt to excite prejudice against Religion and the Church, by the cry of persecution, proceeds upon an utter misconception of the facts. Christianity and the Church cannot persecute, without falsifying all the principles of their own foundation. When fanatical and wicked rulers in the Church have been clothed with secular power, they have often violated the teachings of Christianity by persecution, but this only as they outraged the principles of their Religion by other deeds of wickedness. Persecution is one expression of that evil heart of man which the Christian Religion tries to change and improve. If the men engaged in these occurrences had been reversed in position in regard to temporal power, the same unseemly exhibition of unhallowed temper would probably have been made. Certainly, in these days, the only form of persecution allowed, vituperation and insult, is visited, in abundant measure, upon Religion and the Church.*

* A practical demonstration of this principle was given the other day in the United States Senate. There, one of the largest-liberty men, a champion of Infidel radicalism, from Mass., attempted to procure the *expulsion* of a Senator, for no other offense than the offering a series of Resolutions, impugning, by an array of cogent facts, the infallibility and purity of the Administration!

We do not intend to bring any moral or religious considerations to bear upon the works named at the head of this Article, however legitimate that mode of argument may be. But we do propose to examine the fundamental principles which belong to them all, and to the class of books which they represent, by their own favorite test, Positive Science. An American Quarterly will be expected to pay most attention to the American writer.

Dr. Draper's book is a pretty fair specimen of that phase of Modern Science which is bitterly hostile to Christianity. The argument is a studied, or, it may be, an unconscious confusion of the merest truisms, with the most pernicious falsehoods. And, while the truths are proved by a wearisome surplusage of evidence, the falsehoods are quietly assumed to be incontrovertibly established by the same evidence. This peculiarity is, as far as our reading extends, the characteristic of the whole swarm of books and Essays, from that class of Physical inquirers who fancy that the accumulation of a large amount of facts, in the field of Physical Science, qualifies them to pronounce, *ex cathedra*, upon the most profound problems of morals and religion. The source of this hallucination seems to be, that these gentlemen have learned so much, that they complacently take it for granted, that there is nothing else to learn. Having traversed, with laborious diligence, the whole circle of Natural Science, and feeling a very pardonable self-gratulation at this achievement, they forget that there is another large department of human knowledge, not included in their curriculum; and they forthwith proceed, with an air of philosophic precision and comprehensiveness, to classify the more obvious phenomena of that unexplored department, under some one or more of the Sciences which have monopolized their attention. Thus our author, who had previously published a very creditable work on Physiology, gravely announces the subject of the present work to be, to prove that all the phenomena of human life, character, and history, and all human relations, are the passive subjects of physiological law. The following are some of the passages in which this object of the work is set forth:—

"The equilibrium and movement of humanity, are altogether physiological phenomena." Page 2.

"Social advancement is as completely under the control of natural law, as is *bodily* growth. The life of an individual is a miniature of the life of a nation. These propositions it is the special object of this book to demonstrate."

"No one, I believe, has hitherto undertaken the labor of arranging the evidence offered by the intellectual history of Europe, in accordance with physiological principles, so as to illustrate the orderly progress of civilization." * * * "Seen thus, through the medium of physiology, history presents a new aspect to us." Preface.

"The production, continuance and death, of an organic molecule in the person, answers to the production, continuance and death of a person in the nation. Nutrition and decay, in one case, are equivalent to well-being and transformation in the other." Page 11.

If the author had simply put forth this astounding proposition, and then applied himself to the proof of it, the book would have been very harmless, for then, every one would have seen that the formidable array of facts, offered as evidence, had little or no connection with the thesis to be maintained. But he adroitly disguises this professed object of the work under a more general, and a very different proposition, which he thus announces :—

"The government of the world is accomplished by immutable law. Such a conception commends itself to the intellect of man, by its majestic grandeur. It makes him discern the external, through the vanishing of present events, and through the shadows of time. From the life, the pleasures, the sufferings of humanity, it points to the impassive; from our wishes, wants, and woes, to the inexorable." * * * "It is of law that I am to speak in this book. In a world composed of vanquishing forms, I am to vindicate the imperishability, the majesty of law, and to show how man proceeds, in his social march, in obedience to it." Pages 15, 16.

These are stately words, announcing a truth so universally acknowledged, that it may well be called a truism. And it is to the establishment of this truism, that all the illustrative evidence from the Physical Sciences is brought. The proof was unnecessary, as the proposition was undisputed. Unquestionably, the Universe is governed by LAW, and therefore, says Common Sense—the highest philosophy of all—by a LAW GIVER.

The discovery and annunciation of special laws, is the business and glory of true Science. But, whether a particular law

be known or unknown, has nothing at all to do with the indisputable decision of Common Sense—the authentic voice of humanity—that a law presupposes a Law Maker, by whom the law was given, and by whom it may be controlled. But our physical philosopher has a very different idea of law. Despising the vulgar logic which sees that in the idea of Law is included that of the Law Giver, he discourses of "resistless law" as an *entity*, independent of a Law Giver, and describes this law as the true and only source of being. This pervading characteristic of the whole work is contained, very plainly, in the following passage:

"There is thus an aspect of homogeneousness in the structure of all systems in the universe, which, though some have spoken of it as if it were the indication of a uniformity of plan, and therefore the evidence of a primordial idea, is rather to be looked upon as the proof of unchangeable and resistless law." Page 531.

The contrast here presented between the conception of a "plan,"—of "a primordial idea,"—and "resistless law," can mean nothing less than blank Atheism. Even that milder form of Pantheism, which allows a soul of the world, could not so scout the conception of a "plan," and a "primordial idea," in the construction of the universe.

The author has here, unwittingly, in the full blaze of his "Age of Reason," illustrated one of his own earlier phases of Humanity, by setting up, for his exclusive worship, a "fetische," under the name of "unchangeable and resistless law."

How grandly does Hooker's description of Law contrast with the stolid conception of this "minute philosopher:—

"Of Law there can be no less acknowledged, than that her seat is in the bosom of God; her voice the harmony of the world; all things in heaven and earth do her homage, the very least as feeling her care, and the greatest as not exempted from her power; both angels and creatures, of what condition soever, though each in different sort and manner, admiring her as the mother of their peace and joy."

This noble expression of the common feeling and intellect of mankind, uttered nearly three hundred years ago, and admired and adopted, ever since, as the most beautiful form of the universal thought, is a suggestive commentary upon the preten-

sion of a philosopher of this day, that it was necessary for him to compile a large volume, to prove that "the government of the world is accomplished by immutable law;" and that, as though for the first time, he was "to vindicate the imperishability, the majesty of law."

It is true, indeed, that this writer's conception of Law is as far as possible removed from that so grandly expressed by the immortal Hooker. We have seen already, that, by the general and honored term, Law, the author means nothing more, in this treatise upon "the intellectual development of Europe," than "physiological law," the mere evolution of material necessity. It is, as we have said, by the confusion of these two meanings of the term, that the author laboriously proves a truism, and illogically infers a ruinous falsehood.

We would not do injustice to this writer. He several times speaks of a God, and perhaps he believes in a Deity of some sort. But the God of his *treatise* is a being without capacity, and without power; like the material world, the passive and unresisting subject of that supposed higher entity, "resistless law."

But this book has another and a very different object from the one avowed by its author. Like its predecessor and copy, "Buckle's History of Civilization in England," it is an elaborate and bitter libel upon Christianity. To this purpose a large part of the volume is devoted, And the method is precisely that employed by Mr. Buckle, for the same end. The method is, in both cases, a dishonest use of that strong weapon of dialectics, the historical argument. Allow an unfair advocate to choose and arrange his facts, and he can prove, or seem to prove, anything. It is not necessary, for this purpose, that the supposed facts should be invented for the occasion. Every skillful lawyer knows that if he could only be permitted, without exposure, to select from the mass of testimony such of the facts, actually proved, as he desires, and arrange them in a proper order, he can make his own side of the case seem to be unanswerably plain.

This is the style of proof adopted by Mr. Buckle, and by Dr. Draper, in the atrocious picture of Christianity which they

have respectively presented. Although it would be rather bold to assert that they restricted their evidence to a mere *suppressio veri*,—simply selecting and arranging *one* set of *facts*, ignoring all the rest,—when we find the latter writer positively asserting, that the division of time into the week of seven days, "was unknown to the classical ancients, and TO THE INSPIRED PENMEN." Page 299. This assertion, in the face of the notorious fact, that the week of seven days forms one of the most prominent features of the Mosaic Ritual; and that, as it is impressed upon the physical constitution of man, so it was made a substantive part of that oral re-publication of the Moral Law, which is recorded in the book of Exodus; is a suggestive instance of that recklessness of advocacy which, when a fact is wanting, will not scruple to provide a suitable one for the purpose in hand.

The argument of this book is simply a reproduction of the worst form of the modern Infidel philosophy of France, combined with the superficial sophistry of the harsh denunciations of Volney and his compeers, of the preceding century.

With Volney and his school, all Supernaturalism is denounced by this author as alike fabulous, fit only for the infancy of the race,—"it is shaken off, as men and nations approach maturity." Page 413. And all human testimony is discredited, as furnishing no foundation for belief, because so many lying wonders have been so attested.

The physiological classification of the progress of Humanity into the stages of Infancy, Childhood, Youth, Manhood, and Old age, corresponding respectively to the age of—1, Credulity; 2, Inquiry; 3, Faith; 4, Reason; 5, Decrepitude, is only a *professional* expansion of the previous classification of M. Comtè, the founder of the Positive Philosophy. He made the progress to consist of three stages:—

"The first, the theological or imaginative stage, wherein the mind inquires into final causes, and refers phenomena to special providence: the second, the metaphysical, wherein the idea of supernatural or personal causes, being discarded, it seeks for abstract essences: the third, the positive, wherein it rests content with generalized facts, and does not ask for causes. The first, in its religious phase, is theistic; the second, pantheistic; the third, atheistic. The perfection of science

consists in reaching the third stage, wherein the knowledge is strictly generalized from sensation." Farrar, page 295.

Now, strange to say, this pretentious philosophy is founded upon a negation of one half, and the most important half, of the whole realm of being. It allows the existence, and describes the qualities of passive and insensate matter; and utterly ignores the existence and attributes of the active and sentient spirit, which perceives and deals with that matter. Yet the same consciousness by which we know the existence of the first, even more directly conveys to us the knowledge of the second. The cognizance of spiritual being is, indeed, the primal act of self-consciousness, from which all other knowledge must proceed.

George Henry Lewes, the admiring disciple of M. Auguste Comtè, has written an elaborate and exceedingly interesting history of Philosophy, for the express purpose of proving that all Philosophy is worthless, a proved impossibility, and that it must, henceforth, give place to the Positive Science of his teacher. Now, in as far as Philosophy has pretended to tell us about "essences," to bridge the chasm between Finite and Infinite, to discourse dogmatically about the "Absolute," and the "Unconditioned;" by mere human powers to "find out the Almighty to perfection," we freely abandon it to the objurgations and tender mercies of these Positive professors. And because this soaring, and really unphilosophical Philosophy, has uniformly ended in Skepticism, Pantheism, or Atheism, it has been the duty and the custom of Christian Ministers, at all times, to expose the emptiness of this pretended knowledge, and to warn the people against its hurtful influence. And for the performance of this plain duty of their vocation, these Ministers have been freely and bitterly denounced, as going out of their proper sphere, and as the enemies of progress, and of free inquiry.

But there has been, all along, a class of Christian philosophers, who did not thus adventure, beyond the fixed limits of human inquiry. Locke, Berkley, Reid, Stewart, Hamilton, and many others, investigated the phenomena of Consciousness, in a proper, scientific method, and the results at which

they clearly arrived, have as much claim to be considered a part of Positive Science, as any of the more complicated departments of human knowledge. The continual revolutions in the so-called Systems of Mental Philosophy, have only been in the sphere of transcendental speculation, beyond the possibility of human knowledge.

The "method" of M. Comtè restricts all knowledge to the Physical Sciences. He comprises all human inquiry under five heads: Astronomy, Physics, Chemistry, Physiology, and Sociology. The last named, the science of Society, under any other nomenclature, would seem to signify something higher than Physical Science. But in this classification it is simply founded on Physiology, and deals, therefore, with nothing but the social complications of man, as an animal. And, accordingly, the American disciple of the Positive Philosophy exemplifies the "method" of his teacher, by constructing an elaborate treatise upon European Sociology, the "intellectual development of Europe," upon the sole basis of Physiology—the subjection of Society, and of man, to the "resistless, unchangeable laws" of material necessity.

Now, that this is an abnegation of the better part of true Science, even Mr. Lewes, sometimes, inadvertently allows. And if he were to carry out the principles which he has casually enounced in sundry passages of his learned work, he would add to the circle of the Positive Sciences, by interposing Psychology —the Science of the soul—between Physiology and Sociology; and this as legitimately, upon the very principles of the Positivist, as any of the Sciences actually named. Let us hear Mr. Lewes defining the Positive Philosophy:—

> "If Sensation is but the effect of an External Cause, we, who can never know that Cause, *know it*, in its relation to us, i. e., in its effect. These Effects are as constant as their Causes; and, consequently, there can be a Science of Effects. Such a Science is that named Positive Science, the aim of which is to trace the Co-existences and Successions of Phenomena, i. e., to trace the relation of Cause and Effect, throughout the universe, submitted to our inspection." Page 304.

Again, space and time are declared to be "objective realities."

"Although, as we conceive them, they are purely subjective, and do not exist externally, as the space and time which exist in us, nevertheless, *some* external reality there is, corresponding to our subjective state; precisely as there must be some corresponding objects of solidity, color, &c.; otherwise, the conceptions of solidity, color, &c., would never have been formed." Page 646.

Very well. There are such phenomena as attention, reflection, comparison, inference, will, *judgment of right and wrong, with accompanying pleasure or pain.* All these are phenomena that do not come from sensation, and cannot be referred to the external world, and are altogether different from the phenomena which the Physical Sciences deal with. These phenomena differ, in their certainty and proof, from those of sensation, by being nearer to us—more immediately the objects of consciousness, of knowledge, because they need no "nexus," to connect the external world with the conscious *ego.*

The "Positive Philosophy" consists in the observation and classification of the phenomena obtained through sensation, and the laws which govern them. Is there not the same certitude, or a greater, in the Science which observes and classifies the other class of phenomena, and infers the laws which regulate them? Is the inference of an external world, the object of Natural Science, more logical or necessary than the inference of an internal subject of the other class of phenomena? The subject of one set of phenomena is called matter. May we not call the other mind, spirit, soul?

Does the Positivist deny that he attributes any being, any real existence, as the subject of sensational phenomena? This is, as Hume ingeniously confessed, but a juggle of words put upon the mind. No sober philosophy pretends to know substance or essence, apart from phenomena. It only infers, irresistibly, with the whole human race, that there is a real subject of all phenomena. We do not know the essence of matter, any more than we know the essence of mind; but we perceive—are conscious of—the phenomena of both, and are compelled to infer the real existence of both. We have no right to attribute both sets of phenomena to the same subject, because they differ essentially, and totally. Besides all other differences, there is this radical one. One set of these phe-

nomena cannot be separated from ourselves, but do indeed constitute that which we recognize, by consciousness, as the *ego;* and the other set are as plainly without us—the *non ego.*

As Mr. Lewes has affirmed, there "*must* be some corresponding objects of solidity, color, &c," i. e., of all phenomena. We know, by consciousness, therefore, just as much of spirit, as we do of matter. We know nothing of the essence, the ultimate form, or nature, of either. But we do know two sets of phenomena, utterly distinct, variant, and opposite in character; and these we refer, by an irresistible law of mind, to a subject respectively of each. We have as certain knowledge of both these classes of phenomena, and of their respective subjects, as the human mind is capable of, and to complain of it, or declare it insufficient, is to quarrel with our nature, and to be guilty of something more childish than mere child's play.

The distinction between physical and spiritual phenomena, in certainty and precision—the latter presenting a wide margin for diversity of judgment which is wanting in the former—comes from this. Physical phenomena are necessary, fixed, unchangeable, because the law of their action is necessary and invariable. Spiritual phenomena, inhering in a free intelligence, or,—if the Positivist objects to that assumption,—complicated by the phenomena of freedom, and subject, therefore, only to the moral law, are liable to perpetual change, variation and inconstancy. This very contrast differences the two classes of phenomena, and their respective subjects, as far as possible. Yet it is from a strange confusion of thought in regard to this distinction, that the Positivist infers that what is thus variable and inconstant, has no existence at all; and so he ignores and puts out of sight an immense mass of phenomena, because he cannot formularize them with the exactitude which can be applied to material movements.

The fundamental principle of Positivism is, that it will only inquire into phenomena, and their relations. By the force of this principle it was bound to inquire into that most concerning of all relations between phenomena—the relation of Cause and Effect. And, as we have seen, Mr. Lewes naturally, and with true philosophic accuracy, defines the aim of Positive Sci-

ence to be, "to trace the relation of Cause and Effect throughout the universe submitted to our inspection." This definition must have been made under the unconscious control of a correct and logical train of thought, producing a temporary forgetfulness of the gross inconsistency of the actual Positivism That system specially and earnestly refuses to inquire into this all-comprehending relation. Its two professed and grand peculiarities are, that it declines to inquire into "essences and causes." Yet, if it is really, and in good faith, the science of Phenomena and their relations, why put under the ban, and carefully exclude this important relation, without which there can, in fact, be no science? The answer is plain. The relation of Cause and Effect necessarily leads to a First Cause—a Creator—a God. To avoid the necessity of this dreaded conclusion, Positivism will commit *a felo de se*, and make its two fundamental principles mutually contradictory, and therefore mutually destructive.

But the effort to ignore this relation is simply impotent. No juggle of language, no confusion of thought, can put it away. Without it, the knowledge of phenomena would be a mere fortuitous and indigested heap, no more like science, than a pile of corn is like science. It does not alter the case at all to change the terminology, and speak of "the fixed relation of Co-existence and Succession." This is but an awkward synonym for Cause and Effect. The relation and its necessity are what the mind requires and provides, *as the condition of real knowledge*, in order to make out of mere facts a science. That relation is paramount and primitive. Every inference that the naturalist draws is under the control of that relation, and derives its legitimacy from it. This law of mind alone gives the necessary unity to phenomena, by which they can be reduced to a science.

Nor does it at all affect this principle, whether we derive our knowledge of the relation of Cause and Effect wholly from the mind, as an innate principle, or law of thought, or refer it to experience, upon which the unitizing mind operates. The attempted analysis of this relation into experience, controlled and modified by "a law of the understanding," changes nothing

in this regard. These gentlemen object to the expressions—"laws of thought," "necessary truths," "fundamental laws of belief." But the objection is so purely idle, and in opposition to their own consciousness, that in the very effort to state it, they are compelled to furnish a substitute of equivalent meaning. Thus Mr. Lewes, on this very point of the supposed reduction of our conception of Cause and Effect to Experience, tells us, that "the universality and necessity of our ideas, is nothing more nor less than the suggestions of the understanding, which, by the law of its operation, generalizes from particulars, and converts them into universals." Page 660.

There is something, then, besides experience, to give the conception of cause and effect. These "*suggestions of the understanding by the law of its operation,*" are as real and as necessary as the succession of facts; and they are just as potent as "necessary truths," or "laws of thought," and are but a slightly different form of expressing the same thing. The facts expressed by the old and better forms of speech—"necessary truths," "laws of thought," &c., are vouchers for truth only, on the postulate, as avowed by Kant, of faith in our own nature, and in the Author of that nature. A greater than Kant, long before, declared the same truth. "Now, faith is the *substance* of things hoped for, the evidence of things not seen." Ep. Heb. 11 : 1. The "suggestions of the understanding by the law of its operation," explain just as much and as well, *on the same postulate of faith in our nature, and in Him who made it.* Without that postulate, man can know nothing, not himself, not phenomena. He can have no Positive Science, or science of any kind. He is driven to the impossible absurdity of universal skepticism. The Positive Philosophy, therefore, in its present form, stultifies itself, its author, and its disciples. The whole system is founded upon an insane negation of the very powers with which these men are working, when they observe and classify physical phenomena, and when they weave their poisonous web of sophistry and delusion. The vice of this fatal oblivion of more than half the truth of Nature, passes into every form and modification of the system.

So, when these gentlemen talk in lofty strains about Law, its majesty, and its imperishability, all that they mean and intend is, Physical Law, forgetting, utterly, that there is another and higher department of Law—the Moral Law—governing and ruling over free spiritual intelligences, as the Physical Law governs and controls brute and insensate matter.

It is in beautiful consistency, therefore, with this maimed and impotent Philosphy, or rather with this abnegation of Philosophy and Reason, that the American teacher of Positivism refers the intellectual development of nations, and the progress of mankind, not to the combined operation of these two great departments of universal Law, but merely to Physiological Law; making these mighty results to be identical with "bodily growth."

It is not often that the enemies of Christianity so run out their principles to this *reductio ad absurdum.* Philosophy and Religion are therefore indebted to this author, for the feat by which he has exposed the offensive nakedness of the system, and its contemptuous disregard of the foundations of human knowledge and of human reason.

A just conception of the whole truth, as disclosed to man in Nature and in the oral Revelation, gives a far more perfect comprehension of the condition and progress of mankind, of the rise, prosperity and decay of nations, than these puerile conceits of arbitrary stages of growth, under the coercive force of mere physical law.

The Universe is governed by Law. The Material part of the Universe by Physical Law, necessary, resistless, inexorable; because the condition of matter is one of necessity, of inertia, of passivity. It has no will, and therefore no freedom. On the contrary, the essential condition of the Spiritual part of the Universe is freedom. It has a Will. The Law, therefore, to which it is subject, is Moral, and may be disobeyed. The Law is not the less a binding rule, governing the Spiritual world; for where the Moral Law is disobeyed, the penalty attaches, and cannot be escaped.

The old formula, conveying the common determination of reflecting men in regard to the progress and decay of nations,

contains more true philosophy, more real knowledge of man and his relations, than all the treatises of the school we are examining, which the last century has produced. That formula is,—Industry, frugality, and increase of knowledge, produce wealth and power, and the nation expands into greatness. But power tempts to pride, and wealth to luxury and vice. Here the Moral Law is in effective operation, and that may be disobeyed, though not with impunity. If pride and luxury and vice obtain the ascendency, the Moral and Physical powers of the members of the community are weakened—a physiological Law is now brought into active coöperation with the Moral Law in shaping the destiny of the nation—and national decay presently commences.

Revealed Religion is the moral force which the gracious Creator has interposed between human corruption and the destruction which is the ordinary issue of this progress. To the benign operation of this new, healthful, and restraining force, Europe owes all her present superiority over the other portions of the earth. The Atheistic Philosophy has been continually engaged, in aid of human vice and wantonness, in trying to neutralize the power of this superadded source of health and strength to diseased humanity. And the success or failure of these combined efforts to destroy the influence of Christianity is and has been the real problem of European, and of American Civilization.

Compare the philosophy of this brief and simple statement of the known facts in the history of the rise, progress, and decline of Nations, with the pretentious theories and arbitrary systems of the recent Anti-Christian School. Take Buckle's theory, that Natural Science is the only Civilizer, and Religion the constant obstruction to progress, and to high attainment. This theory is not only in manifest opposition to the facts of the case, but is self-contradictory. For, if Truth is a power in human affairs, if Knowledge is the chief element of progress, then, by the necessities of the proposition, Religious Knowledge,—if there be such a thing, which Buckle fully allows,—must exercise its own proportional influence in the Civilization which is the product of Knowledge. This conclusion,

contained in Mr. Buckle's own premises, disposes of his theory, and of his elaborate work in proof of it, as a mere baseless assumption, as unphilosophical in its structure as it is untrue in its foundation.

Dr. Draper only amends Mr. Buckle's theory, by the statement, that progress is nothing but the development of intellect. Now, Religious Knowledge, as it is the most interesting and the most important, is the first subject to stir and agitate the minds of men, and so develope their intellectual powers, and fit them for adventuring upon other fields of inquiry. Leaving out of view the refutation of the theory contained in its own terms,and its contradiction of all the known facts of the case, the allegation that the power which is most effectual in repressing vice, and in encouraging virtue and beneficence, is an obstruction to human progress and civilization, is surely the strangest freak of bigotry and prejudice which has ever been exhibited.

Compare, again, the true Philosophy of man and of society, with the arbitrary System of Dr. Draper, founded, not upon a single reason, or upon any fact, but upon a fanciful analogy with the Physical System of the individual man. And because each man has his period of infancy, youth, manhood, and old age, therefore every nation must run its predestined and inevitable course of "Credulity, Inquiry, Faith, Reason, and Decrepitude." No matter what the conduct of a man, no matter how perfectly he obeys the Physical and Moral Laws of his being, old age, with its weakness and decrepitude, by virtue of the physical Law to which his body is subject, inevitably comes on. So the nation, according to this physiological scheme, whether virtuous or vicious, magnanimous or mean, self-denying or luxurious, must obey its destiny, attain its "age of decrepitude," and die. Thus all motive to National Morality is removed, and the thing itself is scouted as an impossible fiction; and the nation, in common with the portion of earth which it occupies, is made the passive subject of "resistless" physical laws.

If the system, as a whole, thus proves to be a negation of all that is distinctive and valuable in humanity, its details as

utterly ignore all distinction of terms, and all reasonable analysis. Credulity, Faith, Reason,are distinguished as separate stages of the human mind and of human progress. But Faith without Reason is simple Credulity; while Faith founded upon Reason is the highest reach of human faculties, as all philosophies have, directly or indirectly, demonstrated, the true directly, the false indirectly, by their pretentious absurdities. Again, Reason without Faith is the veritable intellectual decrepitude into which men may fall, as the punishment of pride and self-conceit. It is the human mind on stilts, far enough above the earth, but feeble and unnatural in its gait, and continually falling headlong into the mire.

But this arbitrary classification of the stages of human progress, in analogy to the physiological Law, of personal growth and decay, has not even a decent analogy to support it. Infancy is not the age of credulity, but emphatically the age of inquiry. So prominent is this characteristic, and so active is the infant mind, that it is a reasonable calculation, that a man learns more in the first six years of life, than ever afterwards. And on the most profound problems of human life and relations, these infant minds are continually confounding their parents and teachers, by proposing unanswerable questions. Again, Childhood is not especially the age of inquiry, but, as the necessities of physical development require, the age of boisterous and thoughtless sport.

The Professor's third stage of correspondence is so wide a departure from the truth of Nature, as known by all observers, that his special reputation as a Naturalist is seriously jeoparded. Youth the age of Faith! according to Dr. Draper's "resistless" physiological law! Did the learned Professor find that Law in operation in his model empire, China, where society is founded, as he says, on the only true basis, the public organization of Intellect? Certainly, he has not found this "resistless law" in operation in any branch of the Caucasian race with which we are acquainted. All observation attests that youth is the age of proud and presumptuous reason, when everything is questioned, and all truth is submitted to the judgment of that vaulting faculty; and when those momentous truths, espe-

cially, which would restrain the raging passions, are rudely cast away.

Dr. Draper is verbally correct in one point of his classification. Manhood is the age of Reason—not the reason of the Positive Philosopher, rejecting and abjuring Faith—but of that nobler Reason, the truest exercise of which is to make manhood the age of Faith as well. It is, for the most part, only when the intellect is mature, and has tried and tested its powers, that man learns to receive, in trusting faith, a thousand truths of infinite concernment, which the Reason is incompetent to discover, or to compass. Thus the system of Dr. Draper breaks down at every point, in its general principle, and in each one of its details. Even admitting his first general and degrading principle, that the destiny of Man and of Society is determined by nothing higher than Physiological Law, the Laws which he has improvised for the exigencies of his theory, turn out to be no Laws at all, but mere assertions, in direct contradiction of the known facts of the case.

There is one specialty of the modern assaults upon Revelation, from the Scientific stand-point, which it may be worth while here to notice, because it is continually referred to, in terms of highest approbation, by Dr. Draper. This is, the alleged Origin of Species, by transmutation, and gradual development of all animal forms, from the lowest, up to, and including man. Near the close of the last century, Dr. Darwin started this idea, in his Zoönomia, a work which was quite popular for a time, and was in most of the Medical Libraries of this country forty years ago. The notion died out of scientific appreciation, until it was revived, very recently, in a modified form, by a descendant of its first proposer. Dr. Draper will not commit himself to the theory of the younger Darwin; but he suggests, and throughout this book *assumes as true*, a modification of that theory, which he seems to think is in stricter keeping with his great principle, that "the government of the world is accomplished by immutable Law."

All life, he says, begins with a *simple cell*, apparently homogeneous. The form which this cell may assume is determined entirely by the "material conditions" to which it may

be submitted. "Any variation" of these material conditions "would be forthwith followed by a corresponding variation in the form;" and "the fanciful doctrine of the immutability of species would be brought to its true value." Page 6. Thus he accounts for the origin, and the succession of Species, each form appearing when the "mundane conditions" admitted of its existence, and ceasing when those conditions were changed. And he especially cautions us against assigning this succession, and these changes, to "the issue of wise predeterminations of a voluntary agent." "To this doctrine of the control of physical agencies over organic forms, I acknowledge no exceptions, not even in the case of Man." Page 7. The Primordial cell then evolved itself into a man, as soon as the material conditions were all consenting, apart from "the wise predetermination of a voluntary agent."

No one complains more bitterly than Dr. Draper, that Religious considerations are made to bear adversely upon scientific theories. Clearly, as we have shown, Philosophy has no right to complain of this process. All facts, or supposed facts, must be examined in a true method of philosophizing, with reference to one another. By this comparison the true will stand, the false will disappear. So it has happened in every instance heretofore. False notions of Religion, arrayed against the real facts of Science, have been exposed and banished. And false assumptions of Science, tending to subvert some precious truth of Religion, have been discredited and swept away. The process has been legitimate and healthful at all times.

It is not necessary to test the theory above developed by Religious considerations. Its own weakness is its sufficient refutation. For six thousand years, at least, the material conditions which permit the existence of man, and of all the present races of animals, subject to our observation, have been in full operation. Yet, in all that time, there has never been found an instance of one of these "simple cells" developing into any other form than that from which it came. The one "material condition" of the development of any special form, without which all other conditions have been of no efficiency, is, *that the simple cell be, at some period, in the matrix of a being of*

of the same form. Now, we are the advocates of the universal supremacy of Law. And here is a foundation, as broad as the whole world can furnish, for the assertion of a LAW, unchangeable, and resistless, which no power but that of the Law Giver can reverse or control.

The advocate of this theory has his ready answer to this plain demonstration. Historical time—a poor six thousand years, is nothing, he says, in the earth's age. We can call for sixty millions or billions of years, instead of six thousand, and that inconceivable period is sufficient for the production of effects which, to our limited experience, seem to be impossible. Therefore, the transmutation of Species, and the law of favoring material conditions, is a scientific fact, which only bigoted ignorance will deny; and man is but the last in the series of that "orderly progression" of living forms, which is the necessary result of this law, and the "wise predeterminations of a voluntary agent," have had nothing to do with his existence! And this is what a certain class of Naturalists call Science, and logic, and reason! Known and definite time gives us certain facts, and a certain Law: therefore, unknown and indefinite time will give facts, the reverse of the former, and a contrary Law!

It is legitimate, to argue from the known to the unknown, and modestly to infer an *analogy* in things of the same sort. But, to argue from the known to the unknown, and infer in the latter the reverse of all the facts, laws, and principles established in the former, is a feat of Logic performed only by those whose object is to prove that "the wise predeterminations of a voluntary agent" have had nothing to do with the business of Creation. This reference of conjectural facts and laws to the possible operation of inconceivable periods of time, is nothing but a juggle put upon the mind, when both intellect and imagination are stunned and overwhelmed by the vastness of the attempted thought; and doubtless our Naturalists are themselves the victims of the delusion they try to propagate.

The same juggle is practised upon the mind in regard to the "simple cell." There is an infinite below, as well as above us. A Naturalist would hardly venture to assert that a partridge's

egg would produce a crocodile. But when the ovum is reduced so low as to approach the "infinitely little," the imagination is again overwhelmed, and in the consequent confusion of thought, all possible and impossible results may be with impunity asserted. Yet the true and only Infinite, the Creator, has assigned to each of these "simple cells" its own specific and definite development, from which it cannot depart. This is the ascertained law of all the known facts, not the arbitrary dictum of Religion.

The theory of the "simple cell," and of the progressive transmutations of Species under modified mundane conditions, is another effort to bridge over the chasm between Finite and Infinite, and to arrive at a *beginning* of things, without the interposition of a Creator, as futile and as impotent as any of the attempts of transcendental Metaphysics, to accomplish the same impracticable result. All that Embryology and Comparative Anatomy have proved, in this regard, is that wonderful UNITY of plan and of design in the Animal Kingdom, combined with unlimited VARIETY, which meets us at every reading of God's great book of Nature.

The mind of man is incompetent to conceive a beginning of things. He knows that there was a beginning, but the nature of that beginning is utterly beyond his powers of conception. It is a mystery of God's working, hid away in the fathomless deep of God's own infiniteness. To a Creation and a Creator, the human soul is compelled to come, as the last term of all its researches. But the act itself is inconceivable by our finite powers. All was completed before man began to know. He was not there to counsel with God, or to assist Him. Therefore no faculties were bestowed upon man adequate to the comprehension of a work with which he was to have nothing to do. Another faculty of the soul, than the Understanding, takes cognizance of the wondrous fact,—the mighty miracle of Creation. "Through FAITH we understand that the worlds were framed by the Word of God, so that things which are seen, were not made of things which do appear." Heb. 11: 3.

It gives us great pleasure to add, that Dr. Draper, near the close of his book, confesses his belief in a "Personal God," and

in the existence of an "immortal soul" in man. In this good confession he departs from his European *confreres*, and from the Science, "falsely so called," which he has so elaborately and ingeniously constructed, as a History of the Intellectual Development of Europe. We doubt not that his life is determined by that Faith, rather than by the illusory Science of this learned work. That work falls in with the current of anti-Christian thought in Europe and America, and has therefore been greeted in a way which must be very gratifying to the author. But the FAITH which he professes, and which contains the refutation of all his theories, is the Rock upon which he will desire to stand, long after his book has been forgotten.

Art. IV.—SOME THOUGHTS ABOUT SO CALLED GRECIAN CHURCHES.

Gothic Architecture is emphatically Christian Architecture, whether we look at it from a historical or a symbolical point of view; and it is accordingly becoming a rule having the force of an axiom, that Churches should be built only in that Style. But, unhappily, it is only comparatively lately that this truth has been seen or acknowledged; and we have on hand many non-descript buildings, comfortable enough in the inside to suit congregations, and sufficiently costly not to allow of their being torn down to make way for a real Church.

What can be done with them, if we are not allowed to pull them down? How can a real Chancel,—that is, a Chancel containing all such essential parts as that the Church-Service may be performed decently and in order,—be added to any building to which it is not architecturally allowable to add Gothic details? What is best to be done with certain Church Buildings of the so called *Grecian* Style, which we find upon our hands; too valuable as mere buildings to be torn down, and too sacred from their past associations to be transferred to secular uses?

Such are the points, to the plain and practical discussion of which, we would invite any who may feel an interest in the subject. The questions are by no means easy to answer. Nor do we feel entirely certain what the answer should be. It might be best to give the go-by to all these ci-devant Greek Churches, and advocate their indiscriminate destruction. It is very certain they can never be made all that a *Church* ought to be. If indeed there were such a thing as a real Greek building in America, our problem would be less complicated. We should say at once, "Enclose that building in glass and preserve it to show what the last (originating) Nation of the Old World were enabled to do in the way of perfect beauty—such as they might attain unto." But, as there is no such thing in America,

(nor probably elsewhere) which would answer a Museum-purpose for the preservation of what Phidias or Praxiteles would acknowledge as GREEK ART; we shall e'en have to remain contented with the dishevelled glory of the Parthenon, which, after all, will give a better hint to the imagination than even a purposed reproduction of that wonderful structure. Such purposed reproduction cannot be yet made,—not with all the congregated knowledge of German Architects and English Painters. Phidias must come back to tell us how to fit jointures in hewn stone so infinitessimally bevelled as to work in with the vast ellipses which rule throughout a Doric building; and Praxiteles must tell how any man should dare to cover a structure finished from top to bottom, outside and in, with a cameo-polish on the purest Pentelic marble,—how he should dare to cover that building with gold and ivory and color, as it seems to be acknowledged that they did. They certainly crowned Minerva's Architrave, on the exterior, with a tiara of repeated golden shields; they set within the outer sanctuary a Chryselephantine image which would put to shame the richest statuary ever since devised; and they blazoned the ceilings of the whole building with fretted fields of enrichment in carvings, gold, and color, the like of which the modern world can scarcely so much as imagine. There remains no wonder to any student of Doric Art, that the Parthenon should have been the centre of the Greek Nation; so the student of a work of more awful and still more inconceivable Beauty, the Temple of Solomon, wonders not that that Heaven-descended Temple was, what every Patristic reader of the Psalter knows it to have been. The *truly* glorious Temple of Solomon was the Centre of the Jewish Nation, and its absolutely overwhelming majesty of glory and beauty exerted that power of subduing and of winning, which all true beauty,—above all, the beauty of Holiness,—inspires.

It will advance our subject, if we merely take a glance at those structures around us which have been, or may be called, of the "Grecian Order." Here we must premise that there is one and one only Grecian Order,—it is the DORIC *Style*; and it ought to be called *Grecian Architecture*. It formed the

great Temple, and of course therefore the great National Style of the Greek people. The real Greek never thought of building a large temple in other than the Doric Style. The Triple-temple on the Acropolis, with its three windows* was erected as a piece of sacred symbolism. The Greek architect, when he came from the toil of successfully adjusting some intangible curve of a Doric labor, would sit down to rest, and then play with *Corinthian* foliations ; and, taking up a long standing order for a Tripod-base, might pedestal the brazen Prize with a toy such as that known as the Choragic Monument of Lysicrates. There was a great temple once built in the Ionic Order, an Order that the Greeks had no more to do with, as respects its invention, than with the winged-bulls of Khursabad. It was indeed a "great" temple, and it was built by the same Ephesian mob of Greeks and Easterns, who afterwards cried "Great is Diana." And it was just such a travesty of the really beautiful, as such a people might be expected to produce.

There was no single instance of a Greek National Temple having other than Doric columns outside, and Ionic (Assyrian) columns within. No Architect that again builds in a Grecian Order, should ever do otherwise than put Doric columns outside, and Ionic columns inside his building ; the outside columns to be unchanged from the known proportions left by Phidias on Acropolis or by Ictinus at Bassæ. The Ionic columns may be varied, and very considerably so, at least in detail, though not in proportion ; and for detail of capital let him study the exterior and only columns of the Triple temple.

The only exterior Ionic building of Temple-architecture which we remember among the pure Greeks, was the beautiful little building on the Island of Teos. It was a sacred building, though used for the meetings of the Masonic Association, and it had porches in the same general style as the front of the Triple-temple on Acropolis, but with considerable variety of detail. Any one who has seen the porticos of the Literary Halls on the grounds of the College of New Jersey, will know how the two ends of that beautiful little gem looked, as far as

* The only window ever known in a Grecian consecrated building.

could be represented on the ground and with the materials used. If the Society of Free-masons should desire a place of common gathering to hold their great conclaves, a Peripteral even like "Diana of the Ephesians" might not be much out of place; but even that would probably excite the pity of a real Greek. We imagine Pericles or Ictinus a little puzzled at the proposition to loan their vast shears and sand-bags, used in Doric raisings, for the purpose of elevating an Ionic column. What then would have been their bewilderment at the suggestion of such means being necessary to raise a Corinthian pillar? There is no instance,—at least none was known ten years ago,—of a *Greek* Corinthian column which might not be lifted up and carried by two or three men. If such a magnificent mistake as the great building on the grounds of the Girard College had been committed in the days when the "Street of the Choragi" was being filled with its Tripod-basements, it could only have been under some Italian who had forgotten his Roman citizenship, and had not judgment to perceive that his Athenian training had only made him a quasi Greek.

If Girard College Edifice had been built of brown stone in the solid bell-shape *Roman* Corinthian, such as the gorgeous capitals in the central façade of the Roman Cathedral on Logan Square in the same city, we then should have had in America the fullest idea the modern world has seen of what was the first real Architecture of old Rome; and that was the Choragic Play-Thing of the Athenian builder made massive in sandstone like the huge, almost Egyptian blocks, of Baalbec, with diminished intercolumniations, and capitals rich and gorgeous as only the Roman cotemporary with Cæsar's legions could have designed. And thus would we have had a Roman Corinthian Peripteral,—the only proper Corinthian Art ever made, and which is, beyond question, the æsthetic basis of the Continental Gothic as distinguished from the English. The Square Chancel of glorious York brings to mind the Parthenon, while the loftiest and most apparantly ideal Apse of any Italian building, will only remind one of the ruins of Baalbec, or at best of the temple of Adrian.* All this and much more,

* The modern Pantheon.

will be readily felt by any one who will compare the confusing magnificence of the Continental Chevet with the simpler grandeur of the Anglican Square Chancel.

Having said thus much concerning the comparative merit of American Greek reproductions, we will now go on to the main point aimed at in this Article; only premising that, while we do not believe that Grecian Architecture is Christian Architecture, neither do we believe that anything so gloriously grand in its chastened sublimity, and so overpowering in its winning loveliness as was the Doric Art of Athens, should be looked upon as a production altogether of the natural man, without the assistance of a holier Spirit than to Plato or to Pericles had as yet been specifically made known. The Parthenon was to the nation which, under God, made the language of the New Testament,—the last originating Nation of the Old World,—as a shadow reminding one of the Covenanted Acropolis of Judæa.

We have then, leaving out of account all side-issues whatever, to ask the practical question,—"What shall we do with such valuable Church buildings as we have on hand, which have been put up by Architects who knew the difference between Grecian Doric, Roman Corinthian, and nondescript Palladian?" And, in the first place, we will sedulously avoid any attempt to spoil what we have, by the addition of Norman, otherwise called, Romanesque, elements; such as rounding the window-heads, or introducing the circular headed arch in profile. No Greek ever so much as saw a circular arch, unless it might have been old Herodotus, when the hierophants of Egypt took him into the Labyrinth. With the exception of the circular ground plan of the column, there is no curved line in the whole Grecian building but the one line of the *ellipse*. We would desire to draw particular attention to this point. The whole meaning of the Article we are writing, turns upon the single question, whether an arch may properly be joined to the Greek horizontal.

Old Rome tried the experiment. About the time that Julius Cæsar obtained the permission of the Senate to place a Pediment, hitherto sacred to Temple Architecture, on his

dwelling-house, Adrian added a Rectangular Roman Corinthian vestibule to the dome-covered Pantheon. In St. Paul's, of New York, we find an English form of the Renaissance. The most contemptible form of this style will be found in the City of Paris; the most sensible, in the city of London; the best, in the palaces of Italy. The City of New York contains a genuine specimen of this Fifteenth Century Architecture, in the City Hall. If that building were the Mayor's Palace, it would be a fair specimen of the Style in which the real builders of the Palladian Era wrought. But when this Architecture, which is nothing but the old Roman cut up small, was transferred from the City Street and the Palatian Hall, to the use of a worshipping assembly, a great inversion of things was indeed effected. Never, before the time of Leo X., or the time when the present pontifical Basilica of Rome was started by Angelo, the great Sculptor, but by no means as great an Architect, had it been known that Temple-architecture could grow out of Civil-architecture, but always the opposite. The present St. Peter's is a Palladian, or Brunelleschian Palace, turned into a vast dome-covered Church. This is a significant era in Architecture.

How could the men who built such a palace as the City Hall of New York might be made, supposing it the residence of an Italian nobleman, go on to build such columns as are at the Broadway end of St Paul's, and call them Greek? Though, when we pass round to the other end of St. Paul's, and see the Porch, and pass under the really fine steeple, we are glad to be reminded of our dear Old Mother of England, and of Sir Christopher Wren—the one man who has shown, in the steeple of St. Bride's and in the plan of St. Paul's Cathedral, that the worst debasement ever known to have been wrought upon any great historical style, in the whole course of comparative Architecture, could be made a tolerable thing for a Christian Church. The so-called Renaissance which grew up under Leo X., was brought about by the breaking up of the horizontal lines of the rectangular Roman Corinthian, and by superimposing the circular-headed arch—the architecture of the Roman Bridge. If you have a Church in the Sir Christopher

Wren Style, with a high and well graduated Steeple, hold fast to it, if it be worthy,—but do not call it Greek nor Roman Architecture, but what it is, the Anglican form of the Renaissance of Leo Tenth. If you desire to improve its interior, you may give your fancy free play; you may attach broken pediments, lay on fluted pilasters, and crowd on richness of ornament, but do not expect to be satisfied with the result. An interior "Sir Christopher Wren" may, in these days, be made to take on a certain kind of richness, but it will be at the expense of bedizenment, all the details of that Italian art being so unutterably low and earthly in their contours. Its best success, we fear, would but too painfully remind us of the injury which every student of Architecture has associated with all the elements of that world-product, the Renaissance.

As we have already shown, Roman Architecture was formed when the Roman people took the Choragic Monument of Lysicrates, and made out of it a rich and gorgeous Corinthian Temple. A specimen of this first and only real art of Ancient Rome, may be found in the Roman Cathedral on Logan Square, Philadelphia, and the two grand columns of that façade will give a good illustration of what we mean by Roman Architecture. It was the work of a great Nation, who were called to originate nothing, but to apply and misapply all things. It means Rome, Pagan Rome, Imperial Rome; the Style marks, all over the earth, the progress of her trampling foot-prints, wherever it appears, whether in the gorgeously massive blocks and oppressive enrichments of the ruins at Baalbec, or in the effeminacy of its Augustan reduction of mass and increase of intercolumniations, as in the happily unfinished double Peripteral, begun under the very shadow of the Parthenon Hill; or in the ostentatiousness of entasis and Bacchanal wildness of such a front as the old Girard Bank in Philadelphia; or in the unfluted literalism of such a front as St. John's Church in New York. It means Rome, degenerate Rome, Rome that first overspread all things, and then corrupted, debased, literalized, transubstantiated, all things. Rome had talent and energy; Rome had law and organization; legions and powers; but Rome had not that glorious and wonderful thing, which men

call Imagination; at least, not what Coleridge would admit to be properly so called. Rome had fancy, as all right earnest workers have; but the true Imagination, such as in Architecture knows where to stop, and rejects at least a thousand things for one that it makes use of, such as can form curves while apparently only making straight lines, she never had. That kind of Imagination in Architecture was the gift and prerogative of the Athenian people, about the time when Pericles completed the great Temple of Minerva on Acropolis.

We can easily enough find Roman-Corinthian showing itself by no uncertain token in the Continental Gothic; but, if the grand repose of *Doric* Art is not perpetuated in the Square Chancel of York, then the most perfect Art of the most perfect nation which the world has seen, outside the Revealed Covenant, has been forever lost sight of, unless it should be revived by some future nation before the day when material Temples shall be no more needed.

We have shown where, and how, the real Greek Architecture was dropped. It only remains to say, that that which the Romans did take, and make glorious, according to an earthly glory, was changed and finally ruined by the introduction of the bridge-line. That line is the circle. It is not an ideal line, it can be scribed with compass. An ideal line can neither be drawn with ruler or scribed with instrument. There is no line in Greek Art made otherwise than by the hand, guided by the inspiring imagination. The curved lines of our modern Greek reproductions, are generally pretty good. There is no one of them, as every draughtsman knows, which can be made, gracefully, by any drawing instrument. If there be any draughtsman of Greek specifications who has not found this out, we would remind him how he has ever found that all his curves must be drawn from two centres; all, that is, with the single exception of the ground-plan of his columns, whether it were to scribe the plan for the flutings, to find the sweep of that noblest of all the curves of the Building-art, the Doric Echinus, to mark out an enlarged Egg and dart, or to undertake to find the reaches of the great ellipses. Let the worker in Greek Style only remember how all his details are gained from two centres,

and he will see that we have a meaning when we affirm that Greek Art consists of curves of the second order, and that it has no section of the cone, appearing to the eye, except in the very way the cone itself reveals its sections, as it remains standing, like the column, on the hidden circle of its base. Hence the singular ignorance of those books which say, that Greek Architecture is made up of reëntering lines which never escape from their own bands. There is a sense in which this is true, and must ever be true, of all militant style. Far be it from us to say, that the Greek Chevron is as Christian an ornament as the Gothic scroll, and yet, if you wished to design a proper moulding for a Church, built according to Ezekiel's prophetic measurements, it would, undoubtedly, be from Greek patterns that you would select your borderings.

May it not be possible, then, to take a so-called Grecian Assembly-room, and attach to it a real Chancel;—real in such a sense that it may contain all necessary conveniences for the celebration of Holy Service, so arranged, as not to shock the cultivated taste, or the sanctified imagination?

The first thing to be done, will be, to run back the Chancel as far as convenience in ministration and the comfort of the audience, both as to sight and sound, will permit. We make this reservation, because, while the Chancel should be as large as possible, it should not be so deep as to remove the Altar from the view of the side-aisles. The reason why the whole Chancel addition should be large, may be found in the fact, that a large rectangular space, well proportioned, imparts always a certain sense of quiet satisfaction; and that feeling is, essentially, Greek. The one idea which pervades the Doric building is, that of repose. This idea or feeling will always be harmed by the addition of anything not perceived to be necessary. Thus, in an ordinary building, one is often quite surprised to find how ill-chosen furniture will have the effect of diminishing the apparent size and repose of the rooms.

It is important to note that much of the satisfaction we feel in certain buildings, is due to successful *proportion*. Now, the mystery of Proportion,—and Proportion is indeed a mystery,—has been embodied in Doric Architecture, to a more surprisin-

degree than in any of the other Ancient Styles. So remarkable was the success at this point, that their buildings, of themselves, irrespective of the added columns, bore such an adjustment of the dimensions of length, height, and breadth, as to carry with them, in all cases, that peculiar feeling of stability and rest, of which we are speaking. The Chancel opening, then, in the instance of a Doric Church, should always be carefully proportioned, and unencumbered by needless accessories. It should seek to impart the feeling of a noble and unpretending quiet. Of nothing is it truer, than of Greek Proportion, that its "beauty is" then "most adorned when unadorned the most."

The ground-plan of the Chancel must *not* be finished in the circular form. We are willing to stake the whole truth as to this question on the fact, that the circular line, with the single exception of the ground-plan of the exterior columns, has no part in a Grecian building. A Chancel, however nobly proportioned in other respects, cannot be finished with a semi-circular end, without intrinsically perverting that idea of mingled majesty and rest, which will unfailingly be secured if the end wall is finished square, and as free of break as possible. We would earnestly counsel that nothing that can be avoided should be suffered to mar the repose of that spacious and simple end wall. A grand, Greek-like proportioned, white marble Altar, with plain but solid finish, should alone meet the eye at that spot. Let the Episcopal Seat, at the northern end, be as subdued an accessory as possible. The Grecian chair is, by the way, like all other pure Greek elements, simple and unpretensive. Light may be obtained from the roof, and thus obviate the necessity of any break in the Chancel wall. The ceiling may be formed of bold and deeply receding Lacunaria, among which, a sufficient number of richly stained glass windows may be introduced.

Imagine, then, a large opening, say twenty-five feet wide, spanned with a noble elliptical arch, with unfluted corner-piers, and chapiters of the richest Corinthian enfoliation; then run back the Chancel walls so that the Choir may form a perfect Square, and place the Sanctuary behind. Construct the roof with its deep sunken panels, and these you may enrich with

exquisite curvings; then let the richest and the softest glass shed down the light on walls unbroken by windows, and whose beauty of proportion is unmarred by column or pilaster. The Holy Table, say of white marble, and all the other Chancel furniture, are simple in form, and massive, without gorgeousness of finish. As the mind pictures this scene, does there not arise a feeling of peaceful repose—of gentle tranquillity? Here you will not feel tempted to rouse passion by stirring words; or to excite feeling by highly wrought appeal. But here you may kneel, in reverent prayer, and list to the still small voice that comes not to us in the thunder and tempest, but in the attitude of Rest. Here you may find a Sabbath rest, a holy calm, like the Summer twilight, drawing our thoughts above, and reminding us of that rest which remaineth for the people of God.

Art. V.—THE OUTWARDNESS OF OUR POPULAR RELIGION.

Religion, like all other forces affected by human influence, has its variations. Its mould and drift are never identical in any two generations. In one age it is contemplative, in another, active. The Mystic and the Rationalist, the cloistered devotee and the man of affairs, change places at intervals. At one time Religion, sharing in the fluctuating temper of the multitude, makes a general movement toward deserts and monasteries; at another, toward the busy, bustling centres of common life. A history of the Kingdom of God, as administered by men, would be a history of periodic oscillations between the extremes of a life too inward and a life too outward. To which of these extremes the Religion of to-day is tending, there can be no question. It matters not where we look; the signs all point one way, and proclaim a Kingdom which the multitude believe will come by observation. Knowledge of the true path, the healthy mean, still lingers. Theoretically, we are yet quite safe. As matter of doctrine and belief, it is admitted that the Kingdom of God is within us, and that its chief work is invisible. It is admitted, that its essential powers and attributes are spiritual, and therefore above the external mechanisms of human invention. It is conceded, that real godliness does not consist in meat and drink, or in running to and fro to watch signs and portents of God's presence manifested in the outward frame of things; but in convictions, experiences, hopes, desires, searchings of heart, exercises of faith and repentance, which the gross eye of the world can neither see nor appreciate. It is understood that the Divine life must have its root below the surface, or be cut off from the hidden juices which feed its vigor. These facts are duly acknowledged, and in many pulpits are urged with emphasis and power. Yet they do not control the evident tendencies of the hour. The common movement is away from them. There has never been a time, not even during the period in which

individual salvation was practically regarded as a compensation for good works, when the Christianity of the people has been characterized by such excessive outwardness as now. As a current, popular manifestation, it is a thing of signs and demonstrations. It is clamorous for stimulants unworthy of a power so deep and mighty and self-centred as to render a certain stillness and reserve the only proper attitude. It is inordinately pushed and swayed by machinery whose clatter is accepted for energy, and the smoke of whose glowing axle is taken for the zeal of great wills and great hearts alive with the spirit of labor and self-sacrifice. It delights in the show, rather than the use of power; in publicity, rather than retirement. There are abundant symptoms of the feeling, that the Church will lose its hold on the people, unless, with fertile ingenuity and a careful balancing of probable results, it manage to turn out a never-failing series of sensations.

We are dealing with a tendency not, indeed, so rife in some communities as in others, but every where growing in favor. We shall note some of the more marked proofs of it, and then proceed to discuss its causes and consequences. The first proof and illustration of this tendency which we shall cite, is the eager, restless desire of the religious thought and feeling of the time to exhibit themselves in speech or in books. It is astonishing to see how many there are who believe they have a mission in this direction. It is not enough to show themselves in the sphere of active duties, where work is needed, which from its very nature must be quiet, out of the way, unseen and unknown of men. They must figure in Meetings, Assemblies and Conventions; and from the platform give law and momentum to public movements. Life is voted a dreary, monotonous level, unless it be ridged into demonstrations and sensations. Knowledge, culture, faculty, are so much dead lumber, if they cannot be rounded up into some form of display. The world is noisy; and it is felt that no one need expect an admiring recognition, who does not help on the noise. Usefulness has come to be measured by a standard so narrow and superficial, as to discourage all labor that does not promise immediate results. To commune with one's own heart and be

still, is thought to savor of the cloister and the cowl. To be silent, patient, out of sight, to toil for ends that lie far off, and which distance clothes with uncertainty, to sow beside all waters, leaving it to God to give the increase, to live and to work in the assured, tranquil confidence of faith, cheerful amid difficulties, and hopeful under failure—these are things which the pragmatical, high-pressure temper of our time turns over to people who, having no battles to fight, no issues to settle, may be left in their own grooves and corners, to dream dreams and see visions. It is no exaggeration, but simply a calm judgment resting upon signs not to be denied or mistaken, that in the hidden ballot box of public sentiment, every man is voted a drone, who does not carry a bayonet in his brain or his heart, if not upon his shoulder. The common attitude is that of assault, not forbearance. Quiet is the synonym for stagnation. Strength, of what sort soever, is doomed, if it do not show its muscle. Latent worth has few to do it reverence, and modest merit is a blank in the turbulent lottery of small prizes and small ambitions. As for the Religion which does not feed this temper, nor assert itself with a determined and impressive publicity, no one need be told how promptly it is set down as the Religion of dead Forms and obsolete Creeds.

It is easy to trace the influence upon our present Christian Literature of the popular Religion which has been moulded by this tendency. Taken as a whole, though there are some noble exceptions, it shows little evidence of power which is calm because it is ripe, thorough and patient. In much of it there is not only the absence of such power, but abundant proof of a vulgar straining after notoriety, by means of cheap sensations. It comes from minds too self-conscious, and too much bent upon the double reward of money and reputation. As an inevitable result, it lacks simplicity, depth, unction, vitality. Pumped up from cisterns, it lacks the virtue of the living fountain. It belongs to a kingdom that cometh with observation. Authorship in sacred things, which is to affect the nurture and welfare of souls, has become so cheap and common, that it has grown to be a question of audacity and assu-

rance, rather than of fitness as to who shall win its honors. We have heard persons talk of writing Stories for Children, and Books for Sunday Schools, with about as much gravity of mind and consideration of responsibility, as they would show in getting up a dinner for an important guest, or going upon a journey of pleasure. It has so entirely ceased to be a serious matter to launch a new book from the press, that we have fallen into the habit of granting pardon before it is asked, or felt to be needed, for criminal haste and superficiality. Undergraduates of Female Academies, or young men fresh from their College curriculum, who have been fortunate enough to achieve some petty success in a sentimental, popular Monthly, turn their attention, without a thought of failure, to what they consider needful additions to the current Religious Literature. With a fair command of respectable English, with some ingenuity at Story-making, with a moral to be spread over the chapters, like paint over a fresh-planed board, or to be tacked to the last page, like a tail to a kite, and with one thing more, an expression of regret from some shallow or indiscreet friend, that the Church and the world should be any longer deprived of such striking talent and pious sensibility—these things secured, they work out and offer to the public books which, if they have power enough to produce any decided effect, engender moral dyspepsia in those who are so foolish or unlucky as to read them. No considerable portion of our books for the young has yet come from such sources. We speak of a trait, a tendency in our popular Religion, which has drawn some to the surface, and which now encourages more to appear.

What is called *light Religious reading*, however respectable its sources, has reached proportions that may well excite grave apprehension. It is the exclusive growth of Modern Society and Modern Christianity. Poor seed at best, and adapted only to shallow soils, or to soils robbed of the properties for solid growths, it has been attempted to remedy the defects of quality by the universality of the sowing. The demand and the supply seem to be alike inexhaustible. We have had trial of this system of feeding the young and the old of two generations. It has been conducted upon a scale so stupendous as to

make exceptions of little practical account. We are in a condition to sum up the result, to estimate the harvest. And what are the facts? The growth and appearance of *light reading*, as a distinct branch of Religious Literature, were exactly contemporaneous with the tokens of increasing outwardness in the current manifestations of Modern Christianity. And who can doubt that it has most loyally served the tendency which gave it birth? Grave, deep, strong, earnest men, whose mental and moral fibre had been formed from the meat of Christian Doctrine, predicted what experience has shown to be true. They declared that the Church could not be overrun with such a literature, and maintain a living and profound spirituality, or a high-toned and definite Theology, commanding the cordial reverence and affectionate assent of the people. Who now doubts their wisdom? Who doubts that this deluge of *light reading*, hiding under the forms of pious thought, habits of dissipation, morbid sensibility, and indifference to sound teaching, has helped to dislodge the foundation timbers of Christian instruction and discipline? Who, as he looks out from this point of view, is not affrighted at the vast accumulation of hay, straw, and stubble, garnered up by Christian Capital and enterprise, as suitable food for our posterity? Who does not see, that such food will give us men like itself, men of wind and straw, who shall be the sport of every fresh gust of infidel thought, or fanatical zeal?

The cry has been, that the Gospel should be made easy, and be toned down to a level with the outwardness and shallowness of the popular Religion. There has been, to say the least, premature haste to answer it. The wine of pure doctrine has been freely mixed with water. Truth, once deposited in learned tractates and grave homilies, has been divided, and triturated into small doses; and these, again, have been coated with a thin varnish of fiction. Creeds and Catechisms have been diluted into jingling rhymes, and then set to Music. The Scriptures themselves have been done up into "floral beauties and sugared confections," until the original matter is well nigh buried under a mass of silly rubbish. The same drift of things has robbed preaching of much of its dignity and power. Ser-

mons, from being elaborate and learned expositions, not fearing to be set up on the naked ribs of logic; or, if not these, then searching and fervid appeals to conscience and feeling, have been turned, to a great extent, into Picture Galleries of illustration, or entertaining Essays. The strongest pulpit, in the estimation of the multitude, is that which, like a Magic Lantern, has the largest number of slides. The effect of all this is too obvious for discussion. In measuring it, our eye takes in all who profess and call themselves Christians. We see less and less of sober, solid study among Clergy and Laity. We see the Laity far more concerned about accidents of manner in the preacher, than gravity of matter. We see the Christian assembly merged into the mere audience, exercising the conventional privilege of good-humored, indifferent criticism. We see the faith of disciples sadly ravelled at the edges, or worn away by compromise, or blended with errors and infidelities, which threaten the very being of Revealed Truth. We see that the only writings, whether books or periodicals, sure of a popular run, are just those which advocate nothing unpleasant, agree with all theories, offend no sect, and adhere to no standard. Without the eye of a prophet, we might predict the ultimate fruit of all this, not only upon Religion as a System of Truth, or upon the Church as the Visible Body of Christ, but upon the Ethics of business, of Society, and of the State.

If we turn now, from the Literature to the Architecture of Religion, we shall find proofs of the same excessive and damaging outwardness, with its wonted characteristics of haste, show, tinsel and superficiality. When Churches are built, it is understood that they are intended to show forth the glory of God, and to advance His Truth among men. They stand for all that is divine and unchangeable in the world that now is. They are types and monuments of eternal realities. They represent substance, not shadow; fact, not fiction; imperishable verities, not the speculations of the fallible understanding, nor the phantoms of the dreaming imagination. As far as possible, they ought to be, in material, in style, finish and pretension, consistent with their avowed character and design. We

have a right to demand, that they should be religiously free from all manner of sham, and falsehood, and worldliness; and that they should faithfully exemplify the immutable Truth in whose honor and for whose dissemination they were built. To appear to be what they are not, to be constructed with the intent of elaborate deception, to put forth poverty or mean economy, under the mask of riches—this is a violation of consistency and propriety, only less than that which would be wrought by actual heresy and infidelity in the living teachers installed in their pulpits.

These are principles which none will controvert or deny. And yet, turn where we will, what do we see? Why, more falsehood in consecrated Sanctuaries than in any equal number of objects built by human hands. There is sham from beginning to end, in wall, column, ceiling, arch, buttress and spire. The lines are so many threads from the loom of deception; the coloring counterfeits the solidities of nature; and the artificial blocking tells with impotent mimicry of quarries which have never been touched or thought of. Architects, Clergymen, Vestrymen, people ignoring the common necessities of strength and durability, set themselves at work to secure a kind and degree of ornamentation which, at the least possible expense, shall embody the largest possible number of untruths. To cover up the conscious hollowness, they carve, paint, and plaster, until Truth shrinks from its own intended abode, and is profaned at its own acknowledged shrine. Stone gives way to stucco; the real vault, to the painted one; walnut, to stained pine; the gold and silver Altar Service, to plated-ware—and this, in a gift formally and deliberately set apart to the honor and glory Him Who abhors deceit; Who has sent His Son to drive from the world the father of lies; Who claims the lamb without blemish, and the first fruits in their perfection for His Altar! How many Churches thus rounded into completion by moulders in plaster, and painters in fresco, are pronounced by the passing multitude "of chaste and elegant design." How many building-Committees and congregations are congratulated by Chief Shepherds upon such results of blended ingenuity and meanness!

Thus the noblest and richest of the Arts is driven from its position, as the chosen handmaid of saving Truth, its mighty inspirations stifled, and itself degraded to the unwilling service of the common enemy of God and man. It all comes of a life which has trave led too far from its root, and has grown top-heavy with surface expansion. This kind of vanity, affectation and falsehood, is only one cluster out of many ripened upon the diseased vine. Religious taste has ceased to be candid, and simple, and upright, in proportion as the common development has let go the more still and profound sources of spiritual power.

This fact is capable of indefinite application to all branches of Art, so far as they are affected by the popular Religion of the time. It fully explains much of the admitted poverty of Modern Art, in all the higher walks of imaginative creation. Genius, whether handling the chisel, the pencil, or the pen, has grown weak and barren, with only a brittle hold on greatness, as it has forsaken the mysteries and inspirations of the Cross, and parted from the simple, trusting, intense faith of earlier days. The path that leads to power, stretches away from the shallow denials and blatant skepticisms of the hour. The secret of strength is with them only, who, as little children, look up, with trusting innocence and dependent love, to Him Who would make earth be, what Heaven is.

But there are other proofs of the present undue outwardness of our current Religion. No one can have failed to notice the prevailing passion for Religious statistics. What is now called an active Christianity, must have its arithmetic, its journals, ledgers and tables. Schemes of Religious effort which cannot make periodical returns in figures, fail to command the public confidence. Missions, Charities, and Reform movements, which do not meet this test, must be abandoned. Silent, patient, steadfast labor is at a discount. It is felt that we are beating the air, if every blow is not instantly followed by an audible reverberation. The vast majority of Christians decide whether a Mission succeeds, or fails, by the number of heathen converted in a given period. The power and worth of the several Denominations are measured by the printed Reports of

what they have done. This Christian Body is weak, because its figures are small. That Christian Body is strong, because its figures are large. Their faith, their history, their polity and internal life—these, as tests of strength and usefulness, are practically ignored. Qualities and results are valued only as they come with observation and bear the impress of palpable signs.

The same temper appears in the universal fondness for Societies, Associations, and all possible modes of voluntary combination. Old duties must put on new faces, and be done in new ways. Objects old as Christianity itself, and falling within the great design for which the Church was instituted, must be reached by new inventions, which shall save labor and time, and provide pleasant surprises of success. It is expected, that the work of propagating God's Truth will be made easier, by the methods and subdivisions which have carried manufacturing industry to such astonishing perfection. Many utterly fail to comprehend why the Church is not amenable to the rules which govern the rate of increase in a Factory. Given, so much capital, so much labor, so much material, so much brains; given, so many Clergy, so many Churches, Societies, stations, books, printing-presses,—it is felt, that we ought to be able to predict and secure returns definitely proportionate to the means invested. Experience, indeed, every day exposes the gross folly of such thinking. But, instead of growing wiser, people seem to lose faith in the cause itself. They treat the Church and the Gospel as a dry mechanism of visible wheels and pullies, and are astonished at the failure of their management. As well attempt to make the sun grind in a mill, or the sea to bind itself down to the trip-hammer's task. It is forgotten, that in spiritual things power does not grow with the multiplication of levers, or even of hands to work them. It is forgotten, that the Church, when truly great, is so, not through Societies, but through the free forces of single wills, as moved by the energies and inspirations of the Divine Life. Ordinarily, Societies are the creations of secondary forces. If not in their inception, then in their subsequent history, they attempt to do, by external combination, what can be done only by an

intense life in the individual heart. Platforms, Schemes, Reports, Public Meetings, large promises, well-drilled Boards of Managers, impressive appeals, startling announcements of the existing urgency—these they offer as a kind of substitute for qualities in the spiritual man, which have grown indolent, or gone to decay. More care is given to the shell, in proportion as it proves hollow. Great pains must be lavished on the dam that gathers its waters from a failing or capricious stream.

We do not wish to disparage associated effort, or to question the value of organized movements, where they are living growths out of a life strong enough to hold them in their place. What we do condemn, is, the unhealthy and excessive reliance upon them, which, in effect, converts them into lame and impotent substitutes for the Church's organic life, and the spiritual virtues of individual character. We can recall names in the past, who, could they return and move among us in their old orbits of fire, would be worth more to the great ends of Christ's Kingdom, than all the Boards, Committees, and Societies now in existence. But, any word of this sort, we are aware, will be set down as a flourish of rhetoric. And, doubtless, among those who have been domiciled so long in the central bureaux of ecclesiastical management, as to lose all relish for freshness, fervor and liberty, this whole view will be considered sentimental, visionary, unpractical.

Passing over the publicity which characterizes the prevalent benevolence of the time, we shall note but one more indication of the tendency now under examination. There is nothing, perhaps, in which the moral habit and taste of an age are more clearly discernible, than in the class of virtues which chiefly attract admiration. Among us, without question, it is the more demonstrative virtues, those which soonest catch the eye and the ear, and live on the surface of affairs. Courage, energy, boldness, determination, singleness of will, ardor, and kindred traits, are the favorites. We love most what most assures victory, enterprise, advancement, prestige. Whoever exhibits these, will find his vices tenderly handled, if not charitably overlooked. It is not meant, that we are insensible to the grace and loveliness of the more quiet and passive vir-

tues of submission, patience, meekness, gentleness; but only that they have no chance in competing for popular favor. It is action, not suffering, that wins from the Religion of to-day the loudest plaudits. It is the one who rushes to the front to strike, not the one who remains behind to endure, that lays hold upon the common heart. This is apparent in nearly all whom the general suffrage has elevated into leaders, heroes, idols. They are, uniformly, those who attack wrong, not those who patiently suffer it;—men of conflict and resistance, not men of obedience.

Thus far we have discussed our subject only as to its evidences and manifestations. Let us now turn to its causes. There is among us an evident sympathy of Religious with Physical activity. Whatever else may be doubtful in this age, it is certain that no period of the world has witnessed such a stupendous advance in Material power and wealth, or such an array of outside activities. The world's pace has been quickened. What were once impossibilities, have become facts. Dreams have passed into realities. Changes so amazing have been wrought as to leave little to wonder at in the bounds of human achievement. This age is, beyond all comparison, an age of stupendous results, as well as stupendous agencies. Now, the life which men live in the flesh, and the life they live in the Spirit, lie close together. Radically different, yet they have their points of contact, their modes of intercommunication; and great movements cannot occur in the one, without affecting the other. It is easy to transfer to the inner and more hidden sphere, what has been learned in the outer and more palpable one. Habits of thought, frames of mind, dominant tempers, wherever and however built up, often follow us where they were not meant to go. Thus, our Religion, by sympathy, by intercourse, by unconscious imitation, has assumed the prevailing Physical characteristics of the time. It is impulsive, excitable, bustling, pragmatical, demonstrative, energetic, eager for change, thirsting after novelty. Where it works, it will have a tangible result at once, or stop. It will cast its bread upon the waters, but will not do it a second time, if the waves in sight do not roll back the returns. Its

accumulated facilities, its multiplied powers and splendid opportunities, tolerate neither waste of faculty, nor uncertainty of triumph. The enterprise that levels mountains, fills up valleys, and bridges arms of the sea in the world of matter, is impatient of lower achievements in the empire of Spiritual Truth.

Another cause contributing to the undue outwardness of popular Religion, is the energy and prevalence of the Sect-Spirit. Christendom appears like a disorderly aggregate of Parties, Schools, and colliding Sects. Space would fail us, were we only to cite their names and peculiarities. But we may not touch the solemn question of the Schismatic rending of the Body of Christ, save as it is connected with the evil now under discussion. On this its bearing is plain. Once started, each Sect strives to perpetuate itself, to become a power, to have a history. Sects have the intense individuality which begets competition. Their life becomes almost a passion to excel every rival candidate for public favor. They are quick to assert and to display their supposed advantages. To prove these, they may rely more or less upon argument and controversial comparisons; but their main reliance is upon their growth and power. So the same motive which stimulates them to rivalry, tempts a constant appeal to numbers and results, which are the only evidences of strength and prosperity acknowledged by the secular judgment. Now the temptation to this sort of appeal issues in the kindred temptation to swell as much as possible the figures which set forth their condition. The consequences of this are patent to every eye. In this hot race for strength and superiority, there are sometimes seen exhibitions of coarse and intemperate zeal, tolerable only in the market-place, where dealers bid against each other for customers. This feeling is carried to a most censurable degree, in recruiting for Sunday Schools. The strife in this direction is so sharp, that rewards and bonuses in money are freely used to buy up young recruits. Things, indeed, have come to such a pass, that children are occasionally found who, when invited to join a particular School, at once ask how much they are to get for joining; and, if the terms are too low, they reply in a

business-like way, that they can do better elsewhere To such fruits we may add more serious evils ;—the hurried and incautious admission of new members ; the relaxation of discipline ; the search for money in all ways, and from all sources, to build Churches which may not be needed ; or to decorate Churches with gaudy and superfluous ornamentation, which look better in their unadorned simplicity ; the intense and often reckless desire to proselyte ; but, chiefly and generally, the grave vanity of display ; the ambition to be thought the foremost and the strongest. Such are the plain leanings of the Sect-spirit. It is the ally of bigotry, narrowness, shallowness, formalism, and artificiality. It belongs essentially to a Kingdom which cometh with observation, not to that which is within.

Another cause, tending to make our Religion unduly an outward thing,—a cause, too, close connected with the life of Sects,—is the unhealthy prominence of the individual Christian, as compared with the organized whole of the faithful. We do not seem to have, in wholesome measure, the gift of working in and with the Church, as we should. We either reject the moulding power of its organic life, or else accept it in such way as to subvert private rights, and swallow up the individual. From both errors, there results a Religion all the while tending to the surface ; spreading in the branches, at the expense of the root ; a Religion of cant ; or, a Religion of sensuous pomp, and inordinate ritualism. Puritanism illustrates the one, and Popery the other. But, clearly, in our Reformed Catholic Christianity, the individual is too much for himself, too conspicuous in the System which ought to direct him. The individual is tempted, just as the Sect is tempted. He labors too much for the sake of a large credit. He feels the influence of competition. He has a figure to make. He must manage to be felt and looked up to, or he will be rated a cypher ; so his life works upward, until it diffuses itself in the grateful sunshine of public appreciation. He prays, he counsels, he meditates, he does alms, and all, because they are duties ; yet not without a careful estimate of their present profit to his reputation among men.

Finally, as this is an unusual age, in many particulars, so is it especially in regard to its extraordinary facilities for giving publicity to what, in other periods, has, to a considerable degree, been obliged to remain private. Books, Periodicals, Reports, Newspapers,—to furnish matter for these which shall make them useful, interesting and influential, has become a leading interest in the world of intellect and capital. No small amount of their current material is drawn from Religious sources, and relates to Religious concerns. The Church, as well as all other spheres of activity, is searched for items of interest. Thus, Parish Ministers grow to be public men before they know it; and Congregations, in their most important affairs, act not without reference to what will be said of them in the Daily Papers. Taken as a whole, neither Clergy nor Parishes have been backward in availing themselves of such facilities to make known their labors and attractions. The advertising columns of the Daily Press present a voluminous, if not an edifying commentary on this point. There are evidently some lights that do not mean to be quenched, if printer's ink will keep them alive. There are not a few Congregations that believe in the virtue of keeping before the public. The education, the experience, the habits of the tradesman, have not been lost upon them. If Railroads, Hotels, Theatres, Nostrums, and Patents find such immense advantage in the free use of Bill-posting and Newspapers, why should it be otherwise with the interests of Religion? Certainly this expedient does bring members, money, and cheap prestige. But who doubts the ultimate damage it inflicts? Who doubts that the spiritual tone of that people will sink lower and lower, who are conscious of being, or of struggling to be, constantly in the public eye? Such ostentation, such itching for popularity or notoriety, is at war with the highest motives and rewards addressed to the Christian heart. It breeds distaste for retirement. It overlays the more quiet and profound sources of power. It tempts Ministers and Congregations to work, not by faith, but by the common rules and instincts of secular calculation, and by the stimulus of the reporter's pen.

Though we have already more or less fully indicated some of the evils of this unhealthy outwardness of Popular Religion, we beg to recapitulate them, and to state some others of a less obvious and immediate nature. This trait of our current Christianity produces vanity and self-sufficiency, in the individual and in the Church. It induces a withdrawal of sympathy, offerings, and coöperation, unless there is promise of corresponding notoriety. It degrades and adulterates the motives to Christian conduct. It introduces wordly stimulants and worldly methods into unworldly interests. It makes personal religion superficial, dramatic, and formal. It leads us away from the only sure and unfailing sources of spiritual strength. It fatally undermines our conception of Christianity as a Spiritual System, designed to work by Spiritual means, and for Spiritual ends. It drags the Kingdom of God down to a level with the kingdoms of this world in respect to temper, policy, and means of advancement. And generally, it dulls and confounds the sense of the Supernatural, as the dominant and distinguishing element of the whole Scheme of Redemption; and so prepares the way for all possibilities of Skepticism. Under its influence, Christians will value less and less the meaning and efficacy of the Sacraments, as Signs, Channels, and pledges of Spiritual Grace. They will see, in them, appeals to the memory, the imagination, the intellect, the senses; but they will no longer regard them as Divinely instituted Means of Supernatural communion with their Author. This feeling in regard to the Sacraments, will gradually develop into habitual impatience of every thing in the whole range of Revealed Truth, that is hidden, impalpable, and Divine. Thus, we shall soon drift into a state of things which will renew the old folly of the race, the attempt to do for masses of moral beings, by outward Systems, what can be done only by the inward power of Regeneration, and the presence of the Holy Ghost,—ending in the triumph of a gross and defiant Naturalism, and the enthronement of the powers of the world upon the ruin of Christianity.

The Church, centuries ago, had experience of a morbidly introversive, self-consumed, self-buried life,—a life so still and inward, so severed from wholesome uses and relations without, as to end in torpor, laziness, shallowness, and carnality,—a whited sepulchre, whose silence was the proof of dead men within. Now, she is menaced with the same or kindred evils, from the opposite extreme. The forces which sweep outward, and the forces which tend downward to the central heart, are quite as much out of balance, as they were five hundred years ago. There is, on all sides, the din of preparation for great harvests, after shallow plowing. Life at the centre has not been deepened, while all external activities have been indefinitely expanded. Christians are more busy, and less devout. They multiply labors, but fall away in the energy of a still and secret life with God. They are more with each other, and less with Christ; oftener on the platform, than at the Cross; more abundant in schemes for doing good, than in the precious dew of God's Grace falling upon them in mystery and power. It remains to be seen, whether the Church will allow herself to be thrown by this tendency upon another period of reaction, laden with struggle, chaos and death; or whether, alive to the danger, she will, through the Word and Spirit, speaking in Discipline, Worship, Preaching, and the example of the faithful, supply the needed remedy.

Art. VI.—AMERICAN LUTHERANISM AND THE EPI COPACY.

Dr. Reynolds' Reasons for leaving the Lutheran Church.

The Rev. W. M. Reynolds, D. D., a prominent Luther Clergyman, has already become a Candidate for Holy Ord in the Diocese of Illinois, and is passing the prescribed ti before his admission to the Diaconate. As in the case of t Rev. Dr. Huntington on his leaving the Unitarians, a man so much distinction and influence, of such acknowledged mo and intellectual worth, as Dr. Reynolds, could not take suc decided and important step, without rousing the attention the leaders of the denomination from which he was thus so s emnly and officially separating himself. Some of these gent men attacked Dr. Reynolds in one of their papers, *The* (Phil delphia) *Lutheran and Missionary*, in a manner which seem to call for a reply; and the Dr., in doing so, has drawn a p ture of the present condition of the Lutheran denomination this country, which we wish to place before the readers of *T American Quarterly Church Review.* We therefore reprint t Reply entire.

It is evident that there is, at the present time, a great mo ment going on in this country, we will not say toward, but respect to, Church Unity; on which we have a few words say. That movement is soon to become more prominent, a to assume new and more commanding proportions. Eve thing betokens this. The numbers of young and middle-ag Clergymen of the various denominations, who are seeking C ders in the Church, or are giving intimation of their intenti to do so; the confessions made, again and again, by Clergym in advanced years among them, that if they were to commen life again, they would enter the Ministry of the Protestant Epi copal Church; the palpable fact that, under the influence

our Educational, Social, and Civil Institutions, such things as Creeds and Confessions are fast losing their hold upon the people, and that they are rapidly and most certainly drifting into Indifferentism, and then, into open and avowed Infidelity—all this leaves no doubt as to the position which the Church occupies, and is to occupy, on this Continent. May she have grace and wisdom equal to the emergency.

Our duty is clear. The Church's "strength is to sit still;" yet, only as Israel's strength was, to sit still. The Church is to "stand still, and see the salvation of the Lord;" and yet, she is to stand still, only as the Israelites stood still. Her power is, in that masterly inactivity which comes from a true perception and faithful discharge of her high and holy mission, in such an age and nation as ours. There must be no time-serving, no shallow empiricism, no underbidding of the market-place, and no temporizing policy. As the drift sets in toward the Church, she will need that indomitable firmness and wise discretion, which are not of this world. Numbers are not always strength; they may be weakness. *Cœlum non animum mutant qui trans mare currunt.* True Churchmanship, like the Prayer Book itself, is a growth, not an instantaneous creation; it is a character, not a profession; it has elements in it which cannot be counterfeited, and which the popular religionism of the day cannot produce. If, therefore, as the tide sets strongly Churchward, the Ministers of the Sects were, in great numbers, to come into the Church, with all the ignorance of her claims, with the self-conceit, the self-will, the pharisaical intermeddling, the arrogant and denunciatory tone and temper, the popular conception of the very nature of the Christian Life and Christian evidence, which characterize the Sect-spirit of our times and country, these men would neither be happy nor useful in the Church; and, like Ralston and Parsons, of Kentucky, they would soon return whence they came out, certainly to the Church's benefit, if not their own. The Church is what she is, a tower of strength, standing firm and unshaken amidst the wild, turbulent passions and commotions of the times, simply because there is that in her and about her, with which such men do not and cannot sympathize. They might

grow into a knowledge and appreciation of the Church, if they would consent, first to unlearn many of their long-cherished views and apprehensions of the deep things of God and of His Truth.

Just now, the denominations about us are approaching Church Clergymen with a new method. They come, in the apparently ingenuous attitude of learners. They wish to be informed, they say, what the Church theory of Unity really is. Have some of these gentlemen forgotten what they thought about Church Unity, as it affects the Protestant Episcopal Church, when, a few years ago, they set a certain Mr. Shimeall to write and publish that scurrilous book on the Church, and then gave to that book their written recommendation? Now, they come, as gentle as cooing doves, and would be under the greatest obligations, if our Clergy would only allow themselves to be "counted in," in a certain Series of Lectures; and would occupy certain pulpits, and would preach on the subject of Church Unity! If these gentlemen really wish to know what the doctrine of Church Unity is, it may, perhaps, be well enough to tell them, frankly and kindly; although, really, the sources of authentic information are already abundant. If, on the other hand, their object is to get our Clergy to give, in the estimation of the people, a *quasi* recognition of their Orders and Systems, by appearing officially in such a position—that is quite another question.* *Timeo Danaos et dona ferentes.*

But we return to the reply of Dr. Reynolds. We are glad to say, that the language of caution and distrust, which we have felt bound to use, has no pertinence or application whatever to the case before us. The Dr. shows that he understands clearly the question on which he was called to act, and

* The Presbyterian *New York Observer* of March 3d, has the following significant Editorial:—

"SERMONS ON CHRISTIAN UNION.—Rev. Dr. Gardiner Spring will preach, in the Series on Christian Union, in St. Paul's Methodist Episcopal Church, next Sunday morning. Rev. Dr. Dix, of Trinity Church, will present 'Thoughts on the loss of Visible Unity in Christ's Church, and steps necessary to recover the same,' in the Broadway Tabernacle, on the 2d Sunday in March. This series will be continued by prominent Clergymen on the principle of an interchange of pulpits and services, in the hope of thereby promoting, among the Clergy and Laity, the spirit of Christian unity."

that he has acted conscientiously and in the fear of God. The larger the accessions from such men the better. As Churchmen, we give them fraternal greeting with a warm heart, and bid them God speed. There is a great work in our country for them to do. If they find faithlessness, and indifference, and spiritual torpor in this Branch of Christ's One Holy Catholic and Apostolic Church, let them not be disappointed. Surely, "her foundations are upon the holy hills." There are multitudes of earnest men within her Fold, and that number is increasing, who "see eye to eye;" and "the Most High shall stablish her." Our belief long has been, that a considerable portion of the German Reformed and the Lutheran denominations, which have clung with such tenacity to the Sacramental features of the Church, must, to be consistent with themselves, and will, sooner or later, return to that Apostolic Ministry, which, at the Reformation, they unintentionally lost. We do not see how conscientious men can, or dare, separate what God hath, beyond a peradventure, joined together. The following is the Reply of Dr. Reynolds:—

Reasons for Leaving the Lutheran Church.

Having withdrawn from the Lutheran Church *partly* on account of its wide-spread divisions and violent controversies, I am naturally averse to transferring anything of that character into the relations which I have just formed with the Episcopal Church. Hence I have allowed to pass unnoticed, various assaults that have been made upon me in sundry papers professing to represent the Lutheran Church, especially the *Lutheran and Missionary*, published in Philadelphia, Penn. But the last number of the paper just named has an article of so virulent a character, from its Pittsburg editor, Dr. Passavant, and so evidently designed to place the Church with which I have united, as well as myself, in a false position, that it seems due to the cause of truth to correct its utter misrepresentations.

The first point raised by Dr. Passavant in this article is, that I left the Lutheran Church because I was dissatisfied, or considered myself badly treated, in regard to the editorship of

a projected newspaper, some two or three years since. That I was rather shabbily treated by Dr. Passavant and his associates, in that matter, is true, as any one may satisfy himself by a careful reading even of his own version of the matter. But it was a small affair, except as characteristic of those engaged in it; and so far from being a ruling motive with me in my action, taken months, I might say years, afterwards, is only cause of devout gratitude to God that I was not permitted to occupy a position for which I feel more deeply, I am sure, than any of those gentleman can, that I am not fitted. Yes, I thank God that I am not fitted, either by nature or by habit, to do the work that the *Lutheran and Missionary* is doing for narrow and bitter sectarianism, and in denouncing its brethren of the same communion, men who stand at the head of its literary and theological institutions and occupy the highest rank in its Ministry, as "dishonest," "shameless," "pirates," "a disgrace to the name we bear," &c., &c., as may be seen in any number of that paper for a month past. Far from cherishing malice against them on that account, I thank Dr. Passavant and his colleagues for the complimentary judgment, that it required a man of "sterner stuff" than I am, for such a work.

But, in reply to this defamation and aspersion of my motives, I would merely remind Dr. Passavant, that it is a very stale, Jesuitical trick, that has been repeated very frequently for the last three hundred years, since it was first charged upon the great Reformer, that he withdrew from the Church of Rome, because the profitable sale of indulgences was committed to John Tetzel rather than to Martin Luther.

Still more serious, however, is the charge, that I enter the Episcopal Church as an avowed contemner of her Articles of Faith, and that in this I am encouraged by one of her Bishops and clergy. This is not said just in so many words, but it is the implication of statements in regard to conversations, &c., represented as having been held with me, by certain persons not named. Having nothing to conceal, I am free to acknowledge that a remark of mine, made in the freedom of a private conversation, and based upon a misapprehension by me of a historical statement then recently made to me by a distinguished divine of the Episcopal Church, gives some color to this mis-

representation. But that remark implied no disrespect of the Thirty-nine Articles of the Church of England, or of their recension as adopted by the Church in the United States, either upon my part, or that of the gentleman whose remarks I partially misunderstood.

It is also true, that in statements of my doctrinal views to the Bishop and clergy of Illinois, with whom I have conversed upon these subjects, I have unhesitatingly avowed my accordance with the great evangelical doctrines of the Lutheran Church, as set forth in the Augsburg Confession. But neither they nor I regard this as derogatory to the authority of the Thirty-nine Articles, which all the standard authorities of the Church of England declare to be based upon and essentially accordant with the Augsburg Confession, the points wherein they differ being such as are open questions in the liberal system of the Episcopal Church.

That I formerly took a different view of the relations of the Episcopal to the Lutheran Church, I freely admit; but, at the same time, I entertained very different views of the doctrines of the Lutheran Church also. Looking over the whole field of my movement in theological opinion, I find that I have approximated to the Episcopal Church just as I have to the Lutheran—that the same arguments which reconcile me doctrinally with the one, do the same with the other. Nor has my opposition ever been stronger to the doctrines of the Episcopal Church than to those of the Lutheran. A careful study of the highest authorities in each Church, satisfies me alike of their original and essential agreement, and is to me a new argument for the validity of the conclusions at which I have arrived.

But it is alleged against me, that I have greatly changed my views in regard to Episcopacy, as a system of Church government. I cannot deny it; but I pray my Lutheran friends to consider that the state of things in the Lutheran Church of this country, has driven me to these conclusions. Although Dr. Passavant intimates that I have been involved in controversy in various parts of the Lutheran Church, he cannot deny that those controversies were not of my making, and that,

from my earliest connection with the Church, I labored to promote its unity and union, both internal and external. But after studying this problem for many long and weary years, I have finally given it up in despair, so far as the present organization of the Lutheran Church in the United States is concerned. It is an indisputable fact, that the dissensions and divisions of the Lutheran Church, instead of diminishing, are increasing and extending from year to year. The doctrinal, as well as the organic (synodical) difference becomes greater and more strongly marked. Twenty years since doctrinal differences were scarcely noticed. The difference between the General Synod and its opponents was chiefly that of organization, and greater or less activity in works of Christian benevolence. Now, however, parties are more violent and antagonistic in the General Synod than they ever were out of it, as witness the weekly invectives of the *Lutheran* and *Observer* against each other, each, meanwhile, claiming to be the organ of public sentiment in the General Synod. In that body there are at least three sharply defined parties, and outside of it six or seven more, each with a synodical organization of its own, and generally as hostile to all other Synods as it is to the General Synod.

In this I fail to see the first elements of Christian organic life—*unity, brotherly love, efficiency.* There is in it no response to the sacerdotal prayer of the Great Head of the Church, as recorded in St. John's Gospel, xvii. 21, "*That they all may be one, that the world may believe that Thou hast sent me.*" I do not deny, I do not doubt, that there are many Christian men and women in the Lutheran Church, deeply penetrated with the spirit of Christ, and true members of His Mystical Body. But they do not show it externally whilst they "*bite and devour one another*"—the inevitable tendency of which is, instead of edifying each other in love, to "*consume,*" and destroy "*one another.*" To what else, also, are we to attribute the immense losses of the Lutheran Church in members and material—whole families, congregations and generations, going into other denominations? The feeble life of their Schools, Colleges, and Theological Seminaries, Missions, and charitable operations? I can account for all this only by

these fatal dissensions and distractions, misgovernment and anarchy—in a word, the want of a central power to give unity and direction to the movements of the Church. Such a power, I take it, is Episcopacy.

Nor is this an idea, or power, foreign to Lutheranism. The declarations of the Augsburg Confession are clear upon this point:—"*We do not propose to deprive the Bishops of their power,*" is its well known expression. Sweden and Denmark have always retained the Episcopate, and Germany has again and again endeavored to restore it. The earliest sympathies of the Lutheran Church of this country were also with their Episcopal brethren. The first Churches that required English preaching, the Swedes upon the Delaware, called in Episcopal ministers to their assistance. A formal resolution of the New York German Ministerium is well known to have recommended its English members, requiring English preaching, to go to Episcopal churches. A still closer union was formed between the Lutherans and Episcopalians in North Carolina. A son of Mühlenberg, the patriarch of American Lutheranism, was ordained by the Bishop of London for the Lutheran churches in Virginia. Was not that the natural flow of Lutheran sympathies? And why should they not again take the same direction?

So, too, in regard to the forms of Worship. Those Lutheran Churches that have used an English Liturgy, have always incorporated with it more or less of the Book of Common Prayer; and I doubt not that if the English congregations were consulted, all those who desire a liturgy would decidedly prefer the forms of the Episcopal Church to any that have heretofore been presented to them. Such, at least, is my own conclusion, after the careful study and use of the Episcopal forms of worship, for a considerable period of time.

Such, also, are the leading causes which have determined my transition to the Episcopal Church—the distractions, divisions, bitter controversies and hopeless struggles in which the Lutheran Church is involved—the accordance of the system of doctrine which I had there embraced with that maintained by the Episcopal Church of the United States, and my preference for

its forms of worship—and above all, my conviction that the system of government maintained by the Episcopal Church, is the proper corrective for the weakness and anarchical tendencies of the Lutheranism of the United States.

In these conclusions, I should be very glad to have my friends in the Lutheran Church, with whom I have been so long associated, united with me, But if that cannot be, I am confident that they will not deny me the right to exercise my own judgment, and carry out my conscientious convictions, although these may differ very widely from their own. Of this they have already given me the most satisfactory assurances, both publicly and privately; so that I am satisfied that the *Lutheran and Missionary* represents only the more narrow sectarianism of the illustrious name with which it is associated. Very different is the tone of the *Lutheran Observer*, of Baltimore, the oldest and most widely circulated paper in the Lutheran Church, and whose kindly notice of my change of ecclesiastical relations has drawn down upon it, as well as upon myself, the most unmeasured abuse from the *Lutheran and Missionary*. Having had no communication of any kind whatever with the Editors of the *Observer*, since my decision was made in regard to my relations to the Episcopal Church, until after the publication of these charges of the lowest and most paltry motives were fulminated against them by the Philadelphia paper, it is only necessary that I should state this fact as a sufficient answer to all such misrepresentations. Incredible, however, as it may appear to the Editors of the *Lutheran and Missionary*, such liberal sentiment, and Christian courtesy, and warmth of private friendship, are only what those who have ever known them would naturally expect from the present proprietors and editors of the *Lutheran Observer*—Drs. Stork, Diehl and Conrad. To these, and all my other friends in the Lutheran Church, with whom I have been so many years associated in the same labors for what we believed to be the most sacred interests of the Lutheran Church, as well as of our common Christianity, I need give no assurance of my unchanged regard; only begging them to believe, that in the new relations which I have formed, I am actuated by the same love of truth and

devotion to what appears to me to be right and duty, for which they have heretofore given me credit, and that I shall never cease to pray that we, and all Christ's true disciples upon earth, may yet "*see eye to eye,*" and act as members of that "one Holy Church which is the Communion of Saints."

W. M. Reynolds.

Chicago, Ill., Oct. 26, 1863.

The (Baltimore) *Lutheran Observer*, in its notice of Dr. Reynolds' transition, is in such gentlemanly contrast to the attack of the *Lutheran and Missionary*, that we are glad to place its language on record :—

"His withdrawal to the Episcopal Church was a real loss to us. He was one of our most accomplished scholars, and had been long devoted to the best interests of the Lutheran Church. He had collected most valuable material for a first-rate history of our Church in this country; he is, perhaps, the best-informed man in English hymnology that we have among us; he had most thoroughly studied all the great and vital Church questions that are now agitated, and will have to be settled before the American Lutheran Church can rise and shine; he has occupied some of the most honorable and responsible positions in our institutions of learning. The withdrawal of such a man from the ministry of any Church is a great loss. We regretted that it should happen at the very time when his friends had started the project of providing the means of placing him at the head of one of our important seats of learning. But Dr. Reynolds has merely exercised a right which we all concede, and he has not forfeited any claim to our respect and fraternal regard."

ART. VII.—PRIVATE MUNIFICENCE IN PARISHES, AND CHURCH CHARITIES.

"THE Ministers should not omit earnestly to move such sick persons as are of ability, to be liberal to the poor. But men should often be put in remembrance to take order for the settling of their temporal estates, while they are in health."—*Rubric for Visitation of the Sick.*

A well written Tract upon the pecuniary affairs of Parishes, and upon Church Charities in general, viewed in their moral and religious aspects, would meet a pressing want, and might be circulated with advantage. One matter to be considered therein would be, that of private or individual munificence, in the erection of Churches and endowing them, or in endowing Charitable Institutions.

Our Holy Religion has ever been greatly indebted, under God, for her successes and advantages, to the princely liberality of her men of wealth. Many are the familiar instances of this recorded in the Bible. In the Dark Ages, so called, Old England, with a population of 2,000,000, was proportionately better supplied with houses of worship, and of a better character, than she now is, with a ten-fold increase of inhabitants and of wealth, and, for the advantage in those early years, was mainly indebted to the liberality of rich laymen and ecclesiastics. To the same source may be traced many of her noble endowments for Schools, Colleges, and Hospitals; and, indeed, thus it is throughout Europe. No doubt Romanism fostered a wrong spirit, in encouraging such acts as works meriting salvation, yet, we trust, better motives often actuated the liberal giver. It is true, also, that the greater private liberality of those days, was partly owing to the fact that wealth was in fewer hands, and, of course, could be disbursed only by the few; and partly, also, to the changes made by commerce, which has opened many channels for the use of money, and led to a luxury of living formerly unknown. Whatever the causes or motives, the good remains; and throughout the old countries, edifices and endowments, the fruits of private liberality,

that have continued century after century, are richly scattered, and still remain to bless our age and times.

We are not without like instances of individual munificence, in modern times, and in our own land, and, happily, they are on the increase. It is becoming more and more common to hear of the gift of thousands and tens of thousands for religious purposes, of costly Churches erected entirely at the expense of one person, of Professorships and Scholarships, and even Colleges, founded in the same way, and of large donations and bequests for Missions. They are mentioned with high commendation, and are ever encouraged, yet have we need of caution, lest, dazzled by the splendor of the gift, we jump too hastily to the conclusion that such munificence is always and every way desirable. We are not now, indeed, very liable to the error of having such charities performed to merit salvation, although ostentation may very likely have its influence in prompting them; nor, we confess, is there any very great danger of a superfluity of this kind of charity, in this worldly age. And yet, granting the purity of motive, and the Christian liberality of these acts, we assert that there are often evils in the mode or conditions of the gift, that almost destroy its value, and, not unfrequently, render it even pernicious in its abiding influences. These modern acts of munificence lack one advantage of those of olden times; for then the spirit of submission to priestly guidance had, at least, this merit, that the gift would be likely to take the form most serviceable to the Church, and have the wisdom of more than one head in its direction; while now there is often nothing but individual judgment or caprice to guide in its bestowal. Wisely does the Church, in the Rubrics of the Visitation Office, make it the duty of the Minister "to admonish such sick persons as are of ability, to be liberal to the poor, and to put men, while in health, in remembrance of their duty,"—yet, from the delicacy of such interference, the fear of being suspected of interested motives, the jealousy of heirs, and the sensitiveness of the dying, and even of the well, to all such conversation, there is reason to apprehend that the Rubrics are almost a dead letter. Some general suggestions, applicable in all cases, free from the

suspicion of selfish aims and local prejudices, for the consideration of men of property while in health, as well as for the sick, seem to us desirable, and a few will here be offered.

It may be questioned whether the building of a Church by a wealthy individual, for a congregation, able, in whole or in part, to build for themselves, is a wise expenditure, or any charity at all. To do it for a poor neighborhood, or on missionary ground, would be commendable; but why help those who can, and if properly appealed to, will help themselves? It is a settled principle that charities, to those who can do without them, are positively injurious. To give even a Bible, or Prayer Book, to one who is able and willing to pay for it, or to pay something towards it, is found in the experience of distributors, to be not wise. The people of a wealthy neighborhood ought, when the offer of a Church, as a free gift, is made to them, to say as David did to Araunah, "I will not serve my God of that which cost me nothing." Providing a place of Public Worship, and sustaining Services therein, is a duty laid by God on each person, according to his ability, nor is it any kindness to him to remove the divinely-imposed obligation. Religious privileges will always be more highly valued by those who pay for them, in full, Scriptural measure, and, no doubt, God will more abundantly bless the Means of Grace to those who are not niggardly in supporting them. Therefore if there be a man of wealth, with largeness of heart to erect a Church at his own cost, and one be needed in his neighborhood, his wiser and more Christian course would be, first to draw out measurably the resources of all interested in the movement, and to use his purposed offering as a motive to encourage their's, and to add perfectness and comfort to the sacred edifice, beyond what their gifts would have secured. A congregation, with such leading and aid, could easily erect a substantial House of God, with the satisfaction and blessing of having done their part in rearing it, while the rich man would have, not indeed the ostentatious, or even the humbly grateful feeling, of worshipping in a Church built at his own cost; but of having done the people a great service, in the uprearing of a

House of Prayer in the way most Scriptural and most profitable for all; and instead of being among them as a patron, a name often odious, would be a fellow-laborer beloved. It was in this manner that the Tabernacle was built. So David and Solomon drew out the people's offerings, with their own, for the Temple; and so was the second Temple erected. The House of God, at Jerusalem, be it remembered, too, was rather a national affair, and, therefore, rightly built and sustained by the revenues of the nation; yet did individual munificence lead the way, while the gifts of all, even the poorest, were invited. Herod's Temple was probably at his sole cost; but that was no pattern for the Christian, whether we regard the motives of the giver, the character of the receivers, or the seeming blessing that rested on the gift. Of the deed of him of whom it was said, "he loveth our nation, and hath built us a Synagogue," we know too little to pronounce any judgment. The clearly marked Scriptural rule and example discourage that private munificence which spares the people from contributing according to the ability given of God.

In case, however, a Church be built by individual liberality, it should be transferred as speedily as possible from individual control to that of a Vestry and congregation. When ready for Consecration and Public Worship, the donor should make a free-will offering of it for the Service of Almighty God, content himself to be numbered among the lowliest and least obtrusive of the worshippers therein. Where the property still remains in the hands of the individual, the congregation feel only as tenants at will, without power to make changes or improvements, and without desire to do so, because liable at any time to be dispossessed. The temporal and spiritual interests of a congregation can no more be dissevered than the rind of the orange in its growth can be from its pulp. They live and grow together. To place the control of the secularities in the hands of one man, and the care of only the spiritualities with the congregation at large, will, in the end, be death to both interests. It does a congregation good, spiritually, to have the right of property in the Church in which they worship, so that they can make various improvements, from time to time;

it deepens interest, and opens their hearts the more to profit by the Means of Grace. Affection is always very much the fruit of care and labor for its object; insomuch that a child, removed by death as soon as born, would not be loved like one around which parental anxiety has toiled and watched for years. Congregations are ready enough to accept the liberality of individuals, and would not object if it provided a Church for them, and removed from their care the whole expense of its Worship, but it would be bad policy for them in the end. God, if He grants such desires, sends leanness withal into their souls. And there is not infrequently, in such cases, the result that the death of the individual benefactor ensues, or pecuniary embarrassment comes upon him, while he still has control, or his plans are but imperfectly carried out, and then the Church property is entangled in the litigation that follows, or heirs that do not sympathize with the intentions of the giver, come in with their claims or their bitter complaints; so that, in the end, the congregation is worse off, a hundred-fold, than if it had never had such help. Therefore, we say, let there be a complete transfer of all private claims in Church property, as soon as possible. It may seem hard to the man of wealth, but did he give for his own personal purposes, or for the good of the Church? If for the former, he may still wish to wield and control it; if for the latter, there is no hardship in the self-renunciation. The problem for the man of wealth to solve, is, how to draw out the resources of the congregation to the utmost amount and advantage for Church purposes; how use his large means as an encouragement to, not a substitute for effort, and to take care that no change in his circumstances, not even his own death, shall make his pious gifts void, or a positive injury to the Parish.

When the wealth of one person is used in controlling the location of a new Church, so that, through his influence, an ineligible site is selected, accommodating him, indeed, but ill-chosen for the general interests and future prosperity of the Parish; or when a building is erected through his instrumentality, entirely unsuited to the present wants, or probable future ability of the congregation; a pernicious power is wield-

ed, for which the individual largess is a poor compensation. Many a Parish has been blighted for years, by such an influence. Far better is it to place the Church in the best location, and to make it in style what the sober judgment of the people approves, even at the sacrifice of every dollar of the offered gift. No rich man, with Christian principle, would ask any other decision, and if he refuses to act upon it, he of course exhibits selfish ends, and his wishes should be disregarded.

The title to the property of a Church, with the Rectorship lodged in the same hands, is a state of things to which many of the remarks already made will apply. Instances have occurred, where, in addition to other evil results, general charity has been appealed to for the repair, or completion of such Church property, and has been given on the supposition that it was for the cause of Christ; whereas, on the sale of the edifice, which has passed into the hands of some other religious body, or to some secular use, the proceeds of the sale, increased by the added value of these free-will offerings, have gone into the pocket of the seller, making his charitable collections, in fact, a case of money obtained under false pretences. Such a man may attempt to clear the matter to his own conscience, by pleading that he has lost in other ways, by the Church enterprise, more than he has gained by the contributions; still he will bear the suspicion of selfish and unworthy motives.

The building of a Church by an individual, virtually carries with it the choice of the Rector. Whatever may be said of such patronage in England, it is decidedly against our republican notions, and the general usages of our Church. That which the wisdom of the Church, by law or custom, has established as best, cannot and ought not to be annulled by the will of one man. The patron's choice of a Rector may be a wise one, but the people had better have it in their own hands, under advice from their Bishop, even though they sometimes make a foolish choice, than to set aside a sound general principle.

The title to the Church property being in the hands of one man, it usually, if not necessarily follows, that the Church is kept out of union with the Convention. Its parochial sta-

tistics may equal those of a small Diocese, yet its members can have no share in the legislation of their own Diocese. General usage here again has settled upon Conventions, and union with them is a duty. What one man may think of the expediency of Conventions with lay representation, or what may be the usage of some other national Church, is nothing to the purpose. Our general custom is our common law. It is every one's duty to submit to it, while he remains in the Church, and it is contumacy to set up an usage of his own. Every Bishop, if he expressed his opinion of such cases of isolation, would, probably, say that they were sometimes tolerated, but that it is wiser to have every Rector and Church in union with the Convention. If the practice were fully carried out, it would work an utter change in our Church organization and legislation. If that change be needed, it had better be brought about in some other way than by individual contumacy or secession.

Men of wealth, by demanding the erection of a Church edifice of great cost and magnificence, such as they would condescend to worship in, or such as would put their Parish on an equality with other religious bodies in the place, have sometimes greatly impeded Church growth, and exerted an influence for evil. In one large city, the establishment of the Church, where her Services had been unknown, was put back many years, simply because, though some $10,000 or $15,000 was offered, and a plain building could have been put up for that sum, $20,000 or $30,000 was deemed necessary for a genteel beginning. In other cases, the edifice has been commenced on a grand scale, to gratify such feelings, and the Rector has been sent forth to beg the funds for its completion, from those who are content to worship in an humbler Church, suited to their means and paid for by themselves.

The endowment of a Parish Church by individual munificence, is a kindred theme. Here again the rule holds good, that no provision shall be made that will relieve a people able and willing to support their own religious worship. Where a Church is in a poor neighborhood, not promising any future improvement in its resources, a small endowment may be desi-

rable, and has often proved, under God, the salvation of a Parish. A small fund for contingencies, may also be useful in any Parish. A Rectory, and glebe, pertaining not so much to the ordinary expenses of public Worship, as to the added comfort of the Rector, and the permanence of his settlement, may, therefore, well be provided for by private liberality. But large endowments operate unfavorably. They have sometimes perpetuated a Rector who was an incubus on the prosperity of the Parish; who, secure of its income, has fastened himself upon it, though the Church sadly suffered.

General charities, too, suffer in endowed parishes. It surely ought to be otherwise; and those who receive religious privileges freely, should give most freely to the cause of Christ elsewhere. Yet experience proves the contrary. Even the managers of the largest parish fund have not unfrequently regarded them as a doubtful blessing, while others pronounce them a positive curse to a parish. They draw upon it, for instance, ten thousand applications for aid, which the wealth of Crœsus could not supply; and the applicants, whether aided or refused, are generally unsatisfied, and disposed to complain. They dwarf charity within the parish, and hinder it outside. The Missionary seeking aid, is frequently refused on this very ground. He is told to go to that wealthy Church, which has such ample means to help him; and so, between the two, he gets absolutely nothing. What Christian would desire to bring about, by his large bequests, a state of things like this?

There is this also, usually, to blind the capitalist in such a case: the Parish is one that he has been connected with, and labored for all his life. His tenderest and warmest affections have clustered around it. To him it has been as a pet child, and with the means of largely enriching it, it is as natural that he should give to his own Church, as for a parent to give to his child. The very Rector himself, whom the Rubric makes his adviser in such a case, could hardly withstand the tempting thought of thousands for a Parish fund, if any intimation of such a thing were made to him, and would exhibit more than human strength were he to advise against it. The rich man, therefore, in casting about for a Christian disposi-

tion of his property, is in a peculiarly trying position. His Church pleads strongly, his fellow worshippers for a life-time will be gratified, his Pastor has not an opposing counsel to offer, and thus the Parish receives, ten-fold, what it needs, and dwindles, like a plant under too rich and too abundant fertilizers, so that that which was meant for its growth becomes its ruin. Or, as is sometimes the case with endowments, the property is wasted in law-suits, or alienated, and the Parish becomes poorer than if it had never had such an investment. Most happy would it be for the Christian man of wealth, aiming to do right, if he could have embodied, for his guidance in the munificence to which his heart prompted him, counsels founded on the Word of God, and sanctioned by wise experience.

Do we then discourage private munificence, or disparage it? Not at all. Every Christian heart leaps with joy, at every instance in which it is exhibited. Every tongue blesses God that there are men of wealth who know how to use it. Every one prays that the number may be increased a hundred fold. Our only aim and wish is, to suggest thoughts that will help to a truly wise exercise of that munificence, and save the Church from such exhibitions of it, as are injudicious and hurtful. There are ways enough, in this world of want, for it wisely to operate, and miseries enough for it to relieve. And the great principle for guidance seems to be, to meet those wants and miseries least likely to be relieved in the ordinary course of Christian charities and effort. Thus, in his benefactions to his own Parish, besides the things already mentioned, there is needed, the well-stocked Sunday School and Parish Library, with a fund for its annual replenishing; or a good Theological Library belonging to the Church for the use of the Rector, an investment which would come back to the people in streams of refreshing; or a Fund to keep up a Life Insurance for the Minister, for the time being. These are worthy and appropriate objects for private munificence. It is also exceedingly desirable to have, in our large parishes, Scholarships for the education of poor young men in the Parish, who may wish to enter the Sacred Ministry. Scholarships attached to

Colleges, and Seminaries, are needed; but a Parish Scholarship has its advantages. It would hold out to a young lad a near view of aid, and encourage him in his aspirations, while, at the same time, the thorough knowledge that his own Rector would have of him, and the jealous watch of his fellow Christians acquainted with him from childhood, would be a security against the intrusion of unworthy candidates. Most grateful to the Rector would such a Parish Scholarship be—most appropriate that the wealth of one of its members should help one of its worthy sons. The endowment of a Parish School; or a Fund whose interest should be yearly distributed among the poor; or a Parish Fund for the maintenance of a bed in a Hospital, or of an inmate of some "Home for the Aged;" or an endowment for the support of a City Missionary, to labor in connection with the Rector and Mother Church,—these and other charities, according to the locality, and its present and prospective wants, all furnish desirable fields for the munificence of the man of wealth, and give him ample room to operate, without helping those who ought to help themselves.

There is no fear that such charities will be over-done. There is this great advantage in having endowments for religious purposes invested under the control of the Parish, rather than in General Institutions, that it brings the supervision of them within the personal inspection of the Rector, instead of placing it in the hands of a soulless corporation. A City Mission could, undoubtedly, be carried on by a Parish, if it had the means, better than by any general Society. Added to all is the consideration, that while large endowments invested in General Institutions, are often wasted by mismanagement, broken up by war, become a bone of contention in the division of Dioceses, and in various ways disappoint the pious intention of the donors, the Parish usually remains the same, with ability to apply the proceeds of an investment according to the exigencies and changes of the times, and as wisely as if the individual could himself live, from age to age, to distribute personally his own provisions for charity.

Yet there are the just claims of General Institutions. The

Church College, and the Seminary, are wanted for the student or the Parish Scholarship. Education, it is universally conceded, ought to be brought within the means of all, and assistance most grateful to the sensitive, is that which, without destroying self-respect, reduces the expenses of the College or Seminary, by general provisions, or increases the advantages which such Institutions can afford to their students. Large endowments for Professorships, Scholarships, Libraries, and general purposes, will thus bless, from age to age; they are essential to the very existence of Colleges and Seminaries, and, generally, the larger they are, the more likely they will be to secure their end. They have not, however, such fascination for the man of wealth, as the local and independent charity; for, to put in tens of thousands, and see them swallowed up, like the great stones underneath Solomon's Temple, in foundation work, is not like erecting a single pillar, such as Absalom's; but let the rich man remember what largely endowed Institutions have done, and are doing, and he will be content to add his offering to the mighty fabric. Church Colleges have a strong claim on private munificence, and a well endowed Theological Seminary in almost every Diocese, would not be amiss.

To specify all the various modes and ways in which the general principles that should govern private munificence may be carried out, would be a needless and hopeless task. Let the rule be with the wealthy Christian, as we have already said, to make his benefactions reach where there is most need, and the poorest prospect of supply, and where the most permanent good is to be done; where the gift will not relieve men of burdens which they are ordinarily able and willing to bear; where it will be a means of drawing out, not of checking the liberality of those of inferior wealth; and the ways in which all this can be done, will readily be found by one seeking, in the fear of God, to make such an investment.

How enviable is the lot, how high the privilege of the wealthy Christian, in being able to step forward, with his large offering, and at once accomplish some noble work for the Church, the desirableness of which all feel, but the attainment of which

seemed hopeless, until God stirred up his prospered servant to present his gift! All honor to those who have the heart and the head to make a princely and a judicious offering for the Lord's service. The ability to amass great wealth, is the special talent of a few; the will and judgment to use it as a faithful steward, is almost equally rare. If the Word of God makes the rich man's lot one of great perils, he who overcomes its dangers and temptations, and uses wealth aright, must stand high in God's favor and reward. Anxiously should those who have been prospered in business, and amassed fortunes, consider the question, what the Lord hath raised them to such an elevation for; lest they make the miserable mistake of supposing, that all has been given for their own self-indulgence or aggrandizement, or to be transmitted to their children for their ruin in time and eternity; or, lest they make ill-advised gifts and endowments, that will rather hinder than help the cause of Christ. Let them study and pray, that they may so dispose of their great resources as to advance the cause of Christ and the Church, and so that they themselves may look back from the world of blessedness, with praise to God for giving them riches, and the higher gift of Grace, rightly and wisely to use them.

ART. VIII.—THE FULTON STREET PRAYER MEETING AND THE DAILY SERVICE.

Five years of Prayer, with the Answers. By SAMUEL IRENÆUS PRIME, author of "Power of Prayer," &c., &c. New York: Harper & Brothers. 1864. pp. 375.

THE object we have in view, in placing this little volume at the head of this Article, is not a detailed criticism of either its matter or its manner. We do not propose to discuss the merits or demerits of the so-called Revival System, of which this is one of the out-croppings. It has been done again and again by wiser heads and abler pens: and the result has been that while thorough-going Churchmen have been strengthened in their dislike of a System, so different from the calm, orderly procedure to which he has been accustomed, the Revivalist has in no wise been convinced:—nor can he be, so long as he attributes to the exclusive agency of the Divine Spirit, those unusual developments, which to other minds seem so largely the result of intense and unnatural excitements. With him seeing is believing. He enters a meeting when the Revival is at its height. If at all enthusiastic in his temperament, he is at once carried away in sympathy with what is there being transacted. He sees and hears a man, who has been for years a hardened profligate, come forward publicly and relate his experience, how he has been suddenly brought to see the error of his ways, how he has been "struck down" by the view of the enormity of his guilt, how he has as suddenly been brought into great light, and to the consciousness of being at peace with God, his sins pardoned, and himself restored to a new and better life; and all this related with an intensity of feeling no where else exhibited. The System in which he has been reared, has taught him to look for and expect just such sudden conversions as a rule, not as an exception. The preacher whose ministrations he has attended, has taught this as the ordinary method of God's dealing in the conversion of sinners. To him

therefore, it is only a proof of the correctness of the views he has imbibed: and all bodily manifestations he may witness are only corroborations. Hence he reasons, that these operations, being from the agency of the Holy Spirit, a Church which has them not, and uses no machinery to bring them about, must be destitute of spirituality.

Now we have long thought, that it is absolutely of no use whatever to meddle with these opinionists. The better way is, to let them alone; or, as the Saviour says, "go not after them," and only to wish them, for their uncharitable view of the Church System, repentance and better minds. If we could only disabuse their minds of their long-nurtured prejudice, they would see clearly enough, that the Church, in her Christian Year, has all the excellencies there are in the Revival System, without its defects and abuses. We believe, thoroughly, in the agency of the Holy Ghost in making bad men good, and good men better. We believe, thoroughly, in the efficacy of Prayer, both social and private, both personal and intercessory. But we do not believe that Prayer, to be fervent and effectual, must needs be extemporaneous, or that the telling of "experiences" is in good taste, or, particularly in the case of one who has been very bad, at all conducive to spiritual edification. Such a thing might, perhaps, be done in the confidence of personal and intimate friendship, but in public, and for the sake of bringing about or keeping up a "religious excitement," a truly Christian sentiment revolts against it.

However, this is apart from our purpose; which is, to say a few earnest words to Churchmen, on a subject akin to that of which this little volume treats. We premise that the "Christian world" knows something about the "Fulton Street Prayer Meeting;" but, lest some of our readers may know but little of it, we will simply say, that some five or six years ago, in the City of New York, at the lecture room of the "Dutch Reformed Church," on Fulton street, there was commenced a series of Meetings for Prayer, day by day, designed especially for business men, assembling at twelve o'clock, at noon, and dismissing at one; thus occupying an hour in the very busiest part of the day, in the busiest part of the City. These Meet-

ings were, from the first, well attended, and have been kept up daily, with almost unabated interest, we are told, to this time. Very shortly, owing to the great degree of interest manifested, other places followed the example, so that there was hardly a City or large Town throughout the country, which had not its noonday Meetings for Prayer. Most of these were continued only for a few months. But, in the Metropolis, in Boston, and in some few other places, we believe, they have been kept up until the present. It certainly was a singular phenomenon, that a Meeting at that particularly busy hour, in the very heart of the business community, should have been thronged by the class of men who did and do attend it. It certainly shows what apparent impossibilities may be accomplished by zeal and earnestness on the part of a very few earnest and good men. When the noonday Prayer Meeting had been in operation a year, the Rev. Dr. Prime, the author of our little book, published an account of it, in a work entitled, "The Power of Prayer," which was widely translated and republished, "and more than a hundred thousand copies distributed and read." "In many places in this and foreign countries, public Meetings were held, and chapters read from it, to quicken the desire and Faith of Christians, and to encourage them in prayer for the outpouring of the Holy Spirit." "In a large number of villages and rural congregations, Revivals of Religion followed the reading of these remarkable facts," &c.

The volume before us is a sequel to that, and contains a report of a large number of "facts which are well authenticated; and having been tested by time, the genuineness of the results is established." The object of its publication is, we again quote from the Introductory Chapter, "for the sake of a more distinct and specific effect, the power of Prayer is, in this little volume, exhibited in the various departments of public, social, and domestic life, showing the remarkable answers which God has given to praying parents, husbands, wives and children, to Christians in the Army and the Navy—a wondrous display of sovereign Grace and power; and as we follow the narrative across the sea into Europe, Africa, Asia, and the Isles of the ocean, we shall see that the same Spirit worketh all in all over

the whole earth, and in answer to the humblest believer's prayers." In accordance with this design, the author gives us, through some twenty chapters, a series of "remarkable conversions of children, Infidels, Roman Catholics, Soldiers and Seamen, at home and abroad, very many of which are traceable to the "Fulton Street Meeting," where united Prayers for these distinct and special objects were offered. Without detailing any of the examples adduced, we are willing to admit that these results did follow as answers to prayer; and in so doing, we are not at all to be understood as approving of the "Revival System," any more than we should allow that apparent success is always a proof of merit. We simply admit the fact, patent on every page of Holy Writ, that God does hear and answer prayer; and were we called on for proofs of this fact, we would rather select them from Holy Scripture, and from other sources, than from this little volume. Our present object, as we have said, is not to examine the "Revival System." If we were to test it by its fruits, we would not need to give the results of our own observation, which has not been a limited one; we would quote the language of men who have been the ablest and most efficient friends and exponents of that System. Their testimony is, that its cauterizing and exhaustive process has covered whole regions of country, where it has been thoroughly tried, with spiritual barrenness and moral death; that it has unsettled a regular Ministry, has disgusted and alienated from Christianity, thoughtful and sensible men; and that its fruits, even in the converts themselves, in untold numbers of instances, have been in their relapse into utter hardness of heart and blindness of mind.

Why, then, notice this volume at all? Simply for this reason: that it shows conclusively,—1st, the acknowledged want, among earnest men, of Daily united Prayer, and,—2dly, the entire feasibility of a Daily Public Service. That Daily Prayer is the duty of every Christian, there can be no doubt at all. That Prayer in Families is a duty, is also allowed generally, and it is a duty which ought to be performed far more generally than it is. But that Daily Public Prayer is a duty, or a privilege, or even expedient, is a matter wherein

Christian men have allowed themselves to doubt very much. But we do not think it a hard thing to prove, by any means. If there be a richer, larger promise to Public Prayer than to private, as there undoubtedly is; if the example of the Saviour and His Apostles and Disciples, who went daily to the Temple, has any weight; if the Early Church, in spite of persecution, kept up a Daily Service; if the prescription of our own Church, which places in the very fore-front of her Service-Book, that it is the order for Daily Morning Prayer, has authority with Churchmen,—then how can we doubt of the daily duty? In the book before us, we see an account of wonderfully large results following from a Daily Public Service among those whose system, we as Churchmen must regard as being, to say the least, far less perfect than our own; and we are constrained to think, that vastly larger and better results would flow from the same amount of zeal and earnestness, directed through the channels which the Church has provided; and we only make use of this comparison to stimulate Churchmen to a better appreciation of their privileges, and to a fuller performance of their duty.

We have long felt that there is great remissness among Churchmen, in regard to the use of those Means of Grace which are, or ought to be, Public and Daily. Even in our Cities, where the Houses of God are of easy access, we find but a small proportion of them open every day; and in those that are open, we find almost invariably a very small number of worshippers; and this fact shows, either a deplorable want of Faith in our own System; or else, as lamentable a need of religious earnestness in our people; or else, an amount of ignorance as to the benefits of Public Prayers, which is truly alarming.

Each of these three causes exists, and has a prevailing influence; and their combination will account for a large proportion of that torpor and deadness which hinder the growth in numbers and in Grace of this Branch of Christ's Church. Who can doubt that there is this very deplorable want of Faith in our own System, when we perceive, ever and anon, some person with zeal outrunning his discretion, dissatisfied

with what he calls the "tame monotony" of our Liturgy, and attempting to graft upon it the wild turbulences and excitements of the "Revival System?" When we hear some objecting to a Daily Service, unless a "word of exhortation" be added, as an offset to "cold Prayers;" when we know of those among our chief Clergy, who,—whether to confess the inferiority of our own Church in Gracious means and appliances, or, as we have heard it expressed, to get "warmed up with Revival excitement," it would not become us to say,—have instituted week-day Prayer Meetings, in which the full Service was carefully put aside, to make room for the exhortations and extempore prayers of both Clergy and Laity.

We have usually a great deal to say about the excellence of our noble Liturgy. Its Spirituality, its Adaptation to all man's varying wants and circumstances, its Conformity to Holy Scripture, its Superiority to other methods, and to Extempore Prayers, form the prominent subjects of many of our Lectures and Sermons. It is right that it should be so. But after all that is said, the question naturally arises, why then do you not use your "noble Liturgy" more frequently than you do in all its fullness? Why do some of your Ministers seek every opportunity of getting rid of that Liturgy, and of showing their "gift" in extempore effusions? Is not that a proof that there are wants and circumstances, in the ever-changing affairs of life, to which your Liturgy and your System are alike unsuited? We answer no, by no means. It only shows that there are men among us who lack sympathy with the System of the Church, who crave novelty and excitement, and who have so illy learned and digested the requirements of their own Church, as thus grossly to misrepresent her.

It does not admit of doubt, that our Church contemplates a Daily Service as the general rule; and the Church of England makes the express injunction, that her prescribed Form of Prayer shall be said Daily by all her Clergy; if it cannot be in Public, then in private. The title to the Morning Prayer is "the Order for Daily Morning Prayer." "The Psalter shall be read through once every Month." "To know what Lessons shall be read every day, look for the day of the month in

the Calendar following, and there ye shall find the Chapters that shall be read for the Lessons, both at Morning and at Evening Prayer." We are taught to pray that "God who has safely brought us to the beginning of this day, may defend us in the same, by His Mighty Power, that this day we fall into no sin," &c. All this has no distinct and peculiar reference to the Lord's Day Service, but is common to every day alike. Daily Public Service is the rule, the omission is the exception. But it has come to pass, that the omission is the rule, and the performance the exception. That Service will only be restored, as Faith in our own Church is restored, and as the confidence returns, that in her provisions may be found all things necessary for our spiritual well-being. We do not trust ourselves to our System, as the Divinely appointed Means of Grace. Our unbelief begins with the very initial Sacrament. We do not believe, at least many of us do not act upon the belief, that we are therein made "children of God," as we are taught, but that only after years of sin, we are converted, and so become children of God. We do not believe, or act upon the belief, that our Catechism is a sufficient compend of Christian Doctrine for our children's instruction; we either throw it aside entirely, or cover it up with a huge pile of "Union" and other Questions, about matters, very many of which not only ignore, but are in direct opposition to the System which the Church teaches. Very many have come to regard the Holy Communion as only a solemn ceremony, a commemorative Rite. And so it is with our Prayers. There is a perpetual hankering after something new, something varied, something which shall give life to the Service, when all that can give true life to the Service, is God's Holy Spirit in the heart of the worshipper. The trouble is all in ourselves. If the Prayers lack interest, if they seem cold and monotonous, the fault is in our own hearts, and the remedy is to be there applied. When this fact is seen and appreciated, and not before, we shall look for a general "Revival" of the Daily Service.

The neglect of Daily Public Service shows a lamentable need of earnestness and zeal in our people. Christian zeal

should have for its end the advancement of God's honor and glory, the increase of His Kingdom among men, and the promotion of our own salvation and temporal welfare. But we make this last the chief end; and having, as we hope, provided for our own things, we listlessly leave the other higher objects to take care of themselves. Now this is the veriest selfishness imaginable,—a sinful selfishness, which rests like an incubus upon the Church; and which over-reaches itself, too, as all selfishness will. For how are we taught by our Saviour, that Heaven's blessings are best obtained? "Seek first the Kingdom of God and His Righteousness, and all these things shall be added unto you." All what things? Why, all things necessary for our temporal well-being. That is what the Saviour means. After the things of God are provided for, He will provide what is necessary for us. We reverse the order. We provide for "all these things" first, and then what little is left, of time, or money, or thought, or influence, we dole out unwillingly to God. This is a great fault of our times, infecting all; not Church people more than others, but shown to be the case with Church people, because they neglect that which is especially of use in extending the Kingdom of God, and showing forth His Glory among men.

We can conceive of nothing which conduces more to the Glory of God, than the public acknowledgment of our entire dependence on Him; and if men see, by our daily observance of Public Worship, that we are in earnest about it, they, too, will come to glorify our Father in Heaven. This is one of the chief things in which we can make our light shine before men. The Church and the World are so necessarily commingled in the affairs of daily life, that it is sometimes difficult to distinguish one from the other. There are very many men whose entire thoughts are wrapped up in their plans for this world. They are good husbands, good fathers, fair in all business transactions, punctual to their engagements; they do not swear, because it is ungentlemanly; they do not lie, because "honesty is the best policy." In nothing, as far as these points are concerned, could the most zealous Christian conduct himself more discreetly. Still a distinction should be observ-

able. But wherein? Not in these points, but in that reverence for Almighty God, which is best shown by His Public Adoration and Worship. There must be some distinctive mark of a Christian, or how can he let his light shine? It must be something that can be seen of men. It cannot be his private prayer and intercourse with his Maker, however intimately that may affect his character and conduct. It cannot be his devotions in his Family, for that is only a partial publicity. It cannot be his integrity in business, for others are equally honest. It ought not to be his continually talking about his Religion, for that would, perhaps, very properly be esteemed as cant. Some would place this difference in such things as dress or manner; but such things as these do not show a man's religion. How, then, can it better be shown than by his recognition of God, by his daily attendance on Public Divine Service? True, hypocrites may do the same. But the abuse of a good thing does not prove it to be a bad one. The very fact of a person's hypocritically pretending to be a religious man, by frequenting Divine Service daily, would be proof of the general opinion that those Services are among the chief means whereby man's religion ought to be known.

The Christian man may say that he will give generously of his substance for building Churches, for the support of the poor, for the spread of the Gospel. So he will, and so far forth, that does prove a great deal. A man that is niggardly in his charities, does not deserve the name of a Christian. He that honors not God with his substance, breaks the Divine Law, and forgets his stewardship. But God wants, and rigidly demands, far more than that. He wants the heart. He wants the man himself, body, soul, and spirit, as a Worshipper. We know there are many men who willingly give their money, but who yet feel that to give half an hour, Morning and Evening, would be too great a sacrifice. The excuse is often made that to devote so much time would infringe on their business, and so on their charities. But this is palpably a vain excuse. The truth is, the man wants the time all for himself. Like Cain, he will bring only such an offering as pleases himself; while God has respect to that burnt sacrifice, which hon-

ors Him most. It is not merely by giving money, that God is most honored. It is by the devotion of the heart; and that inward devotion is to have an outward expression, which may be seen and felt by the world. Surely in no way can this be done more acceptably than by the habitual acknowledgment of God in the Daily Service.

It may be said, after all, a man's well-ordered daily life is the best proof of his piety. Let it be so. Is the life well-ordered, when the due recognition of the Almighty is left out of the account? Or can the life be well-ordered, without Prayer? and of all Prayer, is not Public Prayer the most efficacious? Is the promise of Christ's Special Presence in the Public Assembly to go for nothing? Or is it of so little benefit, that it may be safely confined to two or three occasions on one day of the week? We humbly think not. The neglect of Prayer, and especially of that most effectual kind of Prayer which we are now advocating, proves a fearful want of hearty desire that the life should be well-ordered; proves a want of zeal and earnestness in working out the individual salvation, no less than in declaring the Glory of God and setting forward His Kingdom.

There is a third reason why the provision of our Church for a Daily Service is not carried out. It is the ignorance of thousands among us of the benefits derived from Public Prayer. The general duty and benefit of Prayer is, on all hands, admitted. But the prevalent opinion is something like this; "I can say my prayers as well at home, and so devote the time to my business which the frequenting of the Public Service would consume." Now the question is, is it true that prayers may as well be said at home? Some prayers doubtless can. The express rule is laid down by Our Lord, "When thou hast entered into thy closet and shut thy door, pray to thy Father in secret." Every person has his own spiritual and temporal wants, which are to be laid before God in secret. That is a duty of which we would not abate one jot or tittle. But, in addition to this, there are certain distinct promises of special blessings dependent on Public Prayer.

Take the Lord's Day Services. Why are they prescribed?

Not because a Sermon is usually delivered, which seems to have become the principal reason for modern Church-going, but that God may be honored, by the public and general recognition of His Majesty, and for the benefits which spring from united Worship. A Sermon is a good thing, an important thing, and very appropriate to the occasion, when so many are convened; but whether there be a Sermon or not, the great object is Worship. God's House is the House of Prayer, not the House of Preaching, exclusively or chiefly; and this is a fact which we, at the present time, would do well to bear in mind. Had there been less Preaching and more Prayer, we should be far better off as a people than we are. Worship, then, is the purpose of our Public Assembling on the Lord's Day. Doubtless one reason for the institution of the "Christian Sabbath" was to secure freedom from earthly cares and avocations, in which the whole body of the Church might worship, with one accord. Doubtless there are many who could not attend a Daily Service, and we do not advocate it as the bounden duty of all. There may be rural parishes, and large parishes, too, where a Daily Service is well nigh impracticable. Obviously, a man whose routine of daily labor begins with the dawn of day, and only ends with the light, cannot be at prayers at nine A. M., and four P. M.; and yet, probably he might, if the opportunity were offered, spend a few moments in this manner on his way to his work and on his return; and when a parish, especially in the city, consists largely of laboring men, who have no other place of retirement, the opportunity ought to be given, even at the unfashionable hours of daylight and dark. We believe it would help, not hinder. Still, a very large number of our Parishes are not made up of this class. The Church in our large cities comprises the rich, the refined, the fashionable, to a large extent. For these, the Lord's-Day Services are not the only convenient seasons for Public Prayer, and there is no reason, in the nature of things, why the Lord's-Day Services should be, with them, the only Public Services. There are thousands on thousands of men and women, in our larger cities and towns, who have ample leisure to attend a Daily Service, and we have no hesitation in saying that there is a

great dereliction in duty, both on the part of Clergy who refuse to open their Churches and of Laity who refuse to attend. In this day of intense and wide-sweeping worldliness and ungodliness, this day of National calamity and mourning, when Balls and Routs and Operas and Theatres are crowded, at an expenditure of time and health and money, unparalleled in the history of the country, and we might almost say of the world, a Daily Public Service is positively demanded. Let it be seen and known, who is on the Lord's side. All honor to the Priest of the Most High who shall dare put that question, with an emphasis which shall have a meaning, in the ears of Fashionable Christianity. We know there are Christians of high culture and elevated social position, who are sick, even to loathing, of the miserable sham of modern fashion, and who positively long for more frequent communion with God in His Holy Temple. They would try the experiment of the Romish System, for this very reason, if they had more confidence in it, and less confidence in the foundations of their own.

Let us glance at some of the benefits of such a Service. In the first place, there is the Honor shown to Almighty God by a large concourse of people assembled in His Name, with the avowed purpose of doing Him Service. We, as a people, are greatly lacking in reverence, and the example of a large attendance on His Daily Worship, would go very far toward obviating this acknowledged general defect. The circumstances of Public Worship lend a solemnity to the supplications so offered, which can hardly fail, if allowed its appropriate influence, of its effect in obtaining a gracious answer. The sanctity of the place, set apart from unhallowed and profane uses, to be "none other than the House of God, the very Gate of Heaven;" the hushed stillness which pervades the Sanctuary of the Most High; the presence of His ambassador, clothed in his official garb; the humble posture; and, especially, the feeling, that this is the very spot where Christ Himself is accustomed to meet those coming together in His Name,—all these things ought to impress us with a greater degree of awe and solemnity than we have elsewhere, and therefore to render our prayers more fervent and effectual. There is also great

power derived from agreement and sympathy in Worship, a power which is felt in all public assemblies, for whatever purpose, but particularly valuable here, inasmuch as the Lord Himself has made that very agreement a matter of especial promise, "If two of you shall agree on earth as touching anything they shall ask, it shall be done for them of my Father Which is in Heaven." If the agreement of two can effect so much, in procuring the answer to Prayer, how much more availing would be the consentient mind and voice of a whole congregation?

More reasons for a Daily Service might be added; such as the enjoined custom of the elder Dispensation, especially as approved by the Example of our Lord's attendance; the practice of the Apostles and Early Church, who assembled daily, in spite of danger, and in the face of persecution; as also the express injunction, "not to forsake the assembling of ourselves together." These are reasons enough for any honest-minded man. We might also urge particularly the present necessity of Daily Public Prayer, in this time of great public calamity; but that will commend itself to every thoughtful mind.

The objections to Daily Service will be found, on examination, to be of very little weight. There will hardly be any at all to the theory. The difficulty is in the practice. The Clergy may say, we cannot get a congregation together on week days. This we do not believe. We would not expect to see so large a congregation as gathers on Sundays; many persons will be detained by necessary business and household cares; but few of our larger parishes would fail to assemble far more than enough to claim the promise to "two or three" Let such hours be chosen as are most convenient for the majority of worshippers; let the Church be properly warmed and ventilated, to prevent the scruples of those who fear "taking cold;" let it be proclaimed from the pulpit, that God's Daily Worship is a solemn duty and a high and holy privilege; let the benefits which may be expected be fairly set forth, and we do not believe, in any case, that the Minister would be left to

worship alone. There are some Churches open every day for Service, and there is always a congregation, not large it is true, not so large as it ought to be, but large enough to be benefitted, and very substantially benefitted too, for we know of many who have come to regard the Daily Service as one of their choicest daily blessings, and have felt, when deprived of it, by illness or unavoidable detention, as David of old, "My soul hath a desire and longing to enter into the Courts of the Lord." Let the Clergy get rid of the idea that Preaching is the great object of Public Assemblies, and that unless their Pulpit Ministrations are listened to by a full and delighted audience, the Service is of little or no consequence, and the way will be open for a far higher view of Clerical duty in this regard. Let them first appreciate the benefits of Public Prayer themselves, let them have faith in Christ and in the power of Prayer, and they will not regard the time or strength spent in Daily Service, as thrown away or wasted on a few. The "Fulton Street Prayer Meeting" shows that Laymen can be got out to Daily Prayers, and got out, too, at seemingly the most inconvenient hour of the day, if the proper effort only is made, and if the heart is engaged; and here is the great difficulty to be overcome. We wish the effort might be made by every one of our City Clergy, and we do not for a moment doubt that God's blessing would crown the effort with abundant success, as it has already done in many cases with which we are conversant.

The common objection on the part of the Laity is, "we have not the time." This, too, is apparent and not real. It is, we fear, an objection made to cover the want of disposition. We know enough of the habits of business men in general, to be led to believe, that with very little sacrifice to themselves, they might attend Morning and Evening Service every day, and devote a half hour on their way to their business, and on their return, to God's Worship, if they have a mind. We have known of such Laymen, who were yet charged with cares and responsibilities of the weightiest kind. There may be individual cases where such attendance would be simply im-

possible; but, in general, we think that we know it to be entirely feasible. We do not ask an hour in the middle of the day, when business presses most urgently,—though the "Fulton Street Prayer Meeting" shows that that is not an impossibility, even for the busiest of busy men, when the heart is set upon its object;—but we do ask our zealous and earnest Laymen to honor God, and to give the Church, the Nation, and themselves the benefit of their Daily Public Prayers, by repairing to their Parish Church; or, if that be not open, or is not accessible, then to any other that is near at hand, at such hours as will least interfere with their avocations.

Art. IX—ANTE-REVOLUTIONARY CHURCH AND CLERGY.

It is evidently not well understood, how large a number of Church of England Clergymen—now called Protestant Episcopal—there were in the Colonies before, and at the commencement of the Revolution, in proportion to the then population. Nor is it known, it may be well doubted, how much under God had been then accomplished by that Ministry, nor how much the Church still owes to it.

To do something towards correcting these erroneous impressions, to which reference is here made, the following statements are submitted. In New Hampshire, there was 1 Clergyman, perhaps more. In Massachusetts, 15. In Rhode Island, 4. In Connecticut, at least 17. New York, 20. New Jersey, 11. Pennsylvania, 10. Delaware, 5. Maryland, 50. Virginia, at least 100. North Carolina, 18. South Carolina, 20. Georgia, 3. Florida, 4. These numbers may be regarded as very nearly accurate, giving us 278.

The population at that time is estimated to have been 2,800,000. This would be one Episcopal Clergyman to every 10,000, not regarding the fraction. And how does this compare with things now, much as the Church has gained within the last few years? The Census of 1850, not completed before 1852, gives us a population of 23,200,000. And the Almanac of that time gives us 1,632 Clergymen; in other words, one Episcopal Clergyman to every 14,340 only! And it is not presumed that the proportion varies materially now from what it was then. This certainly gives us something to think of.

We may thus perceive, what perhaps we may not be much pleased to perceive, that the Church, at the commencement of the Revolution, was stronger in its comparative numbers than it is now. Up to that time, the work done was mostly pioneer work; and the Church may now justly be said to have entered into the labors of that generation.

And one thing still further. The character and standing of the Ante-Revolutionary Clergy of the Church, is clearly underrated. From among them have come Bishop INGLIS of Nova Scotia; and Bishops SEABURY, WHITE, PROVOOST, MADISON, CLAGGETT, ROBERT SMITH, BASS, JARVIS, BENJAMIN MOORE, and PARKER. Besides, Pettigrew, Leaming, Peters, Griffith, and Wm. Smith, were elected to the Episcopate, though not consecrated. BOUCHER was offered the Episcopate of Edinburgh, Scotland, but declined, and CHANDLER that of Nova Scotia. Not that these were by any means alone in their class.

There were unquestionably some bad men among the Clergy of that day, but their number was comparatively few. We hear, indeed, much of them, and seem to hear as if there were no others. And yet, in one parish in Maryland, with which the writer is acquainted, out of its twenty-two Ante-Revolutionary Rectors, only one was a bad man. In another, having five successive Rectors before 1776, one only of these was bad; and yet almost all that is remembered of these Rectors in these parishes, is connected with the two exceptionable ones. And these parishes are no exceptions to the general fact.

But it is time the so widely prevalent ideas of the Ante-Revolutionary Clergy of the Church, shou d be done away. And, as contributing something to this end, the following names have been selected, almost at random; none of which are commemorated in the list of those who appear in DR. SPRAGUE'S "ANNALS OF THE AMERICAN PULPIT," to show what men the Church had in her ranks in her early days,—days of Colonial vassalage.

1697,—REV. WILLIAM VESEY, New York City.
1702,—REV. JOHN TALBOT, Burlington, N. J.
1707,—REV. JAMES ADAMS, North Carolina.
1707,—REV. EDWARD VAUGHAN, Elizabethtown, N. J.
1721,—REV. WILLIAM BECKET, Sussex Co., Del.
1744,—REV. CLEMENT HALL, Edenton, N. C.
1745,—REV. THOMAS THOMPSON, Monmouth Co., N. J.
1746,—REV. PHILIP READING, New Castle Co, Del.

I.—WILLIAM VESEY.

It is certainly due to the first Rector of Trinity Church, New York City, and such Mr. Vesey was, that his name should be perpetuated. His birth place has not been ascertained by us, but he was a graduate of Harvard in 1693. He was a gentleman well known in New York; and after the Church was built, the Vestry offered him the Rectorship, provided he would receive Holy Orders. Accordingly, he repaired to England and was ordained. On his return, he performed Divine Service in the new Church, for the first time, Feb. 6, 1697. It was during his Rectorship, in 1705, that the grant was made to the Church by deed patent of a tract of land called "the Queen's Farm," lying on North River, north from St. Paul's Chapel, to what is now Christopher Street—then indeed of no great value, and unproductive, but has since become a source of immense revenue and of litigation. The Church so increased under his ministry, that in 1708, the Society for the Propagation of the Gospel appointed and sent him an assistant, who devoted himself mainly to the slaves and Indians, of whom it is stated that there were 1500 in the city. The children of these latter, Mr. V. was accustomed to catechise—and they numbered 200—every Sunday afternoon in the Church. Such had now become his prominence in the Church, that in 1710, he was appointed by the Bishop of London his Commissary. The first Trinity Church was a small square edifice; but in 1737 it was enlarged to 148 feet in length, including the chancel and tower, and 72 feet in breadth, with a steeple 175 feet high. The necessity for this enlargement spoke well for Mr. Vesey's ministry. A School was then connected with the Church, which exists to the present time. Considering what was done for poor children, and servants, both Indian and Negroes, great numbers of whom were instructed and baptized, it may be justly said, that under Mr. Vesey's ministry the Gospel was emphatically preached to the poor. His long Ministry of nearly fifty years was finished July 11, 1746, on which day he died. He had conscientiously performed the duties of his office, with unwearied diligence and uncommon abilities, to the general satisfaction and applause of all.

II.—JOHN TALBOT.

Mr. Talbot had been Rector of Freethorn, in the diocese of Gloucester, England, in which country he was born. In April, 1702, he was the Chaplain of the ship in which the Rev. George Keith, in that year, came over to America. But he was so taken with Mr. K.'s Mission, that he at once determined to join him in it; and the Society for the Propagation of the Gospel, approving of the measure, accordingly appointed him, September 18, 1702. Having finished his travelling service with Mr. Keith, in 1705 he settled in Burlington, New Jersey; and the next year the Society appointed him their Missionary to reside in that place. It was then the Capital of West Jersey, and contained about a thousand inhabitants. He did not confine his labors, however, to that town. In Oct., 1704, he writes, "I have gone several times from Burlington to Amboy, to Hopewell, to Elizabethtown and to Staten Island." In the beginning of 1706, he went over to England, with an Address from the Missionaries of New York, New Jersey, and Pennsylvania, to the Queen, for a Suffragan Bishop for the Colonies, and to procure books and Missionaries. On his return, he writes, in 1708, February, that he was forced to itinerate, having the care of all the Churches of the Church of England, in New Jersey, upon him; and six years after that, there never was a Minister of the Church of England, besides himself, in West Jersey. Previous to this, however, he had built three Churches, those of Burlington, Bristol, and Hopewell. In 1720, he returned to England again. And while there, he was consecrated to the Episcopate, by some of the Non-juring Bishops, who had been deprived of their jurisdiction in the English Church, on the accession of William and Mary to the Throne. He returned in 1725; but the fact of his consecration coming to the knowledge of the Society for the Propagation of the Gospel, he was in that same year dismissed from their employ. He died in less than two years after this, in 1727. He was an honest, fearless, and laborious Missionary. He had purchased a house and two or three lots of ground, adjoining the Church in Burlington; and after his last return from England, he gave them to St. Mary's Church,

there, for a Parsonage and Glebe; showing his undiminished attachment to the Parish which he had raised up, and to which he had ministered for more than twenty years.

III.—JAMES ADAMS.

We first meet with Mr. Adams in 1707, as a Missionary from the Society for the Propagation of the Gospel, in North Carolina; having the North East and North West Parishes, Pasquotank, and also the Currituck precinct adjoining. In the exercise of his ministry here, he met with personal abuses and contumelies, and the most sacred parts of religion were impiously ridiculed and profaned. His stipend from the Society was only £50 or £60, and his support from his people was miserably insufficient, not so much as to pay for his diet and lodging; while his duties were very heavy, the places at which he preached being 60 and 70 miles distant from each other. But "I pray God," he writes, "to give me His grace, so to direct my ways in this troublesome and unsettled country, that I may be able to give a comfortable account of my stewardship, at that dreadful tribunal where the secrets of all hearts shall be disclosed. I have undergone a world of trouble and misery, both in body and mind. I have struggled these two years with a barbarous and lawless people, and endure more, I believe, than any of the Society's Missionaries have ever done before me." He had a population among whom he ministered, of near 2,000. In the two years of which he speaks, he baptized 213 children and 2 adults, and preached constantly. Worn out with labors and sufferings in that fatal climate, after a ministry of three years, he resigned in the Summer or Fall of 1710, to return to England; but it was not so permitted him. He was seized with a fatal illness, and died in North Carolina.

The Vestry of Pasquotank thus testified of him:—"As for the difficulties he met with, he waded through them all, under the vigilant eyes of the malicious enemy, without committing any thing unbecoming a minister of Christ." And Col. Glover, President of the Council, wrote, "we, with sorrowful hearts and true love and affection, take our leave of him. We

should be very unjust to his character, if we did not give the testimony of a painful and pious Pastor, whose sweet of temper, diligence in his calling, and soundness of doct hath so much conduced to promote the great end of his sion."

IV.—EDWARD VAUGHAN.

Of Mr. Vaughan, we learn nothing till his arrival in E bethtown, N. J., in the Fall of 1707. He was sent to place by the Society for the Propagation of the Gospel, his Report in 1709 shows something of his industry and cess. In two years he had baptized 80 children and 12 adı He had officiated once a month at Rahway, and once a night at Woodbridge, where a Chapel had been built, and distributed the Bibles and Prayer Books which the Society sent him. He had officiated also at Piscataway, where about 400 inhabitants. His earnestness had produced happiest effects, especially on the young people.

After he had ministered in his field ten years, we have testimonial of him from his admiring people to the Soci "Mr. Vaughan hath prosecuted the duties of his holy ca with the utmost application and diligence, adorned his cha ter with an exemplary life and conversation, and so beh himself with all prudence and fidelity, showing incorrupt gravity, sincerity, and sound speech, that they who are o contrary part have no evil thing to say of him." Four years pass away, and in 1731 he says, in his Report, that in years he had baptized 556 children and 64 adults. E years after this we learn that he had 84 communicants. when the end of his ministry drew near, it is gratifying t the interest which he took in his Church by providing f after he was gone. He died in 1748, leaving for the use o Church of England Minister at Elizabethtown, and his suc sors, forever, his house and nine acres of land. His Mini thus was continued there for more than forty years ; and w finished he left behind him a grateful and loving people whose memory he was held dear.

V.—WILLIAM BECKETT.

In 1721, Mr. Beckett was sent by the Society for the Propagation of the Gospel, to Lewes, Sussex County, Delaware. He represents it as 140 miles South from Philadelphia, and as a large and handsome town. His ministry, however, was not confined to the town, but extended over the whole County, embracing a tract of country fifty miles by twenty. The diligence with which he labored, was followed by signal success. He officiated at Lewes; at a place eight miles distant; and at another twenty-five miles. In his first six months, he baptized fifty-five, of whom nine were adults. And so considerable was the change in the community, that the magistrates and gentlemen of the County presented to him their thanks for the reformation of the blasphemer and drunkard, which his ministry had been instrumental in effecting. He preached in such houses as were most convenient, and in doing which he travelled sixty or seventy miles every week. In 1724, he writes the Society, we have now three churches in this county, and yet none of them will contain the hearers that constantly attend. People make no account, he writes, of riding twenty miles to Church, Sunday after Sunday. In 1729, a fourth Church had been built, in the middle of the County. Thirteen years after this, in 1742, and when his ministry was now drawing to a close, he writes that his four Churches on Sundays and holidays were filled. In the Summer, indeed, they could not hold the congregations which gathered; and he was "often obliged to preach under the green trees, for room, for shade, and for fresh air." He had never less than eighty baptisms in a year; but there was no other Clergyman within sixty miles of him. The history of the latter part of his ministry shows, that it was no mere transient effect which his early ministry produced.

He died, after a ministry of twenty-two years, in Sussex County, in 1743; leaving behind him the character of a faithful, orthodox, and successful Pastor.

VI.—CLEMENT HALL.

Mr. Hall had, for some years, been a respectable inhabitant of North Carolina, and held the Office of a Magistrate. He had

also officiated as lay reader in congregations having no ordained Minister. And moved with the great destitution of the province, he repaired to England, carrying with him testimonials from the Attorney General, Sheriffs, and others, and was ordained by the Bishop of London, November 29, 1744, and returned as a Missionary of the Society for the Propagation of the Gospel, with an allowance of £30 per annum. His Ministry was chiefly confined to Chowan County, though not exclusively. His residence was at Edenton, but his Mission was itinerant. There was at this time no other Church of England Clergyman in the Province but Mr. Moir. He officiated regularly two Sundays in the Court House, and the third in distant parts of his Parish, in which were 1,200 tythables.

In one of his earliest Reports, he writes, that in a visit throughout his Mission of three weeks, he preached 16 times, baptized 400 children and 20 adults. His congregations were numerous, and well behaved. And in three visits south of the River Chowan, he baptized 780 children and 36 adults. In another, of October 8, 1747, in a ride of 350 miles in 4 weeks, he preached 12 times, baptized 365 children and 11 adults, besides administering the Communion. So in 1750, in a journey of three weeks, he officiated 16 times, baptized 217 white children, and 17 colored ones. The Chapels and Court Houses were seldom large enough to contain half the numbers who came to hear him. Sometimes they met in the shades of the forest; at others by the river side, or upon the sea shore; and his work had free course, and the Word was magnified.

In eight years, he writes that he had travelled 14,000 miles, officiated continually to numerous congregations, visited the sick, properly instructed 6,195 persons, and administered the Communion, on a single journey, to 300, and, in nine years, that he had baptized 7,522 persons.

In 1755, owing to sickness and increasing age, he confined his labors to St. Paul's Parish, in which Edenton was, with the Society's permission. Soon after this, his house took fire, and together with his books, sermons, clothing, and most part of his property, was destroyed. The Society early thereafter, as a token of their good will, granted him £30 and a new

library. But though he had proposed to confine himself to his parish, he nevertheless took frequent missionary journeys. In the first half of 1757, he had travelled two hundred miles, preached, read Prayers, administered the Lord's Supper to many very worthy communicants, and baptized 180. In 1758, he officiated in the three congregations of Berkley, and St. John's Parishes, besides his own. Many more instances of his journeys were equally successful. In one, for instance, he baptized 97 in one day; preached 19 times; baptized in all 486; and administered the Communion, after examination, to 248. This was during a journey of 427 miles in 30 days. These are but specimens of his ministry, but they show us the man.

At length, worn out with sickness and hard toil, having from his own means mainly supported himself in the prosecution of his work, for his missionary stipend never exceeded £30, CLEMENT HALL, after fifteen years of ministerial labor, rarely if ever equalled, closed his life in the midst of a grateful and devoted people.

VII.—THOMAS THOMPSON

Mr. Thompson was a fellow of Christ's College, Cambridge, England. He was licensed for New Jersey, by the Bishop of London, May 25, 1745, and sent by the Society for the Propagation of the Gospel, to Shrewsbury, in Monmouth County. He was not only a learned man, but a laborious and successful Minister. In May, 1748, he writes the Society in his Annual Report, that during the year, he had baptized 61 children, 16 white adults, and 3 colored ones; and that 50 new communicants had been added; that his congregation was numerous, and had almost finished a very neat new Church.

But this was not sufficiently a missionary field for his ardent spirit. In 1750, therefore, he proposed to the Society to be transferred to Africa; and in their Report for 1751, the Society say, "the Rev. Mr. Thompson, who resigned his fellowship in Cambridge, out of pure zeal to become a missionary in the cause of Christ, and hath done great service to it in New Jersey for more than five years past, hath resolved to go and serve Him in Africa in Guinea." He accordingly went to that

benighted region, for the conversion of the negroes there; giving as a reason, "that if ever the Church of Christ is to be founded among the negroes, somebody must lay the first stone." No Missionary had ever before been sent there. But now, one in the Colony of New Jersey, and that one Mr. Thompson, devoted himself to that work, and at once hastened to that field. The first Missionary to Africa from this country, and at so early a day,—one, too, so self-sacrificing, deserves lasting remembrance.

In 1751, he became thus a travelling Missionary among the negroes in Guinea, with a stipend of £70 per annum. For six years, he discharged the duties of his station there. But sickness drove him from his post, and he returned to England. After his return, he published two Missionary Voyages, which he made whilst engaged in his Mission in Africa.

VIII.—PHILIP READING.

Mr. Reading was the son of the Rev. Mr. Reading, librarian of Zion College, England; and was educated at Winchester School, and the University College, Oxford. He then emigrated to this country, and was a tutor for three years in a gentleman's family in Pennsylvania. Returning then to England, after receiving Holy Orders, he was licensed by the Bishop of London for Pennsylvania, (under which name, Delaware was then included,) April 7, 1746; and was sent back by the Society for the Propagation of the Gospel, as a Missionary to Apoquinimink, the Southern district of New Castle County, Delaware. As specimens of his success, in June, 1750, he writes, that in the preceding nine months, he had baptized 1 white adult, and 87 children, of whom 19 were negroes. These last show, that that class were not neglected by him in his ministry. In June, 1761, eleven years after, he writes, that in eight months he had baptized 1 adult, and 73 infants; 8 of whom were negroes. The communicants were 63. Two years after this, a new and larger Church was built. He had the happiness to see his labors succeed to the whole extent which, under the circumstances, could be expected. This was in 1763, and so for years thereafter. But in 1776, July 28, the Church was shut

up ; because, as he writes, he could not incur the heavy guilt of perjury. His oaths of allegiance, and of canonical obedience, he could not violate, and without so doing his Church must be closed, and it was. In a little more than a year thereafter, in 1778, after a ministry of 32 years, he died through grief and despondency, a martyr to the Church of his affections.

NOTICES OF BOOKS.

AN EXPOSITION OF THE EPISTLES OF SAINT PAUL TO THE GALATIANS AND COLOSSIANS, according to the Analogy of the Catholic Faith. By the Rev. MORGAN DIX, S. T. D. New York: 762 Broadway. 1864. 8vo. pp. 135.

The first impression of many a reader of this Commentary will be, its utter irreconcilability with the Lutheran doctrine of Justification by Faith. And yet that Lutheran doctrine is held by large numbers in the Church. It is held loosely, held undefinedly, held disconnectedly and so illogically, still it is held; and so far as such persons have any *theory* of Justification, this is it. It makes that Faith, to be a subjective, conscious feeling. It makes that feeling, to be a special gift of God. It makes that gift or calling, to be the result of a sovereign, unconditional decree on the part of God. It makes that decree to be effectual to the salvation of the elect. It makes this special gift of faith, this sovereign, unconditional decree, this Effectual Calling,—all to be the fruit of Christ's limited Atonement.

To these, the "elect," are applied not only the benefits of the Sacrifice of the Cross, but to them is imputed, also, the perfect Righteousness of Christ's perfect Obedience, so that they are, in God's sight, regarded as more righteous than if they had always kept the whole Law. (How this accords with the Scriptural doctrine of future degrees of reward, is another question.) As to the rest of mankind, the non-elect, adults and infants, they have no right to use any of the Means of Grace, no Atonement has been made for them, and they are, of necessity, hopelessly and forever lost. This doctrine is bearing its legitimate fruits. It has filled New England with Edwardsism, and Emmonsism, and Taylorism, and Tylerism, and Parkerism, and Unitarianism, through all its shades of Unbelief; it is filling the West and the Northwest, as it has filled Germany and Holland, with distrust of all Creeds, and has resulted in a wide-spread Infidelity.

Now, how this doctrine of Justification, as it has been taught and held, differs, and it does differ, from the doctrine of "Justification by Faith only," as taught in our Article XI, we have no room here to show; the reader can trace that distinction in the writings of such men as Lawrence, and Hardwick, and Browne. But the difference between the Church doctrine and the Romish doctrine of Justification, first by Infusion, and then of a progressive Justification by Human Merit and Good Works, is one of vital importance; as is, also, the distinction between the Church and the Socinian doctrines upon this point. And yet it is certain that the terms "Justify," and "Justification," and "Faith," are used in Holy Scripture, and used freely, as also in the writings of the early Fathers, not only in a wider, but a different sense, from that in which they are employed, not only in Romish, but in Lutheran and Calvinistic phraseology. It will help us to

understand the doctrine of the Church, if we can rid ourselves of certain metaphysical technicalities; if we will remember, that Faith includes, within itself, Repentance, and Obedience, and Charity or Love, and Hope, as the old writers tell us; and that the whole System is now one of Grace, and not of Debt or Desert. In this light, St. James' positive declaration, that "by works a man is justified, and not by faith only," is perfectly simple, and reconcilable with the teaching of St. Paul.

We dwell the longer upon this point, because it is that where Dr. Dix's Commentary will be most in danger of being misunderstood. His language has too much the appearance of a Theory; of grouping and dove-tailing into measured and exact relations and proportions, things which man has no power thus to adjust. He says, Justification "can only be comprehended by reference to its several causes, agents, and conditions, of which we count the following:

(1.) THE FINAL CAUSE; (2.) THE MERITORIOUS CAUSE; (3.) THE FORMAL CAUSE; (4.) THE EFFICIENT CAUSE; (5.) THE INSTRUMENTAL MEANS; (6.) THE SUBJECTIVE CONDITIONS." Undoubtedly this comprehensive signification of the term, and it is not a new one, enables the author to meet objections which may be brought against any one of its specific definitions. How incomplete and unscriptural the Lutheran theory is, the author might well have shown; but after the exhaustive controversies, not only in the Roman Church, but of Hooker and Beveridge and Andrewes, and of Laud and Taylor and Bull, which have distracted the English Church upon this great subject, after the long-established use of certain technical phrases, which have been accepted on the one side or on the other, and which it is impossible to employ now, shorn of that meaning, we are sure that many Churchmen will demur to accepting Dr. Dix's theory, *as such*.

In glancing at the Commentary, we notice numerous passages which are, at least, open to criticism. Thus, he says, that whenever St. Paul, in his Epistle to the Colossians, uses the term "Law, he means the Mosaic Covenant, the Jewish System." And so, also, in writing so earnestly and truthfully against the popular error of making "Subjective Feelings" the only "Evidence and Proof of Spiritual Conditions," he will be thought by some to undervalue those Moral Affections, on which not only Moral Conduct is of necessity predicated, but on and by which the Spiritual benefits of the Sacrament of the Lord's Supper are conditioned. He says, "The Sacrament of the Body and Blood of Christ, is the evidence of God's continued favor. He assures us thereby, that we are very members incorporate in the Mystical Body of His Son; that the forgiveness of sin is renewed unto us; that we are partakers of His favor and goodness, and heirs, through hope, of His everlasting Kingdom. No subjective impressions should be allowed to weigh against this external evidence. It is not feeling which determines a man's spiritual state; and the feelings cannot constitute proof in the premises." * * * * "And since the work of Redemption is God's alone, and since the conveyance of the blessing to us is also His alone; since man has not wrought out his own salvation, and is powerless to bring it within his reach, and

secure it by his own efforts; the Evidence that Redemption has been wrought, and *that he has been made a partaker thereof, must be an external evidence*, against which no supposed internal evidence can, in its absence, justly weigh, and which no supposed internal evidence can, by its presence, materially corroborate." pp. 79–80.

Now, that there is a fundamental distinction in the conditions for a proper reception of the two Sacraments, Infant Baptism and the Lord's Supper, we shall not here attempt to show. The General Exhortation at the time of the Celebration of the Communion, the Confession then made, both so heart-searching, and the words addressed to each Communicant, all imply, not only an introspection of the most searching character, but the solemn language of warning which the Church addresses to the "unworthy" receivers thereof, shows that in her view, only on these "Subjective Conditions," should the Communicant dare approach and receive that Holy Sacrament. Let no one suppose, however, for a moment, that Dr. Dix, in his Commentary, undervalues or ignores the inward, hidden virtues and graces of the Christian life. The question is whether, in his theory of the Sacraments, they occupy the place which belong to them.

This volume will be widely read and throughly studied. There is in it enough of the fruits of consecrated learning to secure close attention. But there are "some things" in the writings of the Apostle, St. Paul, which St. Peter declared "hard to be understood;" and such they will, doubtless, remain, after the keenest wit and profoundest wisdom of man have been expended upon them.

A Compendious History of English Literature and of the English Language, from the Norman Conquest. With Numerous Specimens. By George L. Craik, LL. D., Professor of History and of English Literature, in Queen's College, Belfast. In two volumes, 8vo. New York: Charles Scribner. 1864. pp. 620, 581.

Professor Craik is not a compiler, nor a professional book-maker. His academic duties and his previous works, point him out as well qualified for the difficult and laborious work which he has now undertaken, and has so successfully performed. Nearly twenty years ago, he published "Sketches of the History of Literature and Learning in England," in six volumes, which is still quoted and referred to as a standard work. His "English of Shakespeare," being a philological commentary on *Julius Cæsar*, and his "Masterpieces of English Literature," in which he analyzes the works and lives of Spenser and Bacon,—these, and his other publications, show him to be a critic, philological, verbal, and æsthetic, of the highest order. The "Sketches of the History of Literature and Learning," &c., just mentioned, form the basis of the work now before us; which, indeed, include almost all that is valuable and germane, that he has heretofore written. The plan of the work can be best stated in his own words. He says:

"It is extremely simple, and resting not upon arbitrary but upon natural or real distinctions, gives us the only view of the subject that

can claim to be regarded as of a scientific character. In the earliest state in which it is known to us, the English is both a *homogeneous* and a *synthetic* language,—homogeneous in its vocabulary, synthetic in its grammatical structure. It has since, though of course always operated upon, like every thing human, by the law of gradual change, undergone only two decided revolutions; the first of which destroyed its synthetic, the second its homogeneous character. Thus, in its second form, it is still a homogeneous, but no longer a synthetic language; in its third, it is neither synthetic nor homogeneous, but has become both analytic in its grammar, and composite in its vocabulary. The forms may be conveniently designated; the first, that of Pure or Simple English; the second, that of Broken or Semi-English; the third, that of Mixed, or Compound, or Composite English. The first of the three stages through which the language has thus passed, may be considered to have come to an end in the eleventh century; the second, in the thirteenth century; the third, is that in which it still is."

He says, "That of the words in common use, both in speaking and in writing, which may be taken as about 10,000 in number, probably full a half are pure English; and that of those in common colloquial use, which may be about 5,000 in all, probably four-fifths are of native stock. And the 4,000 or 5,000 non-Roman words, that are in general use, (4,000 in our common speech, 5,000 in literary composition,) compose all the fundamental frame-work of the language, all that may be called its skeleton or bony structure, and also, perhaps, the better part of its muscular tissue."

As far as down to the close of the Second or Semi-English Period of English Literature, Professor Craik's work is rather synoptic and chronological, than critical. It is, however, a masterly grouping of facts, and presents what has been usually in the hands of other authors, a chaotic mass of details, in a clearly and well arranged order. This portion of the work occupies about 260 pages of the First Volume. But, commencing with the time of Chaucer, in the middle of the fourteenth century, the work is thoroughly critical and well nigh exhaustive. "It is only great names, and great works, which make a literature," he says; and he devotes the larger share of his space to such names as Chaucer, Spenser, Shakespeare, Bacon, Milton, Dryden, Pope, Burke, &c, &c. Yet he does not pass by writers in the second grade, and even lower in the scale, who have taken their place in the literature of their respective times. This essayic and biographical character of the work is a special characteristic, making it not only a biographical Dictionary, and answering all the purposes of an Encyclopedia, but also agreeable reading. Throughout this portion of the work, we have many specimens of fine writing, showing not unfrequently great discrimination in judgment, and yet great delicacy in handling. The styles of Richardson, Fielding, and Smollet, the portrait of Burke, the criticism on Wordsworth, the estimate of "the Victorian Age," with its superior prose and its inferior verse, its preponderance of narrative, &c., &c., are all admirable. A copious Index is appended to the last volume, and, on the whole, we recommend the work, as by far the most complete and most

readable History of our Language and Literature that has yet appeared. We hope Mr. Scribner will be well rewarded for bringing out so valuable a treasure. He certainly deserves it at the hands of American scholars.

THE LIFE OF JESUS; By ERNEST RENAN, Membre de L'Institut. Translated from the original French by CHARLES EDWIN WILBUR. New York: Carleton.

M. Renan, born in 1823, was educated for the Romish Church, and had already received the tonsure and minor Orders, when the *Theologia Moralis* of that System shocked and disgusted him, as well it might, and he left the Seminary of St. Sulpice, poisoned by the philosophy of Hegel. He had already studied thoroughly the Hebrew and Semitic Languages, and had written upon them. In 1860, he was sent to explore the antiquities of Phœnicia; and spending a Summer on the heights of Libanus, he beguiled his weary hours by writing this "Life of Jesus." A hundred thousand copies of it, it is said, were sold in France, soon after its appearance. We are glad to see the book, just as we are glad to see the sleek and well-bred villain, who sneaks about our houses and gains admission to our firesides, unmask himself, and reveal his real character as a highwayman and a desperado. M. Renan is nothing more or less than Colenso and the "Essayists," in their true garb. He says boldly, what they only insinuate, and would say if they dare. He is the more honest and respectable of the two classes of enemies of Christ and of His Church.

As to the book itself, the attempt of M. Renan to exhibit the apparent inconsistencies in the Life of our Blessed Lord as given by the Four Evangelists, contains nothing that is new; and yet, the magisterial air with which he alludes to them, and the audacity with which he attempts to excuse them, and apologizes for them, only reveal the depth of his impudence and hate. The Blessed Saviour, Himself, he regards as a fanatical impostor, who, having carefully read the ancient Prophecies, takes advantage of a popular delusion to palm himself off as the long expected "Deliverer," "the Son of Man," the "true Messiah." But there was no announcement of angels to the shepherds of Bethlehem of the Saviour's birth; there was no Star in the East that guided them to the manger where He lay; there was no coming of the Wise Men of the East with their votive treasures of gold and frankincense and myrrh; there was, in fact, no Bethlehem, no manger, no going to Jerusalem to be taxed. As there was, abroad, a popular belief in Miracles, so, he says, Jesus Christ pretended to work them. He says: "Almost all the Miracles which Jesus *thought he performed*, appear to have been Miracles of healing." Yet there was no Miracle after all. Either the persons were not really sick, or only to that degree that "the pleasure of seeing Him" was sufficient to heal them. "He gives what He can, a smile, a hope, and that is not unavailing." Several of the Miracles he scoffs at, as a piece of downright absurdity. Thus "Lazarus," it is suggested, "still pale from his sickness, caused himself to be swathed in grave clothes, as one dead, and shut up in

his family tomb," and so "*something took place at Bethany, which was regarded as a resurrection!*" And as to the Resurrection of our Blessed Lord, he has the effrontery to say, "So deep was the trace which He had left in the hearts of His disciples and of a few devoted women, that, for weeks to come [after His crucifixion] He was to them living and consoling." And the suggestion is intimated, that "enthusiasm, always credulous, afterwards generated the mass of accounts by which faith in the resurrection was sought to be established," and this remarkable chapter is thus coolly concluded:—

"This, for want of peremptory evidence, we shall never know. We may say, however, that the strong imagination of Mary Magdalene here enacted a principal part. Divine power of love! Sacred moments, in which the passion of an hallucinated woman gives to the world a resurrected God!"

Again we say, we are not sorry to see this work; and for the reasons which we have already named. There are German text-books used in Theological seminaries in this country, which are reputed Orthodox, that contain, or imply, all that M. Renan has so blasphemously published. And the Clergy of the Church, who cannot and will not keep silent at such treachery, who are true and loyal to the standards which they are sworn to defend, hard-working and self-sacrificing as they are, are not infrequently branded as wanting in "vital godliness." It is high time all this were put an end to.

M. Renan's book needs no answer. It deserves none. It contains nothing that is new. It is only the old infidel refrain, as old as Christianity, sung by a very clever Frenchman. That is all.

THIRTY POEMS. By WILLIAM CULLEN BRYANT. New York: D. Appleton & Co. 1864. 12mo. pp. 222.

It is now almost half a century since Bryant gave THANATOPSIS to the world; it was written when he was 18 or 19 years of age, and was published in the *North American Review* for 1816. No other poet, we think, has won so high a reputation, and yet written so little. He is emphatically the Poet of Nature and of Humanity, and his most beautiful lines are those in which he is the interpreter of the Natural World and of the Moral Sentiments. There is such a freshness and naturalness in his pictures, such a delicate beauty of versification and exquisite finish of style, such an entire absence of everything that is common-place, or tawdry, or superfluous, or morbid, or affected, that one wonders how a man who for thirty years has battled so resolutely with politics as a New York Editor, has, at the same time, preserved so calm and unruffled a brow, and that, at the age of three-score and ten, he is as sensitive to the touch of beauty, as when, in youth, he wrote the immortal Poem which gave him such notoriety. Some of these THIRTY POEMS have already appeared in the Newspapers. "Waiting by the Gate," represents old age watching the mighty caravan of the living, as it passes on to the regions of the dead. "The Snow Shower" is an exquisite piece of word-painting. How true to Nature are the following:—

"See how in a living swarm they come
From the chambers beyond that misty veil;
Some hover a while in air, and some
Rush prone from the sky like summer hail.
All dropping swiftly or settling slow,
Meet, and are still in the depths below;
Flake after flake
Dissolved in the dark and silent lake.

"Here delicate snow-stars, out of the cloud,
Come floating downward in airy play,
Like spangles dropped from the glistening crowd
That whiten by night the milky way;
There broader and burlier masses fall;
The sullen water buries them all—
Flake after flake—
All drowned in the dark and silent lake.

THE POEMS OF ROBERT LOWELL. Author of "New Priest in Conception Bay." A new Edition, with many new Poems. Boston: E. P. Dutton & Co.. 1864. 12mo. pp. 206.

The many admirers of Mr. Lowell will be glad to welcome this dainty looking volume, a new edition of his Poems, published, we are pleased to see, in the very best style of the Riverside Press. The delicate fancy, the vivid imagination, the æsthetic culture, the fire of fresh and genuine true feeling, the marks and fruitage of varied and careful reading, are all, and most of all, we think, in the later Poems, bathed and mellowed by the shadow of the Cross. If we were to quote, it would be, perhaps, from those beautiful lines, "A Communing with God before entering into Holy Orders."

MUSIC OF THE BIBLE; or, Explanatory Notes upon those passages in the Sacred Scriptures which relate to Music, including a brief view of Hebrew Poetry. By ENOCH HUTCHINSON. Boston: Gould & Lincoln. 1864. 8vo. pp. 513.

This large volume indicates much industry and considerable research on the part of the author. A large portion of the work is filled with extracts from the Old and New Testaments, and with comments upon them, in which Music, and the use of Musical instruments, are mentioned or indicated. Illustrative cuts, also, are freely given, copied from the ruins of Ancient Nations, mostly of Egypt, showing the different kinds, shape, &c., of ancient Musical instruments. The subject of Music itself, however, as a Science, the author has evidently not made a study; and the work is barren of such conclusions as the inquiring student would naturally look for. The Music of the Hebrew Worship, the Music of the Ancient Christians, the introduction of the Gregorian and Ambrosian Music, the gradual adoption of Melody and Harmony,—points like these, of great inportance now, as bearing upon the subject of true Church Music, are not touched. The work is valuable for the purposes for which it was written.

THE IMITATION OF CHRIST. Four Books. By THOMAS A KEMPIS, Boston: E. P. Dutton & Co. 1864. 12mo. pp 347.

This beautiful edition of the "Imitation of Christ," we would speak of in other respects than as a book to be used. It is indeed a book for the closet and for the heart's holiest hours. The first thought suggested is, that it is a work which the present age could not produce. The popular Christianity of the Sects could not do it; nor could the modern type of Roman Catholicism. The abnegation of self; the depth of humility and contrition; the spirit in it, lifted so far above the world, its frowns, its flatteries, its follies, its pleasures, its rewards; the absorbing power of the love of Christ in the soul; the alone reliance on Christ's Atoning Sacrifice for pardon; the fellowship in His Sufferings; the longing to follow Him through all the *Via Dolorosa* of His self-denial, and shame, and sorrow; the blessedness of Communion with Him, in Meditation, and Prayer, and the Holy Sacrament; the deep work of preparation before receiving that Sacrament; all this, and much more, breathes from the pages of this wonderful book. The Book is indeed a study. What are the doctrines which are interwoven into this work, which made Thomas à Kempis what he was? It is a curious question, and an important one. We have answered it in part already. There are in it traces of the corruption of the Primitive Faith, which then abounded; but, as a whole, it is so excellent that all sorts of believers have united in praising it; and all may use it with profit. We need just such a Christianity, in these days of worldly wisdom and fashionable idolatry. Hallam, in his "Literature of Europe," said, more than twenty years ago, that this work had then appeared in eighteen hundred editions.

READINGS FOR EVERY DAY IN LENT. Compiled from the writings of Bishop Jeremy Taylor. By the author of "Amy Herbert." New York: H. B. Durand. 1864. 12mo. pp. 360.

It is sufficient to indicate the source of these compilations and the name of the compiler, Miss Sewell, to draw to this new edition the attention of our readers. We hope the work will be as extensively used in our own as it is in the English Church.

INTELLECTUAL PHILOSOPHY: Analytical, Synthetical and Practical. By HUBBARD WINSLOW, D. D., Author of "Moral Philosophy," &c. Eighth Edition, with Additions, bringing the Science down to the latest views. Boston: Brewer & Tileston. 1863. 12mo. pp. 442.

In a previous number of this Review, (Vol. xii, p. 416.,) we examined Dr. Winslow's work on Moral Philosophy, and stated the characteristics of its teachings. The present work, which now appears in the eighth edition, is already well known to the public. Its special value is in its eclectic character. The author avoids, as far as practicable, technical terms, and gives in popular language the generally accepted facts of Intellectual Philosophy, with allusions and references here and there to the two great Schools, the Idealists and the Sensationalists, into which the world always has been and always will be di-

vided. His Sixth Part, in which he presents a "Summary View of the leading Philosophical Schools," is sufficiently complete to be of great service to the beginner; although the admirers of Hamilton and Mansel, so far from according with his statements as to their position, will say that he has not done them justice. Appended to each Chapter is a list of Questions for the use of Schools.

A GUIDE TO THE HOLY COMMUNION; or the great duty of frequenting the Christian Sacrifice: with suitable Devotions. By Robert Nelson, Esq. Adapted to the use of the Church in the United States. With an Appendix. By the Rev. J. W. Shackelford, Rector of the House of Prayer, Newark, N. J. New York: H. B. Durand. 1864. 18mo.pp. 122.

Notwithstanding the century and a half which has passed since the devout Mr. Nelson prepared this Guide to the Holy Communion, it still remains unsurpassed in value for the thoroughness of preparation on the part of the communicant which the work contemplates, and the richness of the Devotions and Meditations which the author has prepared. Indeed, Mr. Nelson says, that the devotional part owes its original, in some measure, to the Ancient Liturgies, from which many a pious thought and warm expression were derived. The present is a cheap edition.

A POPULAR HAND-BOOK OF THE NEW TESTAMENT. By GEORGE CUMMING MCWHORTER. New York: Harper & Brothers. 1864. 12mo. pp. 295.

There are multitudes of persons, such as Sunday School and Bible-Class teachers, and even Ministers and Lecturers, who will welcome this volume; for it furnishes them, in compact form, just that information concerning the New Testament, which they need, and which we believe they cannot find so well presented and so conveniently arranged any where else. Its first Chapters are devoted, to the Mutual Relation of the Old and New Testaments; the Genuineness, Authenticity and Canonicity of the New Testament; the Ancient Manuscripts of the New Testament; the Ancient Versions; and various editions of the Greek Testament. In the later Chapters, Mr. McWhorter gives a summary account of each of the Books of the New Testament. The tone of the book is throughout healthful, which is no small matter in these days of babbling impiety; and for the specific purpose for which it was prepared, and which is indicated by its title, it may be warmly recommended. We are sorry to see, even in statements of fact, that the author has quoted so freely from Dean Alford; because the same information might have been gained from less questionable sources. The Dean is a treacherous guide, and his principles of reasoning are semi-Rationalistic. On the question of the authorship of the Epistle to the Hebrews, we believe Dean Alford is altogether wrong in denying it to St. Paul; and that both the external and internal evidence prove it to be the production of that Apostle. There is no writer of any authority in the Oriental Church, who does not admit

the Pauline origin of this Epistle. We have an able paper before us, on this subject, which we may give hereafter.

AUTOBIOGRAPHY, CORRESPONDENCE, ETC., OF LYMAN BEECHER, D. D. Edited by CHARLES BEECHER. With illustrations. In two volumes. New York: Harper & Brothers. Vol. I. 12mo. pp. 563. 1864.

In some respects this Autobiography will cause disappointment. Many will examine it to trace the inner life and growth of a man who, in his day, was in one way or another almost constantly before the public. Yet what will they say when they find him gravely recording, for the public eye, that one of his ancestors was "able to lift a barrel of cider and drink out of the bung-hole;" that another was "only able to lift a barrel of cider into a cart;" that his father "could lift a barrel of cider and carry it into the cellar;" that "Aunt Esther had known him, at least twelve times, come in from the barn and sit down on a coat-pocket full of eggs, jump up, and say, Oh, wife;" that himself "was a seven month child." He says, "I used to have the heart-burn after eating puddings and pies, and Aunt Benton had a notion I was weakly. Lyman, she would say, won't you go into the milk-room, and get a piece of cake? You don't look well." His Uncle Williston was a preacher, and turned his text, "this way and that, and scratched it as a hen does an ear of corn," &c., &c., &c., &c. The volume is full of such silly and disgusting twaddle and puerilities. There is, besides, a constant exhibition of an intensely egotistical temper, an overweening self-conceit, indicating not merely a lack of native delicacy and refinement, and a want of social culture, but the absence of that modesty which always characterizes the true scholar. The truth is, Dr. Beecher had neither the talent, or learning, to contribute anything to that period of New England History which will live. In College, his scholarship was so far below mediocrity, that he had not even a nominal appointment, and his Autobiography exhibits him at this period, as rude, undisciplined and unfurnished. It was as a sensational Preacher and Speaker, that he afterwards made his mark. He could "blow and strike" before a popular assembly with prodigious effect; but in the great Calvinistic Controversy, dialectic argument, acute metaphysical reasoning, and learned controversy, were beyond his depth.

There are some things in this Autobiography which are amusing to us as Churchmen. It was in 1818 that Connecticut was revolutionized; the Standing Order lost the exceptional power to tax everybody to support Congregationalism, and Toleration for the first time was allowed to Churchmen and other "dissenters." It was at this time that Bishop Hobart was in temporary charge of the Diocese of Connecticut, and the Autobiography has an allusion, in a letter to Dr. Taylor, to the desperate efforts of Taylor, Tyler, Nettleton and others to counteract Bishop Hobart's influence, and perpetuate their own, by the publication of Anonymous Tracts, written, nobody knew by whom, published, nobody knew where, and yet scattered everywhere over the State. This is a curious portion of Connecticut Church History. We

have one of those Tracts before us, "A SERIOUS CALL;" which we will not characterize as it deserves; but no "Jesuitical pious fraud" was ever perpetrated more utterly flagrant and unprincipled. These "Tracts," for attack and defense, as Dr. Beecher describes them, did not ruin Bishop Hobart, nor destroy the Church; on the contrary, the weapon did more execution at its breech than its muzzle, as many an incident would show. Dr. Beecher alludes to this battle against the Church, and we are inclined to leave on record some notes of the struggle, for which now we have no room. We shall refer to that matter again.

THE SECTIONAL CONTROVERSY: or Passages in the History of the United States, including the Causes of the War between the Sections. By WM. CHAUNCEY FOWLER, LL. D. New York: Charles Scribner, 124 Grand street. 1863. 8vo. pp. 269.

The learned author was led to investigate the following questions:

I. Is the traditionary sentiment in favor of the Union dying out in the hearts of the people of the States?

II. Is the bond of Union, namely, the Constitution, growing weaker in the respect and confidence of politicians?

III. As a consequence, are the States drifting along, to some extent unconsciously, toward disunion?

IV. What are the causes of this alarming condition of the country?

V. Which section of the Union is responsible for the operation of these causes?

In answer to these inquiries, Prof. Fowler has arranged his materials in chronological order, and has brought distinctly into view the prominent questions in dispute between the two sections, the North and the South, in the successive eras, from the first settlement of the country down to the close of President Buchanan's Administration. The result of all this, is an invaluable book. Prof. Fowler (the author of an able English Grammar noticed in a previous Volume of this Review,) is thoroughly competent to his work. He has long been familiar with many of the leading men of the country, and he has evidently aimed at the strictest impartiality. The volume before us shows that there has been a tendency existing all along, and especially in these our times—a tendency to merge our Federal into a Consolidated Government, to the utter annihilation of certain State and individual rights. The facts so abundantly given by Prof. Fowler show, beyond a question, what the character of our Government was, in the estimation and design of its founders. Whether they were right or wrong, in their theory of Government, is another question altogether. But all the casuistry, and quibbling, and petty pleading in the world, cannot set aside the fact that in a certain, a real, and most important sense, the several States have never lost their integral existence, their independence and their sovereignty. The volume before us contains a digest of facts, too generally forgotten or unknown, showing how the sectional and diverse interests of the country have come into collision, ever since the Government was first established.

CAXTONIANA: A Series of Essays on Life, Literature, and Manners. By SIR E. BULWER LYTTON, Bart. New York: Harper & Brothers. 1864. 12mo. pp. 442.

The readers of Blackwood will be pleased to meet with these papers of Bulwer, in a volume by themselves. A writer who has identified himself so long and so closely with the living literature of his age, who has evidently studied so narrowly the life and manners of the world in which he moves, can hardly have failed to be genial, thoughtful, and interesting, in a work like this, as he calls it, "in the old-fashioned field of belles-lettres."

PELAYO: An Epic of the olden Moorish Time. By ELIZABETH T. PORTER BEACH. New York: D. Appleton & Co. 1864. 12mo. pp. 424.

The beautiful style in which this volume is published—paper, typography, and especially its illustrations—leaves nothing to be desired. The fair writer has seized hold of one or two of the most romantic legends of Spanish history, and woven them into verse. Count Julian, stung with a sense of private wrong, became traitor not only to the guilty Don Roderick, whom he aided to dethrone, but to his religion also, and betrayed both into the hands of the Moors. The versification is easy and flowing, and occasionally exceedingly spirited. We have marked several passages, which our want of space prevents transcribing.

LIFE OF ARCHBISHOP LAUD. By JOHN N. NORTON. Rector of Ascension Church, Frankfort, Ky. Author of "Life of Bishop Chase," &c., &c. Boston: E. P. Dutton & Co. 1864. 12mo. pp. 269.

There are many reasons why a Life, and this Life, of Archbishop Laud, should be scattered everywhere over the Church. Even our Church literature, so far as we know, contains no popular corrective of that persistent misrepresentation which the Puritan party continues to fasten upon his memory. *Proprium humani ingenii est odisse quem laeseris.* Mr. Norton has told the story of the Archbishop well, but, of course, very briefly. The leading facts in his life are given, and that is all that is possible within so brief a compass.

It is difficult now to estimate correctly all the forces which conspired together to blacken the character, and finally to take the life of Archbishop Laud. Laud was a friend, adviser, and supporter of the established royal Government: The Puritans thirsted for supreme political power, and finally obtained it at the price of his head. Laud was a believer in the Faith of the Primitive Creeds: the Puritans believed in the arbitrary doctrines of John Calvin. Laud believed in a Primitive, Catholic, Visible Church, and sought to perpetuate it in England, restored and reformed: the Puritans believed in an invisible Church of the Elect, and claimed themselves to be the Elect, and determined to destroy the old Church of England, root and branch.

Laud held strong views of Church prerogatives and church authority; so did the Puritans. Laud loved and venerated Symbolism, and the ancient Rites and Ceremonies of the Church: the Puritans abominated and trampled upon them. In all this, we see some of the causes of that deep, bitter hate against Archbishop Laud, among the early Puritans which, at last, by a judicial and illegal murder, brought him to the block. To say that he was a Papist, is to slander him and falsify history. To doubt that he was an earnestly religious and devout man, none can do, who will study his life impartially.

INSTRUCTION AND ENCOURAGEMENT FOR LENT. By the Rev. J. H. HOBART, D. D. New York: H. B. Durand. 1864. 12mo. pp. 223.

We regret that a new edition of this thoughtful book came to hand so late in the Lenten Season. It is full of stirring suggestions, and clear delineations of the nature and methods of the Christian Life, and of encouragements to it.

HOUSEHOLD PRAYERS, with Psalms and Hymns, for the Church in the House. By a COUNTRY CLERGYMAN. Doylstown, Penn: J. D. Mendenhall. 1864. 12mo. pp. 52.

The plan of this little Manual is new; at least, it has not been adopted in any volume of Family Prayers that we have seen. It provides a responsive Service, in which all the members of the Family are expected to take a part. The Collects of the Prayer Book are all given in the Appendix, as are also several Occasional Prayers, and a Collection of Psalms and Hymns. It seems to us the Service is too meagre, there being but a single Morning and Evening Prayer. This is in part obviated, however, by the Special Prayers given in the margin. The plan, itself, of the work is excellent, and the execution, so far as carried out, seems to us very good.

CHRISTIAN UNION AND THE PROTESTANT EPISCOPAL CHURCH. Six Letters to Protestant Christians. By a Presbyter of the Diocese of Western New York. New York: 762 Broadway. 1863. 12mo. pp. 122.

The writer of this little book says, he lives in a town where "there are *eleven* Protestant Denominations, all different from each other, which know little of each other's affairs, and have little if any Christian fellowship." His Six Letters are written in a popular style; he states, with great plainness, the arguments for Unity; he meets the common pleas for dissension, and presents the reasons why the principles of the Protestant Episcopal Church must be the basis on which a restoration to Unity will be effected. It is a good book to put into the hands of persons who are disturbed by the distracted condition of Christendom.

HARPER'S PICTORIAL HISTORY OF THE GREAT REBELLION.

No. 6 of this work has been executed in the same beautiful style with those which have preceded it. It is a continuous and carefully

prepared history of the Rebellion, published in the form and size of Harper's Weekly, and copiously illustrated with battle scenes, maps, portraits, and engravings of various kinds.

The CHURCH BOOK SOCIETY, 762 Broadway, sends us the following new and nice Books:—

1. THE STORY OF A LITTLE FIR TREE. By Mrs. BRADLEY. 12mo. pp. 67.

2. FOLD OF THE GOOD SHEPHERD SERIES. (No. I.) The Christmas Present. (No. II.) The Rope Makers.

3. KATIE EVELYN STORIES. By CONSTANCE GRAHAM. No. I. Katie a Clock. No. II. Katie a Servant. No. III. Katie a Lamb. No. IV. Katie a Soldier. No. V. Katie a Steward. No. VI. Katie a Cross-bearer.

4. THE BUDS OF PROMISE SERIES. No. I. Hidden Beauty. No. II. The Dewdrop's Lesson to the Rosebud. No. III. What the Wind taught the Flowers. No. IV. The Voice of the Passion Flower. No. V. Sophie's Dream. No. VI. Lokka.

THE LIFE AND CORRESPONDENCE OF THEODORE PARKER. By JOHN WEISS. With two portraits on steel, fac simile of handwriting, and 19 wood engravings. 2 vols. 8vo. 1008 pp. New York: D. Appleton & Co. 1864.

We have already said all that we care to say of Theodore Parker, in our previous Articles on the Newest kind of New England Theology. We express here, however, the opinion which the work of his biographer fully confirms, that Mr. Parker owed his reputation far more to the fact that he was a representative man of the inevitable tendencies and results of New England theology, or philosophy, or thinking, or whatever else it may be called, than to his inherent, solid merits. We notice this American edition for another reason. We mean, the remarkable omissions in the American, from the English edition, of which it is in other respects a reprint. Mr. Parker was in the habit of expressing himself, not only concerning things, but men, with the most reckless frankness. Whether he was right, or wrong, is another question. But we do say, if his Life and Correspondence was to be reprinted at all in this country, the public have a right to know what Mr. Parker thought, not of some, but of all the men, concerning whom he delivered his judgment. And yet, in the American edition, the severest language which even Mr. Parker was capable of using, is retained concerned a certain class of men, while his judgments concerning other men, are stricken out. Thus, concerning Horace Greeley, Mr. Parker writes, in the English edition:—

"Greeley is not fit for a leader. He is capricious, crotchety, full of whims, and wrong-headed. How he talks on political economy,

which he knows so little about! How he took the side of Russia in the Crimean war! How is he now? Unwilling to object to the admission of a new slave State; and what a mean defense he makes of a mean speech! He is honest, I think, but pitiably weak for a man in such a position." * * *

"Daniel Webster stood on higher anti-slavery ground than Abraham Lincoln now (1858). Greeley's conduct, I think, is base. I never had any confidence in him. He has no talent for a leader."

And yet, not a word of this in the American edition. So, also, concerning the Rev. Henry Ward Beecher, Mr. Parker writes, when he can be allowed to tell the public what he thinks, as follows:—

"Beecher showed that part of him which is Jesuitical—not so small a part as I could wish it was. How ridiculous for Sharp's Rifle Beecher to be preaching such stuff at this time! But he can't stand up straight unless he have something as big as the Plymouth church to lean against. Let us be thankful for all the good he does and is, but not ask of him what he has not to give. All men are not born to be heroes." But Mr. Parker is not permitted to say this to the American people! Is this honest? Is it just to the memory of Mr. Parker? Is it just to the American people themselves?

JULIA OF BAIÆ; Or the days of Nero. A Story of the Martyrs. By the Rev. JOHN W. BROWN, Author of "The Merchant's Daughter," etc. New York: Church Book Society. 1864. 16mo. pp. 358.

This new edition of "Julia of Baiæ," awakens feelings of melancholy interest, as it recalls so freshly the memory of the Author, with whom our relations were too intimate to be soon forgotten. The present was one of his best works; and is, perhaps, the very best specimen of his varied powers as a writer. Behind a very quiet exterior of countenance and manner, there was a strength of feeling and expression, which needed but a fitting opportunity to surprise even his intimate friends. This Story of the Martyrs in the days of Nero, will be found interesting and instructive.

THE PRINCIPLES OF CHURCH HISTORY. Adapted to the Young. By a Presbyter of the Diocese of North Carolina. New York: H. B. Durand. 1863. 12mo. pp. 284.

The author had long been convinced of the want of a good Church History for use in our Sunday and Church Schools and Bible Classes, and for popular reading. He has endeavored to meet that want in this volume. It is, of course, exceedingly summary, as it attempts to cover the whole ground, down to the close of the Fourth Century. It is, indeed, almost too summary. Yet it is carefully written, is moderate in tone, it touches upon nearly all the prominent features of Church History in that most important period, and is, we think, the most satisfactory book for the purpose intended that has yet appeared.

The following publications have been received:—

ELEANOR'S VICTORY. A Novel. By M. E. BRADDON, Author of "Aurora Floyd," &c. With Illustrations. New York: Harper & Brothers. 1863. 8vo. pp. 188.

VERY HARD CASH. A Novel. By CHARLES READE, Author of "Love me little love me long," &c. With Illustrations. New York: Harper & Brothers. 1864. 8vo. pp. 258.

JERRY; or the Sailor-Boy Ashore. Being the Seventh—a Fragment—in the Series of the "Aimwell Stories." By WALTER AIMWELL. To which is added a Memoir of the Author, with a Likeness. Boston: Gould & Lincoln. 1864. 16mo. pp. 224.

ON PICKET DUTY, and other Tales. By L. M. ALCOTT. Boston: JAMES REDPATH. 1864. 16mo. pp. 96.

A HAND-BOOK FOR A CHRISTIAN CHILD. By Rev. O. WITHERSPOON. Rector of St. John's Church, Buffalo, N. Y. 18mo. pp. 64.

Rev. Dr. C. H. HALL'S SERMON, in Church of the Epiphany, Washington, D. C. "Deus Lux est." 1863.

Rev. Dr. MORGAN DIX'S SERMON, at Consecration of St John's Chapel, Hobart College, Oct. 29, 1863. "Christ the Light of the World."

Rev. Dr. WORTHINGTON'S SERMON, before the General Assembly of Missouri, Nov. 26, 1863.

Rev. J. M. PECK'S SERMON, in Trinity Church, Claremont, N. H., Jan. 24, 1864. "The Sin of Judging."

Rev. Dr. VAN DEUSEN'S ADDRESS, to the Parishioners of St. Peter's Church, Pittsburg, Penn.

Rev. A. T. TWING'S FAREWELL SERMON, in Trinity Church, Lansingburgh, N. Y., Nov. 29, 1863.

Rev. J. T. WORTHINGTON'S CONVENTION SERMON, in Christ Church, Kirkwood, Missouri, May 28, 1863.

The Rev. J. H. EGAR'S DEFENCE of the Doctrine of the Trinity, against J. F. C. Boston. 1864.

The Rev. DANIEL WASHBURN'S SERMON, in Trinity Church, Philadelphia. The National Thanksgiving. Nov. 26, 1863.

Rev. J. H. MCKNIGHT'S HISTORICAL SKETCH, of Christ Church, Springfield, Mass., Nov. 29, 1863.

Rev. Dr. E. Harwood's Sermon, in Trinity Church, New Haven, Oct 25, 1863. "Canaan, Shem and Japheth."

Rev. Dr. E. Harwood's Address, on the late Frederick Croswell in Trinity Church, New Haven, Nov. 1, 1863.

Rev. Dr. Shedd's Sermon. "The Guilt of the Pagan." Boston: 1864.

James Gallatin's Examination of the National Debt, Taxation, Currency, and Banking System of the United States. New York: 1864. 8vo. pp. 61.

Second Annual Catalogue of St. Stephen's College, Annandale, N. Y. 1863–4.

Register of the College of St. James, Maryland. 1862.

Nineteenth Anniversary Sermon and Report, in the Church of the Advent, Boston, Mass. By Rev. Jas. A. Bolles, D. D. 1863.

Register of Hobart College, Geneva N. Y. 1863–4.

Fifth Annual Report of St. Luke's Hospital, New York., Oct. 18, 1863.

Fourteenth Annual Report of the Church Mission to the Public Institutions in City of New York. 1864.

Report, of the Anglo-Continental Society, for the year 1863.

Trinity Church Carols, for the Sunday School of Trinity Church, New York. 1863. 8vo. pp. 8.

ECCLESIASTICAL REGISTER.

SUMMARY OF HOME INTELLIGENCE.

ORDINATIONS.

DEACONS.

Name.	*Bishop.*	*Time.*	*Place.*
Cook, Joseph,	Stevens,	Feb. 17, 1864,	St. James, Philadelphia, Penn.
Dutton, Ormond W.	Potter, H.	Dec. 20, 1863,	Holy Apostles, New York City.
Gray, Albert Z.	Potter, H.	Jan. 24, 1864,	Transfiguration, N. York City.
Reay, D. Brainerd,	Stevens,	Dec. 13, 1863,	Atonement, Philadelphia, Pa.
Reed, J. Sanders,	Stevens,	Feb. 17, 1864,	St. James, Philadelphia, Penn.
Rogers, Benjamin A.	Chase,	Dec. 6, 1863,	Trinity, Claremont. N. H.
Sherwood, L. Hinsdale,	McIlvaine,	Dec. 28, 1863,	Calvary, Clifton, Ohio.
Yahn, William,	Upfold,	Feb. 14, 1864,	Trinity, Michigan City, Indiana.

PRIESTS.

Name.	*Bishop.*	*Time.*	*Place.*
Rev. Badger, Wm. H.	Odenheimer,	Dec. 20, 1863,	St. Mary's, Burlington, N. J.
" Battè, Algernon,	Talbot,	Dec. 27, "	Trinity, Omaha, Nebraska Te.
" Dake, Orsamus C.	Talbot,	Dec. 27, "	Trinity, Omaha, Nebraska Te.
" Eastwood, Benjamin,	Williams,	Dec. 19, "	Chapel, Middletown, Conn.
" Goddard, Edw. N.	Potter, H.	Dec. 11, "	Holy Innocents, Annandale, N. Y.
" Goodwin, Francis,	Williams,	Dec. 19, "	Chapel, Middletown, Conn.
" Hagar, Isaac A.	Talbot,	Dec. 20, "	St. Mary's, Nebraska City, Nebraska Territory.
" Hare, Chandler,	Stevens,	Feb. 17, 1864,	St. James, Philadelphia, Pa.
" Jackson, Lewis H.	Whittingham,	Mar. 6, "	Calvary, Baltimore, Md.
" James, G. N.	Kemper,	Feb. 21, "	Chapel, Delafield, Wis.
" Johnson,	Odenheimer,	Dec. 20, 1863,	St. Mary's, Burlington, N. J.
" Lane, Marcus,	McCoskry,	Jan. 10, 1864,	St. Luke's, Ypsilanti, Mich.
" Lewis, S. Seymour,	Odenheimer,	Dec. 20, 1863,	St. Mary's, Burlington, N. J.
" Morrow, Wm. B.	Potter, H.	Dec. 20, "	Holy Apostles, New York City, N. Y.
" Mulford, Jos. N.	Potter, A.	Jan. 24, 1864,	Zion, Spring Garden, Penn.
" Nelson, Henry W., Jr.	Williams,	Feb. 16, "	St. James, New London, Ct.
" Reid, Jas. D.	Potter, H.	Jan. 9, "	St. Michael's, Bloomingdale, N. Y.
" Rogers, Benjamin A.	Chase,	Dec. 7, 1863,	Trinity, Claremont, N. H.
" Philips, William,	Potter, A.	Feb. 7, 1864,	Redeemer, Philadelphia, Pa.
" Seabury, George,	Potter, H.	Dec. 20, 1863,	Holy Apostles, N. York City, N. Y.
" Stocking, Chas. H. W.	Potter, H.	Dec. 17, "	All Saints, Briar Cliff, N. Y.
" Vibbert, W. H.	Williams,	Oct. 28, "	Chapel, Middletown, Conn.
" Wainwright, F. C.	Potter, H.	Dec. 4, "	Bethesda, Saratoga Springs, N. Y.
" Yahn, William,	Upfold,	Feb. 21, 1864,	St. James, Chicago, Ill.

CONSECRATIONS.

Name.	*Bishop.*	*Time.*	*Place.*
Christ,	DeLancey,	Dec. 29, 1863,	Jordan, W. New York.
St. George's Chapel,	Potter, H.	Dec. 24, "	New York City, N. Y.
St. Luke's,	Chase,	Dec. 11, "	Charlestown, N. H.
St. Mark's,	DeLancey,	Dec. 26, "	Clark's Mills, W. New Y
St. Paul's,	Talbot,	Oct. 5, "	Virginia City, Nevada Te

OBITUARIES.

The Rev. Henry Zell died at Redding, Conn., Nov. 25th, 18 aged 54 years. He was born in Philadelphia; was ordained Dea by Bishop Croes, in July, 1835; and labored in New Jersey, as M sionary, seven years, when he removed to Connecticut, and was c nected with the Parishes in Harwinton, Wolcottville, Bethany West Haven; and was Rector of Christ Church, Redding, at the ti of his death.

The Rev. James May, D. D., died at Philadelphia, Penn., Dec. 1863, aged 58 years. He was born in Chester county, Penn., Octo 1st, 1805; studied the Latin and Greek classics in Morristown Aca my; entered Jefferson College, Pa., in 1822, and graduated with tinction in 1823; commenced the study of Law; and then entered Theological Seminary at Alexandria, Va., in 1824; was ordained Bishop White in 1827, and became Rector of St. Stephen's Par Wilkesbarre, Penn., where he remained ten years; in October, 18 became Rector of St. Paul's Parish, Philadelphia, but his hea failed, and he spent two years in Europe; in 1842 he became Pro sor of Pastoral Theology and Ecclesiastical History in the Semin at Alexandria, Va., where he remained nearly twenty years. In 18 the War broke up the Seminary, and he removed to Philadelphia, became Professor of Ecclesiastical History and Systematic Divinity the new Seminary there. He was a devout man, Calvinistic in doctri and as a scholar was well read in Greek and Latin and in modern It ian and French. His death called forth all the expressions of resp and affection which were due to his elevated character and position.

The Rev. L. Ward Smith died at Germantown, Penn., Dec. 1863, aged — years. He was born in Rochester, N. Y.; graduated Yale College in 1839; entered upon civil life, and was a member of New York Assembly in 1849; was appointed Adjutant-General of State in 1851; was admitted to Deacon's Orders by Bishop DeLanc in Christ Church, Rochester, W. N. Y., March 4, 1860; and Prie by Bishop DeLancey, in Christ Church, Albion, W. N. Y., Feb. 1862. He was Rector of Church, Germantown, at the time his death.

The Rev. George A. Shelton, D. D., Rector of St. Jam Church, Newtown, L. I., died Dec. 27, 1863, aged 63 years.

The Rev. Frederick S. Wilby, formerly Rector of Christ Chur New York City, died at Florence, Italy, Jan. 20, 1864.

The Rev. THOMAS S. JUDD, Rector of Christ Church, Butternuts, N. Y., died at Butternuts, Jan. 20, 1864. He was a native of Farmington, Ct.

The Rev. HARRY FINCH died at Shrewsbury, N. J., Feb. 14, 1864, aged 66 years.

CONVERSIONS TO THE CHURCH.

Mr. GEORGE HOWELL, JR., lately a Baptist, has been admitted Candidate for Orders in Massachusetts.

On the 29th of December, 1863, Bishop De Lancey confirmed eleven persons in Jordan, W. N. Y., all of whom were converts to the Church.

The Rev. B. W. ATWELL, recently pastor of the Universalist Society of Newburyport, Mass., has renounced Universalism, and proposes to connect himself with the Church.

The Rev. W. H. MILBURN, the blind Methodist preacher, has applied to become Candidate for Holy Orders in the Diocese of New York.

Dr. WM. L. REYNOLDS, formerly a Lutheran Minister, was recently confirmed at Waukegan, Ill., and expects soon to be ordained Deacon.

Mr. OSCAR B. THAYER, formerly Methodist Minister at Dixon, Ill., recently made full acknowledgment of the invalidity of the Methodist ministry, and has applied to become Candidate for Holy Orders in the Church.

The Rev. WM. PHILIPS, lately ordained Priest in Philadelphia, was formerly of the German Reformed denomination.

The Rev. WM. YAHN, recently ordained by Bishop Upfold, was Pastor of the German Lutheran congregation in Valparaiso, Indiana. Nearly one hundred male and nearly two hundred female communicants came with him into the Church.

DOMESTIC MISSIONS.

The Domestic Committee have formed and sent over the Church a Plan, whereby to increase the regular contributions of the Church, to this important department of her missionary work. It implies systematic effort; pledged weekly contributions; frequent meetings for the dissemination of missionary intelligence; and an Annual Meeting with a Sermon, and plate collection. The Plan is a sensible and feasible one There is wealth enough in the Church to double, treble, and quadruple, our present missionary operations, without the slightest strain or self-denial. Churchmen are more than ready to give, if the

duty be properly laid before them. But there must be no clap-trap. The work must have their full confidence. The Committee say, "In bringing forward this measure, the Domestic Committee are very sensible that it is not mere method that will give success to this or to any other plan. It is the constraining love of Christ, which must prompt to successful action; and where that love abounds, it will, as the gracious fruit of the Holy Spirit, inspire perseverance, self-denial, and holy zeal." Of course it rests mainly with the Clergy, their active interest, or their utter indifference, whether this or any other "Plan" is to be successful. Some of them, we fear, lack the moral courage to present this specific duty faithfully and earnestly.

FOREIGN MISSIONS.

The Foreign Committee have also sent out a Circular, containing an argument and stirring appeal for Foreign Missions; and also a Plan for a weekly "Five-Cent Collection." The Plan we understand is already working well.

DIOCESAN INTELLIGENCE.

GENERAL THEOLOGICAL SEMINARY.—It appears by the *Catalogue* that there are now in the Junior Class, 19 students; in the Middle Class, 27; and in the Senior Class, 25; or *seventy-one* in all, belonging to thirteen Dioceses. New York leads, of course, with 42; Western New York comes next, with 12; New Jersey has 4; New Hampshire, Connecticut, Massachusetts, Pennsylvania, and Illinois, each 2; and Maryland, Indiana, Kentucky, Virginia, and Ontario, (C. W.) each 1.

NEW YORK. ST. STEPHEN'S COLLEGE.—The Annual Matriculation of St. Stephen's College, Annandale, took place Jan. 6th, and 11 new names were added to the list of students. Another is on his way; and two others are expected. This will make the whole number 21. The prospects of the College were never fairer: and the Trustees are already beginning to talk about the necessity of soon enlarging the College building.

The first Protestant Episcopal Church edifice erected in New York City, by a German congregation, was recently consecrated with appropriate ceremonies. The building is located in East Fourteenth street, near First avenue. The society numbers about 350 communicants. The congregation formerly gathered at an English Church in Nineteenth street. The Rev. Charles Schramm is Rector.

MAINE. INTERESTING CELEBRATION.—The celebration of the 225th Anniversary of the planting of the first English Colony, North of Virginia, took place near Bath, Maine, Aug. 29th, 1863. On the 19th of August, 1607, George Popham, with one hundred others, landed at the mouth of the Sagadahoc River, and the Rev. Richard Seymour, Chaplain to the Colony, and also one of the Assistants, offered prayers and preached a sermon. Ten days should now be added to

that date, to make up for the change from Old to New Style, thus making the 29th of August the proper anniversary of this transaction.

The Government of the United States are now replacing a small battery near the mouth of the Sagadahoc, by a spacious granite fort. The Historical Society obtained permission to place memorial stones in a conspicuous position in this fort.

The Rt. Rev. George Burgess, D. D., Bishop of the Diocese of Maine, conducted the religious services, which were intended to be, as far as practicable, the same which the Chaplain of the Colony used more than two and a half centuries since. Printed slips of these services were distributed among the audience. The Metre Psalm, with which the services concluded, was especially appropriate to the occasion.

To Churchmen, there is a historical fact here of great value. The Rt. Rev. Mr. Ballard has well said, "That the first religious services of which any knowledge has been preserved, as having taken place in New England, were performed by the Chaplain of this colony; that these services were held in accordance with the ritual of the Church of England; that the minister who celebrated this worship and preached these sermons was a clergyman of that Church, deriving his authority for his sacred office from ordination by the hands of a Bishop of the same Church; and that these acts were performed at first on an island, and in the open air, and afterwards continuously in a Church near the Kennebec river, on the West side of one of the peninsulas of the coast, in the year 1607, *thirteen years before the landing of the colony on Plymouth Rock*, and some time before the Puritans left England to reside for a season in Holland."*

CONGREGATIONALISM IN CONNECTICUT.

At the General Association at Hartford, in June last, the following statistics appeared in the Reports presented:—

In 1862, 785 were added by profession, and 945 by letter, in all 1,830; 862 removed by death, 887 by letter, and 100 by discipline, in all 1849. The removals exceeded the additions by 119; the deaths exceeded the additions by profession by 77.

In respect to Infant Baptism, the Rev. Dr. R. G. Vermilye presented a very long and carefully prepared report on this subject, inquiring how its more general observance may be secured? He said,—The fact of a growing neglect is indisputable. In 1826, 76, or one-fourth of our 285 churches, with 7,677 members, or one-sixth of the whole, baptized no child. By various facts and calculations, it appears that at least five children to the hundred communicants in our churches should be baptized yearly. But in 1861, the actual number in the State was only one-third of that proportion. In the 14 churches, numbering more than 400 members each, the rate is below this average. In four Associations, the average is three to the 100, in nine it is two, and in

* Maine His. Coll. 177, 178.

two, only one per cent. There is no doubt a wide-spread and growing disregard of this ordinance.

The work of State evangelization was strongly urged upon the churches as a pressing duty. The explorations of the Rev. L. W. Bacon in 1860, and of the State Missionary during the past year, show, that in addition to the unconverted in our families, Sabbath schools, and congregations, there are many thousands of people, young and old, in families and neighborhoods, near our sanctuaries and sometimes far off on the outskirts of our parishes, and scattered everywhere through our Commonwealth, who do not attend the public means of grace, and to whom we must carry the Gospel, or they will perish as effectually as if they were in the interior of Africa.

The *Calendar* has the following synopsis of the "Minutes of the General Association of Connecticut" for 1863, which we give *verbatim et literatim:*

In 1862, the number of infants baptized in Fairfield County was three per cent. of the whole number of church members; in Hartford, Litchfield and New Haven counties, it was two per cent.; while in Middlesex, New London, Tolland and Windham counties, it was only one per cent. In 1862, 78 churches with 7,709 members did not baptize a child; and for the last four years, more than one-quarter of the churches yearly have not baptized a child.

In the last five years, 1858—1862, four churches with 170 members have added none by profession. In the last four years, 1859—1862, 28 churches with 2,672 members have added none by profession. In the last 3 years, 1860–'62, 45 churches with 4,747 members have added none by profession. In the last two years, 1861–'62, 83 churches, with 9,447 members have added none by profession. In the last year, 127 churches with 15,851 members, added none by profession. For the last four years, 1859–'62, from one-third to one-half of the churches yearly have not added one by profession.

In these four years, 187 churches, two-thirds of the whole number, have lost more by death than they have gained by profession. In the same period the city churches, with every facility for growth, report fifteen more deaths than additions by profession; and last year the churches of only one city, New Haven, reported more professions than deaths.

In these years, ten large churches—only one of them a city church—with 2,633 members, have added only 9 by profession, while they have lost 233 by death—26 times as many as they have added. In this period one-half of the churches in the district of Middlesex Association have lost ten times as many by death as they have gained by profession; one-half the churches in the district of Windham Association have lost five times as many by death as they have gained by profession, and nine of the twenty-eight churches in that district, with 1,074 members, have in these years gained only 5 by profession, while they have lost 114 by death.

PRESBYTERIANISM IN THE UNITED STATES.

The following are from the Official Reports of the Old School and New School Presbyterian bodies. There are, besides, about eight or ten other sorts of Presbyterians in the country.

GENERAL VIEW of the Presbyterian Church (Old School) during the year ending May, 1863:—

Synods in connection with the General Assembly,	35
Presbyteries,	172
Licentiates,	288
Candidates for the Ministry,	399
Ministers,	2,205
Churches,	2,541
Members added on examination,	8,781
Members added on certificate,	6,535
Total No. Communicants reported,	227,576
Adults baptized,	2,165
Infants baptized,	10,194
Amount contributed for Congregational purposes,	$1,294,885
Amount contributed for the Boards,	346,448
Amount contributed for Disabled Ministers' Fund,	10,973
Amount contributed for Miscellaneous purposes,	150,444
Whole amount contributed,	$1,802,650

GENERAL VIEW of the Presbyterian Church, (New School,) during the year ending May, 1863:—

Synods,	22
Presbyteries,	106
Licentiates,	162
Candidates,	191
Ministers,	1,616
Churches,	1,454
Added on examination,	4,744
" certificate,	4,079
Total communicants,	135,894
Adults baptized,	1,556
Infants "	3,191
Amount contributed to Domestic Missions,	$122,407
Do. do. Foreign do.	80,528
Do. do. Education,	49.362
Do. do. Publication,	40,569
Do. do. General Assembly,	6,263

AMERICAN UNITARIAN STATISTICS.

The Monthly Journal of the American Unitarian Association, gives the list of Societies, ministers, &c., from which we make up this general statement. In the list of societies there are the names of 256. "The Journal," for January, 1863, gives the number of societies as 261; 69 societies of the 256 have no settled pastors, leaving, of course, 185 having regular pastors.

Boston has 18 societies, and all these pulpits are supplied by settled ministers. There are 17 chaplains in the army. We find that 93 societies are located out of Massachusetts, leaving to this State the balance, 163. Maine comes next, having 17. New Hampshire next, having 15, and New York next, having 14. These 3 States hold one-half of the number out of Massachusetts. 11 States have no Unitarian society in them, and 10 of these are slave States. The Universalist and the Christian bodies, and some of the Quakers, are theologically with them. The School in Cambridge has 20 students. The one in Meadville has 18, including 3 in the preparatory class. Cambridge graduated, last year, 7. Meadville, 5. Meadville has a Faculty of 7, and Cambridge has one of 3.

FREE-WILL BAPTISTS.

The following are the statistics of the Free-Will Baptists in the United States: There are 31 yearly meetings, 142 quarterly meetings,

2,285 churches, 1,033 ordained preachers, and 58,055 communicants. Maine contains the largest number of the denomination of any State in the Union—namely, 14,336; and New Hampshire the next largest—namely, 9,934. In Vermont, there are 2,842, and in Massachusetts and Rhode Island there are 4,560. There are none in Connecticut. Whole number in New England, 31,704, which leaves only 26,351 for all the rest of North America.

THOMAS PAINE, BISHOP COLENSO, ESSAYS AND REVIEWS.

The *one hundred and twenty-sixth* Anniversary of the birth-day of Thomas Paine, was lately celebrated at Empire Hall, New York City, by a supper, ball, &c. Supper was served at about midnight, and Mr. Hall, the chairman, made a few remarks about the political and theological creed of Paine. Toasts were offered and responses made by various gentlemen, who divulged their views about Deism, and theology, and God in Nature, and Nature in God, and progress, and other abstract and abstruse subjects. Mr. Edwards, an English gentleman, thought the views of Thomas Paine were continually receiving further recognition, and claimed as practical, if not nominal, disciples to them, the authors of "Essays and Reviews," and Bishop Colenso. One venerable gentleman, in a white neckcloth, argued that he was God, because he was made in the image of God. God, too, was made in his image, and consequently if any one were to ask him how he could see God, he would say, "look at me." This singular logic was received with applause.

SUMMARY OF FOREIGN INTELLIGENCE.

CONSECRATION OF THE BISHOP OF NASSAU.

On Monday, Nov. 30, 1863, being St. Andrew's Day, the Rev. Addington Robert Peel Venables, M. A., was consecrated Bishop of Nassau, (Bahamas,) vacant by the death of the Rev. Dr. Caulfield. Mr. Venables is one of the youngest of the Bishops, being only thirty-five or thirty-six years old. He was educated at Eton School, graduated B. A. of Exeter College, Oxford, was awarded an honorary fourth in classics, and has been for many years a hard-working curate in Oxford, St. Paul's district being one of the poorest in that City. The service was held in the private chapel of Lambeth Palace, there being not more than fifty persons present. The officiating prelates were, the Archbishop of Canterbury, and the Bishops of Oxford and London. There was no singing nor chanting.

DEATH OF THE BISHOP OF ELY.

The Right Reverend THOMAS TURTON, Bishop of Ely, departed this life at his residence in London, on Thursday evening, January 7th, aged 84 years. The deceased prelate was a native of Yor.. hire, and was born in 1782, and in 1801 became a pensioner of Queen's College, Cambridge. Two years afterwards, he migrated to St. Catharine's College, then known as Catharine Hall, from which house, in 1805, he proceeded B. A., being Senior Wrangler. In 1806 he was elected a Fellow of his College, and in the following year succeeded to the office of Tutor. In 1808 he took the degree of M. A., and served the office of Moderator for the years 1810, 1811 and 1812. In 1816 he took the degree of B. D., and in the same year he unsuccessfully contended for the office of Registrary of the University. In 1822 he was appointed Lucasian Professor of Mathematics, and in 1826 accepted the College living of Gimingham-cum-Trunch, in the county of Norfolk, but was recalled by the University in the following year, by his election to the office of Regius Professor of Divinity, on the resignation of Bishop Kaye, being soon afterwards created D. D., by Royal Mandate. In 1830 he obtained the deanery of Peterborough, vacant by the promotion of Dr. Monk to the See of Gloucester. Dr. Turton filled this office until the year 1842, when he was appointed Dean of Westminster. In 1845 he was raised to the See of Ely, vacant by the death of Dr. Allen. As a controversialist, Bishop Turton has been rarely exceeded, being generally allowed to have obtained victories over Bishop Burgess, Lord Brougham, and Cardinal Wiseman. His Lordship's exquisite taste in the fine arts was well known, and he was the composer of several excellent pieces of Church music. His mild and amiable qualities, and his meek and charitable disposition, will make his loss much felt. Having suffered much from ill health, his Lordship has led a very retired life for several years, and has interfered very little either in political or ecclesiastical affairs. His Lordship was fifty-sixth Bishop of Ely, and was patron of thirty-eight livings, besides being official visitor of St. John's, Jesus, and Christ's Colleges, Cambridge. By the Bishop of Ely's decease, the Bishop of Gloucester and Bristol obtains his seat in the House of Lords, from which Bishop Turton's successor, so long as he is junior Bishop, will be excluded. His Lordship was never married.

NEW BISHOP OF ELY.

Lord Palmerston has offered, in the name of the Crown, the vacant Bishopric of Ely to the Rev. Edward Harold Browne, B. D., Norrisian Professor of Divinity in the University of Cambridge, Canon of Exeter, Principal of the Theological College at Exeter, and Chaplain to the Bishop. The Rev. E. H. Browne was educated at Eton and at Emmanuel College, Cambridge, where he graduated in 1832, when he was twenty-fourth wrangler and second in the third class in classics. In 1836 he was ordained by Dr. Allen, who was then Bishop of Ely, and was for some time afterwards Fellow and Tutor of his College. In 1841 he was presented to the incumbency of St. Sidwell, Exeter,

and held that appointment until 1843, when he became Vice-principal and Professor of Hebrew at St. David's College, Lampeter, on the nomination of Dr. Ollivant, now Bishop of Llandaff, to a Regius Professorship of Divinity in the University of Cambridge. During his tenure of this office, he was presented by the Bishop of St. David's to the prebendal stall of Llandewi-Aberarth, in the Cathedral Church of that Diocese, and by the College, to the sinecure Rectory of Llandewi-Velfrey, near Narbeth, Pembrokeshire. These appointments he held until 1849, when he was collated by the Bishop of Exeter to the vicarage of Kenwyn and St. Kea, near Truro. During the next ten years he worked his large parish with great success; and in 1857 he was nominated by the Dean and Chapter of Exeter, of which Cathedral he had meanwhile become one of the prebendaries, to the vicarage of Heavitree, Devonshire. In the same year he was appointed to a canonry residentiary in Exeter Cathedral; and on the appointment of Dr. Ellicott to the Bishopric of Gloucester and Bristol, succeeded him as principal of the Exeter Training College for candidates for Holy Orders. The Bishop nominate has also held, during the last ten years, the Norrisian Professorship of Divinity in the University of Cambridge. He is a sound Churchman, a good preacher, and for some time past has been an active member of the Lower House of Convocation. He is the author of "An Exposition of the Thirty-Nine Articles," "Sermons on the Atonement," and various theological works. He is a gentleman of very courteous manners, and is highly esteemed in the University of Cambridge, which forms part of his future Diocese.

CONVOCATION. PROVINCE OF CANTERBURY.

The Convocation of the Province of Canterbury began its annual formalities on Friday, Feb. 5th. The "Upper House" only had two representatives present.

Committees of the Lower House reported upon three questions, which have caused considerable agitation in the Church. The first relates to the Order for the Burial of the Dead; and the Committee charged with the consideration of this subject oppose any proposal for altering the service. The second question is that of Clerical Subscription; and here the Committee, while desirous of retaining the Subscription to the Thirty-Nine Articles and the Thirty-Sixth Canon, recommend a modification of the declaration of assent and consent, required from beneficed Clergymen only; and further propose the repeal of that portion of the act which requires lecturers to repeat their reading of the Common Prayer, with declaration of their assent thereto every month. The third Committee dealt with the question raised by Mr. Bouverie's Clergy Relief Bill. They insist upon the indelibility of Holy Orders, and submit, that "it would be most disastrous, if candidates for Holy Orders were ever led to look upon the Ministry as an experimental profession." These reports await discussion; and Archdeacon Denison has given notice of an amendment, the effect of which would be, to leave the rule of subscription as it stands.

PARLIAMENTARY AND IMPORTANT INTELLIGENCE.

THE OPENING OF PARLIAMENT.—On Thursday, Feb. 4, the sixth Session of the 18th Parliament of the present reign was opened by Royal Commission. The most important passage in the "Queen's Speech," read by the Lord Chancellor, was the following: "Her Majesty has directed that a commission shall be issued for the purpose of revising the various forms of subscription and declaration required to be made by the clergy of the Established Church. A copy of that commission will be laid before you."

There can be no question what this means; and we are glad to notice that some of the guardians of the Church and the organs of public sentiment are alive to the exigencies of the occasion. This unusual interference on the part of the Crown has been undoubtedly brought about by the management of such men as Stanley, and perhaps by one higher in office, who find themselves in danger of losing their positions, as they see matters rapidly ripening to a crisis. Now, they come forward in great distress of mind on account of their conscience!

The Queen has been pleased, by letters patent under the Great Seal of the United Kingdom, to appoint the Archbishops of Canterbury, York, Armagh, and Dublin; Earl Stanhope, the Earl of Harrowby, K. G.; the Bishops of London, Winchester, St. David's and Oxford; Lords Lyttelton, Cranworth, and Ebury; Mr. E. P. Bouviere, Dr. Lushington, the Right Hons. Spencer Walpole, Joseph Napier, and Sir J. T. Coleridge; Sir W. Heathcote, Bart.; Mr. C. Buxton, M. P.; the Deans of St. Paul's and Ely; Archdeacon Sandford, B. D., of Coventry; Dr. Jacobson, Regius Professor of Divinity, Oxford; Dr. Jeremie, Regius Professor of Divinity, Cambridge; the Rev. Henry Venn. B. D.; and the Rev. W. G. Humphrey, B. D., to be her Majesty's Commissioners to consider and revise the various forms of subscription and declaration required to be made by the clergy of the United Church of England and Ireland on ordination, or on appointment, admission, or induction to any ecclesiastical dignity, benefice, curacy, lectureship, or office, and to report their opinion how far they may be altered and simplified, consistently with due security for the declared agreement of the clergy with the doctrines of the Church, and their conformity to its Ritual. Among these, the Bishops of London, and St. David's, and the Dean of St. Paul's, (Milman,) and the Dean of Ely, (Hervey Goodwin,) have shown latitudinarian tendencies.

JUDGMENT OF THE PRIVY COUNCIL IN THE CASE OF WILLIAMS & WILSON.

"ESSAYS AND REVIEWS".—The appeal in this great and important case came on before the Judicial Committee of Privy Council, on Monday, Feb. 8th. The two appeals, *Williams, Appellant*, v. *The Lord Bishop of Salisbury, Respondant*, and *Wilson, Appellant*, v. *Fendall, Respondent*, were taken together. It is scarcely necessary to say that these were appeals from judgments delivered by Dr. Lushington in the Court of Arches, whereby the defendants (the present appellants,) were found to have published and maintained certain doctrines and

opinions contrary to the teaching of the Church of England. Each of them was condemned to suspension for one year *ab officio et beneficio*, was monished not to offend in like manner for the future, and was condemned in costs. In the first case proceedings were instituted against Rev. Rowland Williams, D. D., Vice-Principal and Professor of Hebrew, St. David's College, Lampeter, Vicar of Broad Chalke, Wiltshire, founded on certain passages in the Essay entitled "Bunsen's Biblical Researches." In the second, against the Rev. Henry Bristow Wilson, Vicar of Great Staughton, Huntingdonshire, the author of the Essay, entitled "Séances Historiques de Genève; the National Church."

The appeals were heard some seven months ago, before the Archbishop of Canterbury, the Lord Chancellor, the Archbishop of York, the Bishop of London, Lord Cranworth, Lord Chelmsford and Lord Kingsdown. On that occasion each of the appellants argued his own case. The Queen's Advocate, Mr. Coleridge, Q. C., and Dr. Swabey then appeared for the respondents. The Lords of the Committee, before whom the appeals were heard, were present on Monday, with the exception of the two Archbishops.

The judgment was read by the Lord Chancellor He said: "These appeals do not give to this tribunal the power, and therefore it is no part of its duty, to pronounce any opinion on the character, effect or tendency of the publications known by the name of "Essays and Reviews." * * * * * We desire to repeat that the meagre and disjointed extracts which have been allowed to remain in the reformed articles are alone the subject of our judgment. On the design and general tendency of the book called "Essays and Reviews," and on the effect or aim of the whole essay of Dr. Williams, or the whole essay of Mr. Wilson, we neither can nor do pronounce any opinion. On the short extracts before us, our judgment is, that the charges are not proved. Their Lordships, therefore, will humbly recommend to Her Majesty that the sentences be reversed, and the reformed articles rejected in like manner as the rest of the original articles were rejected in the court below—namely, without costs; but inasmuch as the appellants have been obliged to come to this court, their Lordships think it right that they should have the costs of this appeal."

At the conclusion of the judgment the Lord Chancellor said—"I am desired by the Archbishop of Canterbury and the Archbishop of York to state, that they do not concur in those parts of this judgment which relate to the 7th article of the charge against Dr. Williams, and to the 8th article of the charge against Mr. Wilson."

This decision, which involves questions of the gravest character, is arousing attention and anxiety, and well it may. Dr. Williams had been condemned as denying the Inspiration of Scripture and Justification by Faith; and Mr. Wilson also for denying the Inspiration of Scripture and the Eternal punishment of the wicked. The doctrine which, as the Supreme Court now rules, is not contradictory to the Church of England on these three points, Inspiration, Justification, and Universal Salvation, we are to gather from Dr. Williams' and Mr. Wilson's writings, and from the statements of the Court itself.

The Literary Churchman says, "We point out that the Court expressly *shelters itself* under the "Gorham principle," which was, that the *mind of the Church was not to be ascertained;* but the "formularies" were to be interpreted *legally*, and so that nothing should be condemned by the Court which the *letter of the law* had not expressly provided against. The principle was a monstrous one; but was hailed with a chorus of admiration, as the ἑυρηκα which saved the deniers of Baptismal Regeneration from expulsion. The same "principle" now saves the denier of the Inspiration of the Bible, the impugner of Justification by Christ, and the assertor of Universal Salvation."

It seems to us that the decision, after all, is not so mischievous as has been pretended. The accused were arraigned upon certain charges, and those charges were made to rest on certain extracts from the "Essays and Reviews." All that the Court has decided, is, that by these extracts the charges are not proved. That is all.

THE TRIAL OF DR. COLENSO.

The trial of Bishop Colenso was commenced in St. George's Cathedral, Capetown, on Tuesday morning, the 17th November, at eleven o'clock. The Rt. Rev. Bishop Gray, Metropolitan of Capetown, presided, and was assisted by his Suffragans, the Bishops of Grahams-Town and the Orange Free State (Twells.) The accusing clergy, Dean Douglass and Archdeacons Merriman and Badnall, were present in person to support their accusations, and Dr. Bleek, Curator of the Grey Library, attended as a personal friend of Dr. Colenso, to protest against the proceedings. He is described by the Archdeacon of George, to be "not only not a member of our communion, but well known to sympathize in the very strongest way with the freer sort of Socinianism." The charges, as read by the Registrar, were ably prepared and abundantly sustained by references to the Bishop's publications. They were nine in number, and are as follows. They are in regard to—1. The Atonement. 2. Justification by Faith. 3. The Sacraments. 4. Eternal Punishment. 5 and 6. The Inspiration of the Bible. 7. The Authenticity, Genuineness and Truth of certain Books of Holy Scripture. 8. The Infallibility of our Lord. 9. Bishop Colenso's Relation to the Liturgy. The charges in relation to the Atonement were founded on the statements in Bishop Colenso's Commentary on the Romans. The Dean of Capetown, in sustaining the accusations, occupied two days in a speech which as reported was evidently equal to the occasion. On the 14th of December, the two Assessors, the Bishop of Graham's-Town and the Bishop of the Free State, delivered elaborate opinions on the nine charges preferred against the Bishop of Natal by the three clerical prosecutors, and the Bishop of Capetown read his judgment and pronounced sentence. All the charges were declared established, and the offending Bishop was condemned and declared to be deposed from his office, and prohibited from ministering in any part of the province of Capetown, unless he retracts before the 16th of April. The decision is in the

following language: "Now, therefore, we, in the exercise of ou jurisdiction aforesaid, do hereby, sentence, adjudge and decree th said Bishop of Natal to be deposed from the said office as such Bisho and to be further prohibited from the exercise of any divine offic within any part of the Metropolitical Province of Capetown.

But inasmuch as the said Bishop of Natal is not personally pre ent, and we desire to afford him sufficient opportunity of retracting an recalling the extracts aforesaid, before this sentence shall take effec we do suspend the operation of the said sentence, for the purpose o such retractation, until the 16th day of April next."

The question of course now arises as to the validity of the pr ceedings at Capetown, which must be acted upon by the Privy Cou cil. That *Bishop* Colenso will have the *moral* support of such men a Stanley and Kingsley, and not unlikely of one at least of the Englis Bishops, is probable enough. The Low Church party in England hav always opposed Colonial Church Bishops and Synods. What stan they will take now, remains to be seen. As for poor Bishop Colens himself, if he has not lost his conscience and his manliness, with h orthodoxy, he will at last retire from a position which he cannot, in th judgment of his Peers, hold without moral dishonesty.

ROMANISM IN ENGLAND.

It may be remembered that a Roman Catholic Congress was hel at Malines, in Belgium, in August last. At that Congress accoun were given, by fit speakers, of the state and prospects of Roma Catholicism in different countries of the world. It naturally fell t the lot of Cardinal Wiseman to represent the Roman Catholics o England, and to give an account of the state and prospects of th Roman Catholic religion. "You are aware, gentlemen," the Cardin says at the outset, "that Catholicism in England is in a progressiv state. This is a truth not only recognized by all members of th Catholic Church, but admitted also by those who do not belong t her. Everybody in England seems to acknowledge that Catholicis is daily gaining ground upon Protestantism." Having thus at onc asserted his proposition, the Cardinal proceeds to illustrate and deve op it. He marks three epochs in the recent history of Roman Cath licism in England, at each of which Roman Catholicism took a sudde bound forward, and increased its proportions relatively to the stil prevailing Protestantism of the apostate and obdurate little island These three epochs are—(1) that of Catholic emancipation in 1829 (2) that of the extension of the Roman Catholic episcopate in England in July, 1840, when Pope Gregory XVI. increased the number o Bishops, then still called Vicars-apostolical, from four to eight; an (3) that of the complete establishment, in 1850, of the present Englis Roman Catholic Hierarchy, as consisting of twelve Bishops and on Archbishop, openly invested with these titles. The following are th Cardinal's statistics exhibiting the progress made by the Roman Cath olic religion in England during the thirty-four years marked so con spicuously by these three epochs:

The census of the population of England gives the following numbers of its inhabitants:

For the year	1831,	13,896,797
"	1841,	15,914,148
"	1851,	17.927,609
"	1861,	20,066,224

—that is, an increase of about two millions in each period of ten years. From 1831 to 1841 the population increased 14 per cent; in the same period the number of priests was increased 25 per cent., or in nearly double the proportion. During the ten following years the population increased 13 per cent., the number of priests 45 per cent. Lastly, from 1851 to 1861, while the population increased 12 per cent. the number of priests has augmented by nearly 37.67 per cent. We see, therefore, that as the population increases, the number of our priests has grown in a double and even triple proportion. I will now give you some exact figures which will better enable you to judge of the consoling extension of the Catholic Church in England. In 1830 we numbered only 434 priests for the whole of England. We have now 1242, that is, three times as many within 60. The number of our churches, which was then only 410, now amounts to 872. From 16 convents which we possessed in 1830, we have risen in 1862 to 162. Lastly, while in 1830 no house of religious men existed there, in 1850 there were 11, and their number at present amounts to 53.

The Cardinal then goes more into detail, so as to fill up better for his Belgian hearers, the picture outlined by these general statistics. He naturally says a good deal about London.

In 1826 there were in London 48 Catholic priests; in 1851, 113; in 1863, 194. (now above 200). The number of our churches for these three periods respectively amounts to 24, 46, and 102. At the first of these dates there was but one single convent, at the second 9; now there are above 25. Lastly, while, in 1826, religious houses of men and institutions of Catholic charity had no place in the statistics of the diocese, the first now amount to 15, the second to 34. These different pious institutions comprehend an hospital served by religious aggregated to the Order of St. John of Jerusalem, for whom a member of Parliament, a convert to Catholicism (Sir G. Bowyer) has just now erected, at his own expense, a convent and a magnificent church. They comprise also alms-houses for aged men and women, a large asylum of the Good Shepherd. three reformatories for young criminals of both sexes, six or seven orphanages for boys and girls, to which we hope to add, at no long distance of time, an asylum for deserted children. All this is, in a manner, new, and is a signal proof of the Divine goodness, and of the care with which our Lord watches over His children.

CONTINENTAL INTELLIGENCE

Our European record has been of late comparatively barren: and we are able to cull but a few items of especial religious interest. There is little or nothing new from the Continent relative to either of the

subjects, which more prominently occupy our attention at present,—i. e. the Russo Greek Movement and Italian Reform.

FRANCE.—Neither the sale nor the interest in the discussions aroused by Renan's *Vie de Jesus*, seems to have diminished; nor yet the conviction of many that the real result of its publication will prove to be for good to the cause of truth. Among the numerous replies which it has called forth, the brief but able refutation of Dr. Ed. de Presseusé, a distinguished Protestant divine, seems to have been most widely and cordially received, even in Roman Catholic circles.

The course of M. Duruy, the new Minister of Public Instruction, continues to be fraught with great promise, The clerical party, of course, are increasingly more and more bitterly hostile to his programme.

BELGIUM.—As an offset to the Romish Congress at Malines, in August, a few weeks after, there was held a "Social Congress" at Ghent. It seem to have been composed of philanthropo-economists of every shade,—Romish, Protestant and "Liberal." The chief topics of discussion were,—(1) Capital punishment; (2) the province of the State in Education; (3) the morality of Art; and (4) The amelioration of the condition of the working classes. Jules Simon, one of the representatives lately elected at Paris, spoke most touchingly and effectively upon the latter subject; and a French Demoiselle, of the name of Roger,—under cover of the third subject,—ventured to trench upon American female prerogatives, and addressed the Congress, "an immense assembly," to the effect that the Gospel system of morality was obsolete, and that every one must now and henceforth be a moral law for him or herself. For the credit of the Congress, it should be added, that these views were received with a mixture of indignation and contempt. Thus extreme begets extreme: and it has "come to pass, that he who fleeth from the noise of the fear, shall fall into the pit; and he that cometh up out of the midst of the pit, shall be taken in the snare."

DENMARK.—The *Colonial Church Chronicle* speaks of a letter received by the Soc. Prom. Chr. Knowledge, from Rev. J. Vahl, "thanking the Society for the grant of Common Prayer Books in Danish." At a "Missionary Meeting at Srenborg, the eagerness to receive these books was very great." "Among the receivers were two of their Bishops, one of whom said, 'he was very much rejoiced to have the book, for which he had longed for several years:' and one of the Deans, to whom a copy had been sent, said in writing, that, 'this Danish Prayer Book was to him a most valuable gift, which he had longed after.'" Mr. Vahl asked for further supplies, adding, "Would to God that a closer connection and, if possible, an intercommunion may be established among our Churches; should this happen, the valuable gift of your Society will have been of no mean consequence to the attainment of this aim."

SWEDEN.—Renan's work has been translated and published in Stockholm; but, says the correspondent of the *Christian Work*, here

as elsewhere, Renan has become the instrument of causing men to read the Bible, and learn more concerning Jesus Christ."

BAVARIA.—A conference of Roman Catholic theologians has lately been held at Munich, in which Dr. Döllinger took a conspicuous part.

ITALY.—An amusing result of the publication of Renan's *Vie de Jesus*, at Milan is, that the Italian clergy, in their consternation and inability to deal with the intruder, *are actually calling Protestants to the rescue.* The reply of Dr. Presseusé, above mentioned, has been circulated by the priests; and a Dominican preacher at Leghorn, it is stated, exclaimed—"And you, oh Waldenses! it behooves you to come forward at such a time as this, with a refutation of such attacks against the religion you profess!" The Roman Curia have, however, put the book at once into the *Index*, and appealed to the Virgin, whose images and pictures are responding on every side by *winking their eyes.*

The Waldenses are enlarging and expanding their operations. At the same time there is a growing separation between their work and the proselytism of the various foreign Sects which are multitudinously sending *missionaries* to Italy. The former become more conservative as they more fully understand the field: and while their indefatigable zeal and faith flags not, they are openly asking what there is yet in their system which is an obstacle to their highest success.

The friends of a proselyting policy are also beginning to perceive that there *is*, after all, what they have hitherto resolutely denied—a real movement *in* the Church against not only Papal government but also Romish corruptions of doctrines. The *Christian Work* for Dec. announces this as a new discovery on the part of its correspondent.

The priests have, in Florence and elsewhere, effected a combination which deprives the "Evangelical" congregations of the power to *hire* a place of worship; and it would seem not unlikely that the Waldensians, who buy their *locale*, would be left alone in possession of the field.

In January last, a new quarto Monthly Journal, *L'Esaminatore*, appeared in Florence. The second number is before us, and gives evidence of having been established upon a far firmer basis, both intellectual and business-like, than any of its predecessors. Its mottoes,—the one from the Scriptures,—"Stand ye in the way, and see, and ask for the old paths, where is the good way, and walk therein:" and the other, the dictum of Tertullian, "Il quod verius primo, il prius quod ab initio"—together with its title, very clearly indicate the part which *L'Esaminatore* is designed to play. We think we can also add, that the assistance of Anglican divines will not be foreign either to its purpose or its columns.

A Committee appointed some years since for that purpose, have reported to the Pope, some modifications of the Roman ritual, called for by the New Dogma; and a papal brief has recently announced these to the Church. The Eternal City has lately been the scene of another Mortara case, in the abduction, forcible detention, "conversion" and baptism of a little Jewish girl of ten years old.

A society has been organized at Messina for the promotion of "sound Scriptural knowledge among the masses;" and it has made overtures to the London *Society for Promoting Christian Knowledge*, with which it desires to be in correspondence. It seems, that about twenty-five persons, have, in this city, organized themselves into a congregation, under the charge of a worthy Franciscan priest,—avowedly modeling their usages after the example of the Church of England, and using the Italian translation of the Prayer Book as their Liturgy.

CHURCH IN THE SANDWICH ISLANDS.

Not long since, the Rev. Dr. Anderson, Secretary of the A. B. C. F. M. of the United States, made a visit to the Sandwich Islands, to look after the Presbyterian and Congregational Mission, on which that Board has, for so many years, expended freely of its resources. From the very remarkable report, which the Doctor made on his return, of the great results of the Mission, and from the intimations thrown out, that their work was done, and the gross imputations cast in their newspapers upon the English Church Mission, we suspected that other important intelligence from the Islands, might be expected. The lamentable condition of morality in the Islands, has been alluded to by travellers for years, showing that the new civilization had failed to reach and elevate the people. The English Bishop of Honolulu, under date of Sept. 9, 1863, gives the results of the Church Mission during its brief history. An Industrial Boarding School, a Grammar School, a Visiting Society to provide for the sick, with the plainest teachings of the Church of Christ, are already producing the most cheering results. Besides giving the details of the practical working of the Mission, the Bishop says, "the King has finished his translation of the Prayer-book, with a very sound and interesting Explanatory Preface, written entirely by himself, and I have the pleasure of sending six copies of it to the S. P. G. by this mail.

"We, soon after our arrival, began to discover the great wants of the people. We found a great prevalence of heathen superstitions, under a thin coating of Puritan Christianity. "Praying to death," attempting to cure the sick by magical incantations, and sacrifices to the old heathen deities, are almost universal, and are thought quite compatible with the highest (Christian) religious professions. Some who practise the art of praying to death, are even to be found among the Deacons of "the Calvinist Church."

"I will not speak of the general immorality of the native women; it is well known even in England, but I have no hesitation in saying that it has been greatly increased by the school system established here. The boys and girls, the young men and young women, have been brought together in the same classes at school, and left together out of school, with the consequences which might have been anticipated. * * * * * Considering the tens of thousands, France and America have lavished on these islands, in the interests of Popery and Puritanism, is it too much to ask Englishmen,—the discoverers of the group, the first invited to evangelize it, the last to enter the work,—to aid us in measures

ich, by God's blessing, may actually preserve a nation, marked by ny noble traits, from physical extinction?"

DEATH OF THE KING OF HAWAII, KAMEHAMEHA IV.

The king, who had been in ill health for some months, succumbed expectedly to the exhaustion produced by diarrhœa, on Monday, ov. 30, 1863. He was a very able and excellent man, whose whole art was in the work of elevating his people, and he was the mainstay the English Mission, which went out at his request a year ago, to ich he looked as the great means of their regeneration. A remark-le career, and a reign of nine years, have closed suddenly before the ing of Hawaii had quite reached the age of 30. The death of their ly child, the Prince of Hawaii, a noble and forward boy of between ur and five, which happened sixteen months ago, inflicted a blow m which his parents have never recovered. On the powerful frame d the passionate and concentrative character of the King, the afflic-n fell with proportionate force, and he never after the shock recov-ed his health completely. In the deep retirement which the King d Queen sought after the death of their child, Kaméhaméha occu-ed his time and thoughts in making a translation of the English Pray-book, some copies of which, together with the King's original pre-ce, have just been received in that country. The work was a strange-selected anodyne for a chieftain of the Pacific in his grief, and its ecution is more remarkable even than the undertaking, the Royal nslator having worked out the tables for finding Easter, &c. The nscendental ideas of the Athanasian Creed were the only difficulties e King could not surmount, there being no corresponding expressions r them in the meagre languages of Polynesia. Out of the five suc-ssive rulers who have borne this patronymic, three have visited Eu-pe—the new King being one of them. The little leaven which the st Kaméhaméha gathered in the Eastern World, leavened his whole mp. and made him, in ideas, preferences, and ambition, thoroughly uropean. Prince Lot Kaméhaméha, the brother of the late king, ceeds under the title of Kaméhaméha V. He has confirmed the rime Minister, Mr. Wyllie, in his office, and given assurances to the ishop of his support to the Mission.

THE JESUITS IN POLAND.

Nothing is more commonly asserted than that the Dissidents, as the rotestants were called, betrayed the independence of their country, by lling in the aid of Russia, in the year 1767. But what are the facts? Vhy, fifty years before that period, in 1716, it is well known that the esuits, with Count Sanianowski, Bishop of Cracow, at their head, ntered into a treaty with Russia, in which it was agreed that Poland ould be virtually disarmed, by a reduction of its army from 80,000 o 18,000. This shameful piece of treachery, which was protested gainst by all the better portions of the Roman Catholic clergy, was erpetrated with the view of securing the power, granted in the same reaty, of putting down the Dissidents, by depriving them of all the

rights and liberties they had so long enjoyed! For fifty years, as the fruit of this disgraceful compact, did the unhappy kingdom become the scene of civil war and religious strife. Gradually were the rights of the Protestant Dissenters trampled into the dust. Upwards of sixty of their churches were wrested from them or levelled to the ground. The free exercise of their religion was reduced almost to nothing; no person was exempt from persecution, or could calculate on security for life or property; their clergy were dragged before Romish tribunals; their members were excluded from the magistracy, and declared incapable of bearing witness in the courts of justice; their nobles were excluded from the senate, and subjected to all sorts of indignities; their sacraments and sepulture forbidden; their marriages were pronounced invalid, if not celebrated by the Romish priests, and their children declared illegitimate. Who can wonder if, in such circumstances, the Dissidents should have appealed to Russia, and to the Protestant powers of Europe for protection of their rights and liberties, guarantied to them by the law and constitution of their country? Count Krasinski blames them for this, as indeed he denounces all foreign intervention, as fatally injurious to his country. But who drove them into this last resource? It was the ultramontane party in the Church of Rome.

When the true history of the present trouble in Poland comes to be written, it will be found that the War has been stirred up by the same Jesuit party, in connection with the Polish aristocracy in the interests of the Jesuits, and that its real object is to arrest the progress of the Greek Church and the decline of Popery. In other words, it is a War in behalf of the Romish religion.

WESTERN AFRICA.

According to the Colonial "Blue Book" of England, recently issued, there was in 1860 a population of 41,624 in the Colonies of Sierra-Leone, and 11,418 dwellings. Of the population, 15,682 were liberated Africans, and 22,593 had been born within the limits of the colony. Of the whole population, only 3,351 still remained Pagans, and only 1,734 were Mohammedans. There were 15,130 Methodists, and 12,954 Episcopalians; 11,016 children were taught in the schools that year. Christianity has done much for the civilization and happiness of the people of that portion of Africa, and will do more.

EUROPEAN LIBRARIES.

The following is a list of the libraries in Europe, that contain over 300,000 volumes each:—Imperial Library, Paris, 900,000; Royal Library, Munich, 800,000; British Museum, London, 600,000; Royal Library, Berlin, 500,000; Imperial Library, St. Petersburgh, 450,000; University Library, Munich, 400,000; Royal Library, Copenhagen, 400,000; Imperial Library, Vienna, 350,000; University Library, Gottingen, 350,000; University Library, Breslau, 350,000; Royal Library, Dresden, 320,000; Bodleian Library, Oxford, 310,000.

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ART. I.—NEW YORK CITY A FIELD FOR CHURCH WORK.

(1.) *Population of the United States in* 1860; Compiled from the original returns of the Eighth Census, under the direction of the Secretary of the Interior. By JOSEPH C. G. KENNEDY, Superintendent of Census. 1864. Washington: 4to. pp. 694.

(2.) *Nineteenth Annual Report of the Executive Committee of the Prison Association of New York.* Albany: 1864. 8vo. pp. 512.

(3.) *Fourth Annual Report of the Commissioners of Public Charities and Correction*, New York City, for the year 1863. New York: 1864. 8vo. pp. 198.

WE commence with the proposition that the City of New York is, at the present time, one of the most important fields of missionary labor in the world; and that to the Christians of the City it presents claims upon their attention of the most

immediate and imperative character. Cities always, from the first planting of the Christian Church, have been the first fields to be occupied. It was so with the Apostles; as the writings of the New Testament, and the History of the Primitive Church, clearly show. This universal fact in the Early Church, had its foundation in the soundest reason. Large Cities were first Christianized, not merely because the greatest number of souls could there be reached with the same expenditure of effort, though this is a consideration not to be lost sight of, but because Cities and large towns are of necessity centres and sources of moral influence. Civilization is there more perfectly developed. Art, Science, Literature, Commerce, Wealth, gather around them their representatives; combinations and concentrations of power are formed to a degree which is impossible in sparser neighborhoods. The City of New York, the great Commercial Metropolis as it is, is becoming more and more such a great fountain of literary and social influence. Its Libraries, endowed by the wealth of its princely merchants, its Galleries of Art, its unrivalled facilities of speedy intercourse with the Old World, its numerous Associations for Scientific and other purposes, and the great numbers of educated men who are, of necessity, thus brought into close relations—all these, give to such a City an importance not to be measured by its numerical population.

Moral character is more perfectly developed in our large Cities, than in the country; and this is true, emphatically, of the City of New York. A provincial City may still have its provincial and traditionary restraints. There is almost nothing of that here. The City is cosmopolitan, and individuals exhibit and develop a marked individuality and intensity of character. The good are very good. Virtue, piety, by constant attrition, shine in their own beautiful lustre. The bad are as bad as their own evil instincts and the most powerful temptations can make them. Character is positive. Men think, and feel, and act, with spontaneity and earnestness.

Hence, we say, first Christianize our Cities and large towns. Seize them and hold them for Christ and the Church. Make them the depositories and sources of healthful influences; let

them radiate into the surrounding country, and as far as their power for good or for evil extends, a pure and positive Christianity, and half the work of saving the country is already done. On the other hand, let these be the fountain-heads of moral corruption, let Art, and talent, and taste, and culture, and strong intellectual activity, and high social position, be poisoned and perverted into infidel and anti-Christian weapons against the Gospel and the Church of Christ, and the work of sapping and undermining the Gospel in the country will go on with a power which we may in vain attempt to resist.

We propose now to exhibit something of the work to be done by the Church in this City. The population of New York City at this time, according to the most careful estimate, is over one million of souls. It is put down at that number by the Census Bureau at Washington. This exceeds the population of any one of *twenty-three* out of the *thirty-four* United States. Within a radius of ten miles from the City, including the shores of Long Island, Staten Island, and New Jersey, there are nearly half a million of people more, all identified closely with the city, and for the purposes for which we write, really forming a part of it. There is also, at all times, a floating population in the city, estimated at from fifty to one hundred thousand, subject, meanwhile, to all its moral influences, and bearing into all the country, and throughout the world, the fruits of its moral and religious character. So that it is safe to say, that the City of New York, with its immediately surrounding neighborhood, comprises a population of a million and a half of souls.

This population is, in a very marked degree, representative of the nationalities and peoples of the earth. In 1860, the National Census put the population of New York City at 813,699. Of these, there were reported born in the United States, 429,952; born in Foreign countries, 383,747. Of these, there were natives of Ireland, 203,740; of Germany, 119,984; of England and Scotland, 36,257; of France, 8,074; and of other Nations, 15,692. Among these latter, are natives of Canada, Nova Scotia, West Indies, Italy, Prussia, Austria, Poland, Sweden, Norway, Switzerland, Wales, Spain, Den-

mark, Russia, Belgium, Bavaria, Greece, Mexico, Sandwich Islands, China, Asia and Africa, and South America. In this light, the City of New York presents one of the most extensive Missionary fields in the world. A true, genuine Christian love surely will not neglect to care for these multitudes, who are brought by Providence to our own doors. If we have not faith and love enough to convert them here, shall we be any more successful amid the moral darkness of their own native lands? There may be more of sentiment and romance about a Foreign Mission; yet, as the stream never rises above the fountain, so the amount of Christianity at home, may fairly be looked upon as the measure of its missionary successes abroad.

In the classification made in 1860, as just given, there is put down as "foreign-born," nearly one half of the population of the City. With the vast immigration which has been going on, and especially within the last few months, the ratio of foreign population has been rather increased than diminished. It is believed that, within the present year, at least three hundred thousand foreigners will have arrived at this port; which is nearly double the number of the previous year.*

Of this foreign immigration, we may put down more than one half as from Ireland, over one fifth from Germany, about one ninth from England, and the remainder from the several countries which we have named above, constituting more than thirty distinct nationalities. Yet this does not exhibit the real character of the population of the city. The immediate descendants of many of the "foreign born," are, and remain, almost as thoroughly isolated from the country of their adop-

* The Annual Report of the Commissioners of Emigration, which has just been sent in to the Legislature, shows that the whole number of passengers landed at this port during the year 1863, was 194,377. Of these, 37,533 were citizens, or persons not subject to bonds or commutation; and 156,844 were aliens, for whom commutation was paid, or bonds executed, showing an increase in alien emigrants of 80,538 over 1862; 81,531 over 1861; 51,680 over 1860; 77,522 over 1859; 72,255 over 1858; and 26,929 less than in 1857; whilst the proportion to the average of former years, since 1847, is 8,655 less.

Of these emigrants, 92,157 were from Ireland, 35,002 from Germany, 18,757 from England, and 10,928 from other countries.

tion, we mean from the genius and spirit of its institutions, as if they still resided in a foreign land. Especially is this true of the Irish population; the policy of whose Priests it is, and persisted in most determinedly, to perpetuate the despotism of *Caste*, and to prevent the Irish from merging into our American nationality. Whether Romanism can bear free ventilation in this land of open Bibles, and Free Schools, and a free Press, we leave for its Priests to answer; but the danger to be apprehended from popular outbreaks amid strong national prejudices, we saw something of, in the terrible Riots a year ago. Of the population of this City to be included under the "foreign-born," and their immediate descendants, we suppose that one third or more are Irish, one quarter Germans, and nearly one quarter are of other nationalities; so that considerably over one half of the people are really a foreign population.

We come now to another point; the spiritual destitution of the City. The number of Churches and Chapels of the Protestant Episcopal Church in this City is sixty-three. Supposing *thirty-one* of these Churches and Chapels to accommodate one thousand worshippers each, and *thirty-two* to accommodate six hundred each, and we have, provided by the Church, accommodations for the worship of God to fifty thousand and eight hundred souls; leaving *nine hundred and forty-nine thousand and two hundred* persons, for whom she has made no provision.

According to a late Report, the Romanists have thirty-one "Churches," (of which six are for Germans,) and sixty-four Ministers in the City; the Presbyterians have fifty-five; the Dutch Reformed, twenty-two; the Methodists, forty-one; the Baptists, thirty-three; the Congregationalists, four; the Friends, three; the Unitarians and Universalists, six; the Jews, twenty-four Synagogues; and there are for Miscellaneous Sects, sixteen buildings or Halls. Now, of these two hundred and thirty-five "Churches" and "Chapels," &c., allowing one hundred of them to accommodate one thousand persons each, and the remainder, half that number each, and the estimate is a large one, we have "Church" accommoda-

tions of some sort, for one hundred and seventy-seven thousand and five hundred persons; and still there are seven hundred and seventy-one thousand and seven hundred persons, in this Christian City of New York, for whom no provision to worship Almighty God after any form has been made. After allowing all necessary deduction for the young, the aged, the sick, and the infirm, who cannot attend upon Public Worship if they would, still, the fact stares us in the face, that there are hundreds of thousands of persons in this City, to-day, who could not, even if disposed, worship at Christ's Altars, in any form or manner whatever.

We cannot specify all the distinct classes of persons who make up this large number. But among them, are families of respectable birth and education, and well disposed towards Christianity, yet with straitened means, who cannot afford to pay the prices of pews in the "Churches" of the denominations to which they belong, and who are growing up, and their families around them, utterly destitute of the Means of Grace, unknown to, and uncared for by, any professed Minister of Jesus Christ. The number of such persons is frightfully large, and is constantly increasing.

There are, too, multitudes of young men, Clerks and Mechanics, who have come to the City to "seek their fortunes," for whose souls no one cares. It is not surprising that they soon become alienated from every thing that bears the name of Christianity; and that they become the too ready victims of that bold, insidious Infidelity, which is planting its batteries all over the City; and that, in such multitudes of instances, with no home sympathies or restraits to bear upon them, they are swept down into the vortex of temptation, sad wrecks of so many fond hopes and anticipations.

There are, also, among these, hundreds of thousands of the spiritually destitute, the poor; not the outcast poor, but those who, with the ordinary blessings of health, just manage to live from day to day; who still cherish for themselves and their children some pride and self-respect; who will not beg; who suffer everything but death before they will receive the slightest assistance; and to whom a Missionary of Christ, equal to

his work, would be indeed an angel of mercy. And then, there are the utterly destitute, foreigners and natives, multitudes of them Protestants, to whom the Minister of Christ could and should give relief, both for body and soul.

There is another feature of the destitution of this City, which deserves special attention. The City Inspector's Report, for Jan. 12, 1863, says, that there are six thousand families living in underground cellars, numbering in all eighteen thousand persons; and another authority puts this underground population at twenty-five thousand.* It needs no very vivid imagination to people these subterranean dens, shut out from light, and from circulation of air, fetid and damp from the rains and the tides, with the victims of wretchedness and crime of the most appalling character.

Not so bad as this, but still fruitful in misery and social evil, is the condition of what is termed "tenement life." Mr. Delavan, the City Inspector, tells us, that there are numerous tenement houses in the City, each containing from forty to eighty families. And a still later authority, Mr. Ballard, Recording Secretary of the Prison Association of New York, says that

"More than one-half of our entire population dwell in crowded tenement houses, erected and arranged to hive from four, to one hundred and twenty-five *families*, averaging five persons to each family. A single house of this class in Cherry street, shelters some five hundred individuals. In one ward, the Seventeenth, there are upwards of 1,200 tenement houses, occupied by over 10,000 families, embracing a total of 51,000 persons. In this city there are 14,000 houses, averaging six families, or thirty individuals, to each.

A writer, familiar with life in New York, says:—

"The tenement house system in New York continues to grow worse rather than improve. One building, with sixty-eight rooms, contains seventy families, of two hundred and eighty children and adults."

Mr. Halliday, in his "Life among the Poor," states, that in 1856, "there were one hundred and sixty-nine houses, containing fourteen families each; two hundred and eighty-nine houses, containing sixteen families each; one hundred and sixty houses, containing twenty families each; twenty-six houses, containing twenty-six families each; one

* F. W. Ballard's Address before the Young Men's Christian Association, April 27, 1863.

house, containing eighty-seven families, and one, with ninety-four families."

The effect of such an over-crowded population, not only upon health and comfort, but upon the morals of the people, is not a matter of conjecture. In this City, as in the Cities of Europe, it is found to be one of the most fruitful sources of social corruption and degradation.

There is still another class of persons in the population of this City, too important to be omitted in describing the work to be done by the Church. We refer to the numbers of vagrant children, truants, who are growing up entirely destitute of all right mental and moral instruction. Their entire ignorance of the simplest truths of Christianity, seems almost incredible. They attend no Public School, they never enter a Christian Church. They are often shrewd, sharp and cunning to a high degree. They are, usually, the offspring of parents who have gone down to premature graves, the victims of vice and debauchery; or their parents are in the Prisons and public Hospitals of the City; or, they are abandoned by parents already sunk in degradation, and lost to shame. These vagrants hang about our thoroughfares, hotels, wharves, and docks, by day and by night; they are now the petty thieves of the City, and are fast ripening for a career of the most daring criminality. Dr. Hartley, in the Nineteenth Report of the "Association for Improving the Condition of the Poor," estimates the number of these vagrant children in the City, in 1860, as not less than forty thousand.

Included in the population of New York, there is another class of persons who deserve special recognition. There are here, great numbers of Foreign Protestants; certain portions of whom have a special claim on the Church's attention. These are the better class of Germans, not as yet poisoned with German Infidelity; desirous of assimilating to American habits and institutions; many of them are well educated, and, as a class, they are honest, industrious, economical, and are rapidly rising into social respectability. In many respects, the Church is specially and peculiarly adapted to their wants and tastes; and yet, she has only one Church for them all, while the Meth-

odists are exhibiting active sympathy, and making vigorous exertions in their behalf, and with considerable success.

Besides these, however, there is another class. Protestant Irish abound in the City. How numerous they are, we have no means of knowing. But the late Census of Ireland, for 1861, just published, reveals the fact, that from those Counties where the Irish Church Missions have been most successful, many of these converted Romanists are all the while leaving for our shores. How is the Church receiving them? They are strangers to the Church as planted in this country. They fall, naturally, among the Irish Romanists, and their Priests hope, and are attempting here, to recover the ground which they are rapidly losing in Ireland. Facts which have incidentally come to our knowledge lead us to believe that there is an amount of deception, and in some instances of bitter persecution practised, which would not be ventured upon if the Church was awake to her duty. Now and then these people stray into the galleries of our Churches, or into the "free seats" near the stairs; but will they always be contented with these "crumbs from the Master's table?"

In naming the various classes of the spiritually destitute in the City, there is one other, perhaps the most hopeless, the most utterly beyond all approach. They are the *pariahs*, the scullions of the City, who seem to live no where, and yet, at certain hours, are found everywhere. They are rag-pickers and bone-gatherers, &c., &c.; they are to be numbered by the thousands, men, women and children, astir in the morning, with their dog-carts and bags, while nine-tenths of the City are buried in sleep. Some of these people, it is said, amass considerable wealth; but they are so completely outside the reach of all Christianizing and civilizing influences, that, for the present at least, the Church may perhaps pass them by.

Thus far we have been describing the spiritual destitution of the City of New York. But this is not all. There is a still darker shade to be drawn to this picture, if we would see, in its reality, the work now before the Church. Loathsome, in some of its aspects, as the view is, of this festering mass of physical and moral putrefaction, we have no right to turn away from it,

and "pass by on the other side." The description shall be as hurried and brief as possible. We are *now* to speak of Crime, and the Sources of Crime, in New York City.

First of all, we name Sabbath-breaking. We name it first, because it certainly is one of the first in magnitude, and because it underlies, and is the cause of, or leads to, nearly all the others. We are not writing here upon the sanctity and binding obligation of the Christian Sabbath; but we do say that we have a right to be amazed at the ground which has been taken, by some professedly Christian teachers, upon this subject. Deny the moral character and perpetual obligation of the Christian Sabbath! As well deny the moral character and perpetual obligation of either of the other Commandments of the Decalogue. The Christian Sabbath, with all the appointments, and sanctions, and associations which cluster around it, lies at the very foundation of all public and private virtue; and hence the destitution of Churches of which we have spoken, where the holy solemnities of the Sabbath may be observed, is one of the main causes of the abounding criminality of the City. As an illustration of the extent to which this Holy Day is profaned, we take the following from a Monday Morning Newspaper, during the last winter:—

"The lovely temperature of the weather yesterday, and the splendid condition of the ice, induced the people to pay a visit to the Park in unusual numbers. The estimate of the park authorities is, that between ninety and a hundred thousand persons were on and around the ponds during the day, and had moonlight skating been allowed, it was supposed that even Christmas Day might have been outdone, as far as the numbers of visitors were concerned.

"The managers of the Third, Sixth and Seventh avenue lines doubled the number of their cars, after five o'clock in the evening, the two former lines running on minute headway time; but in spite of this precaution, the cars were perfectly jammed with the persons wishing to get down town."

The Commissioners of the Central Park, in their last Annual Report, speak particularly of the great numbers of persons, pedestrians, and on horseback, and in carriages, who habitually visit the Park on the Lord's Day. But this is only one illustration. Let any one pass through certain portions of the City, on the afternoon or evening of Sunday, and he will

find the low Theatres, the Music Saloons, the vile Dance Houses, the Public Gardens, the Lager Beer shops, open in great numbers, and men, women and children flocking in crowds into these haunts of amusement and dissipation and vicious indulgence. Even on Broadway, our great thoroughfare, although as yet the larger Theatres do not open their doors on Sunday, yet there are numbers of Drinking, Dancing, and Music Saloons, brilliantly lighted up on the evening of that day; and the Police Reports, as published from time to time, reveal the scenes of vice and criminality which are there enacted. It may be said, that all this is in gross violation of Law, and that the public authorities of the City are a remedy adequate to the removal of the evil. Go to them, it will be said, with your complaints. But here we reach the real difficulty. What relief may be expected from that source, when sixteen of the twenty-two Wards of the City are under the political control of Romanists and Infidels? The only remedy to be hoped for is, in gaining the hearts and consciences of the people themselves, through those Means of Grace and public Ministrations which Christ hath appointed. Failing here, we fail utterly.

Among the sources of Crime in this City, one of the most immediate and powerful is Intemperance. The Rev. Dr. Wines, Corresponding Secretary of the "Prison Association of New York," in the Report for 1863, just published, has gone minutely into an examination of the processes by which the criminals in the Prisons of this State have been led into overt acts of wickedness. The sixty County Jails of the State have been officially visited, and Reports made. In five of these, every one of the prisoners had been of intemperate habits. Of the others, it is believed that eleven-twelfths of the prisoners had been of the same character. "If it had not been for the grog-shops, I should never have been here," is the stereotyped complaint which issues from almost every cell, and swells in melancholy chorus through all the corridors of our prisons. Mr. Beal, of the "Prison Association," says, in one of his Reports: "On this all-important subject of the cause of crime, your agent would beg leave to say, that after many years of

extensive observation with prisoners and of prison life, and of the multiplied paths which lead to disgrace and punishment, he knows of no habits, vices or indulgences, so detrimental to the body, mind, and soul, and producing so large an amount of physical, mental, and moral ruin, *to the masses*, as the use of alcoholic drinks." And yet, the Commissioners of "Public Charities and Correction" in the City of New York declare, in their Report just published, that there are *eleven thousand* of these "grog-shops" in the City, which "make the corner of almost every street their location, and which are the foundation of almost all our human wretchedness and misery." The Commissioners say :—

"It is not true that the evil cannot or may not be abated. It is not true that any effort has been made to change this terrible evil, at all commensurate with its extent and importance. The numbers of vagrants are not fairly stated. The statistics that we give, and the Courts furnish, show conclusively that ten thousand individuals make up the one hundred and thirty-nine thousand and fifty-seven cases appearing in the reports. It is committing and re-committing, discharging and re-discharging the identical prisoner, that makes up the formidable array of numbers that gives the sheriff his shillings, and adds a clerk here and a register there, to swell the patronage of politicians. It is this constant ebb and flow, between the vile haunts of the town and the Islands of the East River, of a distinct class of "Miserables," that overcrowds our Station Houses and Courts, necessitating the multiplication of officials for the transaction of this anomalous exchange brokerage in human misery. These unfortunates come and go with unerring regularity, from the Police Office to the Island, from the Island to the rum shop, from the rum shop to the Station House, the City Magistrate's court, and back to us again, within every two weeks of the year. What chance is there here for reform? What hope of conquering an appetite that compels them to live a besotted life, below the brutes, in the scale of social existence? No! Under the present infamous order of things, their only hope of escape from the depths of moral degradation to which they have fallen, is through the dark valley—how dark, alas, to them! And so they come to us, at last, to be laid away, 'unwept, unhonored, and unsung,' in the narrow pauper's grave, among the unrecognized relics of that vast throng of unhappy beings who have gone the same sad road before."

Another source of moral corruption in this City is the Theatre. We are not writing against the principle of theatrical representations. We are not denying that the Theatre might become, what its apologists claim, under proper control, a ter-

nible scourge to many of the social vices, and that it might elevate society by presenting the highest possible ideal of manliness and social virtue. But we do affirm, that the Theatre in this City as it exists, is a School of Vice; that in its representations it panders to the worst passions of our nature; that it draws around it, purposely, in its accessories and appointments, the vilest of our species, and that it ministers to their depraved imaginations and appetites; and that, by its own acknowledgment, it could not live in this City without their patronage. There are, in the City, at least a score of them, of one sort or another, from those, where the outward decencies and elegancies of speech, and costume, and attitude, present vice as an amiable weakness to be sympathized with, down to the representation of open, shameless sin. Yet, in each and all, the poison is always there, whether glossed and coated over, to engage the fancy, or presented to the depraved appetite in its own loathsome reality. Theatres, as they exist, blunt and sear the conscience; defile the imagination; familiarize the mind with immoral suggestions; and their tendency is, as confessed again and again by the fascinated victim, to induce a disrelish and contempt for the sober realities of life, and to lead, in multitudes of instances, down, from one step to another, to the lowest depths of moral degradation. Many a young man, brought at last to the felon's cell, has avowed that theatre-going marked his first deviation from the paths of virtue and honesty. The daily receipts of the Theatres of this City, of all grades, have been estimated at thirty thousand dollars; amounting, at that rate, to one hundred and eighty thousand dollars per week; and nine millions three hundred and sixty thousand dollars per annum.

Another fruitful source of Crime in this City, is a Corrupt Press. Its productions range through every note in the scale of vice, from the vilest pictorial representations, which are hawked about the wharves, or vended secretly in the Hotels and at the corners of the Streets, up to the latest French Novel of Victor Hugo, which finds its way into the elegant *boudoir* of the marble palace. This same sort of literature, in another form, is sold by publishing houses which lay some claim to

respectability. We allude especially to French and German works, in the original and translated, fictitious and professedly scientific, utterly Atheistic, intensely bitter against Christianity, boldly defiant of the morality of the Gospel; yet elegantly written, and often illustrated by the very best specimens of artistic taste and beauty. Such works, advertised in the papers of the day, are more extensively read by the youth of both sexes than is generally supposed. There is still another class of works, to be ranked under the name of "Yellow Covered Literature," more or less gross according to the demand, sold covertly in our cities, and sent, under cover of the mail, into all the country, whose pages are full of the deadliest poison. These works breathe into the minds of those who read them impure imaginations and suggestions, and are exerting a terrible agency in corrupting the morals and ruining the character of the rising generation. To this same class belong those works of the "Paul Clifford" and "Jack Shepard" type, in which crime is made attractive to the young by the fascinating narrative of thrilling adventure. Again and again it has been divulged, that the private libraries of those who have been convicted of crime and sent to our Prisons, have been made up of works of this class. Nor must we omit to mention, in this connection, the publication among us of German Newspapers, filled with German Infidelity and impiety, in their worst forms, the organs of "clubs" who meet on the Lord's Day to discuss and propagate their atheistic and vandal theories of Society, Government, Property, Labor, &c. We have merely aimed, under this head, to shew, as briefly as possible, what a powerful agency the Press in this City is, as a source of Crime.

In enumerating the agencies and instrumentalities of moral corruption in this City, we come at last to one which we must not pass wholly by: and yet, it is one which we cannot exhibit in the disgusting and horrible reality in which it actually exists. Of course we mean Licentiousness. The frightful and appalling ruin which this vice is working to the bodies and souls of our fellow-creatures, the misery, wretchedness and disease which it is entailing upon its victims, even to the third and fourth generations, the testimony of the most respectable

physicians among us, as to the alarming extent to which this evil prevails, viewed only in a physiological aspect, the deep criminality, the dark, deliberate guiltiness, which attaches to some who move in the highest social and religious circles, and receive the smiles and caresses of the pure and virtuous, and who yet deserve to be branded with deeper shame than that of the highwayman and the murderer—all this demands of Christian men and women that no feeling of mere squeamishness or false delicacy, shall shut their eyes to the horrible reality of the evil itself. We know the difficulties in the way of arresting this evil. We know how hopeless is the prospect of intervention from civil legislation and legal process. We see no way which promises effectual reform, but in those instrumentalities which Christ hath committed to His Church to use. The Grace of the Christian Covenant, the power of Christian Nurture, the promised blessing of the Holy Ghost, in other words, the Church herself, entering, in all the reality and earnestness of faith, upon the labor which her Great Head entrusted to her,—here, and here alone is our remedy. Hospitals, and Retreats, and Homes, may mitigate somewhat the existing wretchedness, may soothe, and perhaps win back to Christ and to the paths of virtue, here and there, a sorrowing, broken heart. But they do not reach, nor essentially check the evil itself.

As to the extent of this evil, in this City, we quote the testimony of one whom we have before cited :—

"There cannot be less than twenty-five thousand abandoned women, of all grades, inclusive of those who still wear the garb of social respectability, prosecuting their hellish trade, uninterruptedly, in New York. At all hours, in almost every street, in the elegant Broadway saloons, at the counters and show-rooms of the fashion-favored merchants, and on our most public promenades, these emissaries of Satan swarm, regardless alike of the frowns of the virtuous, and the curses of their victims. Though custom has sanctioned all this, and familiarity has hardened us into indifference, the subject assumes a serious aspect, as we consider that our sisters, our wives, our female friends, the stranger youth, and the virtuous of every age, who chance to walk our streets, must be brought into contact with these vicious characters at every turn, and almost everywhere. They are a moving pestilence, poisoning the moral atmosphere, and polluting, by their presence, what else were fair, and lovely and innocent.—*F. W. Ballard's Address, p.* 13.

The ruinous consequences which God, in His Providence, has made attendant upon the violation of this one of His Commandments, may be seen in the Report of the Prison Association of New York, 1864:—

"Your committee visited the *Island Hospital*, a large edifice, principally appropriated to the reception and treatment of the class of females, largely abounding in this city, and well described in scriptural language as those 'whose feet go down to death; whose steps take hold on hell.'

The number admitted to the hospital, during the year, was 4,429. Here are seen the most frightful ravages of both body and mind, the consequence of gross and protracted violations of the 7th Commandment. Here is beheld a picture of the dreadfully desolating effects of immorality, which no imagination can conceive, and of the horrible abyss into which they plunge who lose their every sense of shame, and every principle of virtue, in the willful indulgence of illicit passion.

The necessity for such an institution is the blackest stain upon the escutcheon of humanity. But when it is remembered, that every inmate of this hospital, and hundreds of others similarly affected, who do not seek refuge here, before yielding to the necessity of the treatment, have doubtless contaminated large numbers of the other sex; some idea may be had of the direful extent of this blood-poisoning, body-corrupting, and soul-destroying disease in the community at large; while, in the opinion of your committee, the principle upon which the inmates are received into this institutian, renders the committee and the law *particeps criminis*, and promoters of the very evil it is supposed to check.

In former years, the mode of admission was principally by a magistrate's commitment, on confession, for a definite period, to the penitentiary as vagrants, and then as sick persons, they were transferred to the "penitentiary hospital," where they remained under treatment until the expiration of their terms of sentence, when, whether wholly or partially cured, they were discharged, to resume their horrible vocation. It thus happened that in numerous cases, probably a majority, with the most loathsome and directly contagious disease still upon their persons, they went forth to ply their fearful trade.

The system is now so far changed that the odium of vagrancy or criminality no longer attaches, and these unfortunate females are admitted to the city's care simply as patients, upon application to the "*Commissioners of Charities and Correction.*" This is, therefore, merely a "*civic venereal hospital*," the patients being under no legal restraint, and allowed to leave whenever they think proper. They may, therefore, depart before being cured of the disease, the inevitable consequence of which is, the contamination of, it may be, a large number of males by each, before she again enters the institution.

It is a striking commentary upon this mode of life, that the "feet of its followers *early* 'go down to death.'" They rarely live beyond

the age of twenty-five, and it was noticed that few of these in the hospital confessed to more than twenty-one years of age.

The full extent of the destruction of health, and of the desolation of individuals and families, by these short-lived conveyers of the worst of all poison, can be known only to the Omniscient One. But enough is known, from medical and other testimony, to induce the apprehension that, without some police restraint or interference, the foundations of society are in danger of being sapped, and of the wretchedness now felt in too many families becoming universal. What course may be best for the arrest of this dire evil, is a question for the most astute and philanthropic minds to consider and determine.*

Repugnant as this subject is to every feeling of delicacy, yet, every lover of purity, of either sex, and every philanthropist, will say, that the frightful nature and extent of the evil brooks no concealment. We repeat, that a remedy adequate to the evil can only be found in agencies which go at once to the heart and the conscience, and which lay the axe at the root of the tree. That remedy, the Church of Christ has within her gift; and wo unto her, if she neglect to apply it.

In enumerating these several sources of Crime individually, let us not forget, that they do not operate separately and alone. The ruined victim, in the course of his downward progress, traverses, usually, almost the entire range of vicious indulgence. The able Report of the Prison Association, from which we have already quoted, says, in a paragraph full of meaning :—

"The steps in the downward road seem to be, generally, as follows : First, absence of parental restraint and instruction; this, almost invariably, is followed, secondly, by association with bad company; this, in like manner, nearly always leads, thirdly, to Sabbath breaking; and, fourthly, to the formation of intemperate habits; which prepares the way for, fifthly, a connection with bad women; the expenses incurred by this connection conducts to, sixthly, robbery, forgery, and other crimes against persons and property."

We shall not leave this subject without alluding, not merely to the "Sources of Crime" in New York, but to Crime itself. In treating of this, however, as indicating what the work of the Church really is, let us not be understood as supposing, that the duty of the Church is to be estimated and restricted by Police Reports and official records of overt acts. These are

* Nineteenth Annual Report, &c., pp. 222–4.

but the occasional imperfect indices, the outward and partia expression of a moral condition which, to a greater or less de gree, reaches every portion, and pervades the very heart of th body of the people. The treatment required for this disease is constitutional, not topical. The great principle which Dr Chalmers describes as "the expulsive power of a new af fection," is what the Church must seize hold of, if she woul do her work effectually. The grasping avarice, the intens and wide-sweeping worldliness, the high-handed official fraud and peculations, the unbridled sensual appetite and passion the panderings to which we have already noticed—all thes are to be met by the Church, not by assailing this, that, o the other evil, not by probing and poulticing, and cauterizing but by directing her efforts at the one prolific source of al these external manifestations, and applying to the very hear of the whole system, the one alone, all-sufficient remedy, whic the Great Physician of souls has provided.

Still, as boils and sores show the vitiated state of th human body, so, Statistics of Crime are of some value, as a indication of the moral condition of the body politic.

During the year 1862, Mr. Ballard tells us, that the statis tical tables of Crime show, that the arrests in the City durin that year, were upwards of 99,000, or *one in nine* of the pop ulation. The commitments to prison were 41,299, or one i twenty-two of our entire citizenship. Of these, 12,637 wer young men between the ages of 15 and 40, nearly 5,000 o whom were under twenty years of age. He says:—

"Our prisons, penitentiaries and poor-houses swarm with criminal and vagrants, of whom not one-fourth can claim to be Americans. C the 6,686 persons of this class now under the charge of the Commi sioners of Charities and Correction, three-fourths are not only fo eigners but Roman Catholics. During the year 1862, there were re ceived into the several institutions under the supervision of the Com missioners, 57,934 persons, of whom not less than 40,000 were born i foreign lands. During the same period, there were committed to priso in this city, for 90 specified offences, 41,299 persons, 30,152, (or nearl three-fourths) of whom were foreigners, 25,371 being natives of Ire land alone. Of the 6,000 liquor sellers, who carry on their accurse trade in our city, it has been ascertained that about the same propo tion are also natives of foreign countries."

For the year 1863, the Report of the Prison Association gives the following Table of persons committed to the City Prison, with their nativity.

NATIVITY OF PRISONERS COMMITTED DURING THE YEAR 1863.

	Males.	Females.	Total.		Males.	Females.	Total.
Australia,	3		3	Sweden,	61		61
Ireland,	7,390	10,960	18.350	Unknown,	133	68	201
United States,	4,852	3,902	8,754	Norway,	14		14
Germany,	1,905	868	2,773	Switzerland,	20	1	21
Greenland,	1		1	Wales,	24	3	27
England,	622	403	1,025	Cuba,	7		7
Scotland,	212	219	431	Spain,	28	2	30
France,	160	57	217	Denmark,	30		30
Canada,	142	60	202	Russia,	22		22
Italy,	90	6	96	Belgium,	24		24
West Indies,	33	1	34	South America,	35		35
Prussia,	70	1	71	Africa,	2		2
China,	23		23	Mexico,	3		3
Nova Scotia,	32		32	Asia,	16	1	17
Austria,	21		21	Sandwich Isl'nds,	1		1
Poland,	55		55				
Totals, ...					16.040	16,552	32,592

The Nativity of Crime, as indicated by the above official statement, deserves the most serious consideration. Only about one-fourth of the persons convicted of criminal offences, were natives of the United States; and this, of course, includes persons born of parents of foreign birth; while nearly three-quarters of the whole number were foreigners by birth. More than one-half of these criminals were from Ireland, a startling fact, which shows the character of the religious system which yet has such tremendous power over them.

The Cost of Crime is another item in this examination. The estimates for the year 1863, and the taxes assessed accordingly, were as follows:—

For the Department of Public Charities and Correction,	$660,600
For the Police Department,	1,743,920
For the City Criminal Courts,	189,270
For the City Inspectors Department, (a mere political hospital,)	468,727
Being an aggregate of the expense of Crime and its collaterals, for 1863, of	$3,062,517

Let Christian men look at this matter as an economica question. Is there not a cheaper, as well as better method o maintaining public peace and order, and so of avoiding thi enormous expenditure, which is every year increasing in mag nitude? There is no sentry so efficient as a public Christia conscience.

We have thus presented an imperfect view of the field whic the City of New York presents to the Church for Christia exertion. A claim more imperative for immediate attention i not to be found on this continent; nor, as we believe, in al the world Heathenism, wretchedness, suffering, and sin abound, in all their enormity, at our very doors.

We gave, at the outset, a glance at the accommodation which have been provided to meet the religious wants of thi great mass of human souls. Yet here is one of the most dis couraging facts in this whole subject. If there is such an ob jective reality as the Faith of Christ,—and Churchmen believ that there is,—if that Gospel, which the Blessed Saviour pur chased with His Blood, has a real existence, a life, and powe of its own, then we have scarcely yet reached the greatest dif ficulty, the most disheartening obstacle, in dealing with th spiritual wants of the City.

We have already alluded to the two hundred and thirty-fiv "Churches and Chapels," in which religion, of some sort, i publicly taught. Yet, if Christianity, as established by Jesu Christ and His Inspired Apostles, is the true test, many o these "religionists" are as thoroughly destitute of the tru life and power of the Gospel, as the hundreds of thousand who are utterly regardless of the whole subject. There are a least thirty-six distinct Religious Sects in this City; beside those "Clubs," which openly and publicly repudiate and scof at all Religion. As specimens of the teaching which is pre sented before the hundreds of thousands of the people, who know little and care less about Christianity, we copy from a lis of "Religious Advertisements" before us.

FREE PROGRESSIVE MEETINGS, at the Lower Lecture Room, Clinton Hall, every Sunday, at 10½ A. M., and 7½ P. M. Fred. L. H. Willis, Speaker.

THE SCIENTIFIC RELIGIONISTS meet every Sunday evening, at 7 o'clock, at the Cooper Institute, room No. 30. Dr. E. Newberry lectures on human Perfectability, after which, his plan for enriching all by insuring justice to the working classes, will be discussed.

HELL—ITS ORIGIN, HISTORY AND DESTINY.—Rev. G. T. Flanders will deliver the tenth discourse on this subject, at Historical Society Building, Second avenue, tomorrow evening, at 7½ o'clock. Subject—Origin of the Common Doctrine of Hell. Strangers cordially invited.

MRS. CORA L. V. HATCH will speak in Brooklyn, in Clinton Hall, corner of Atlantic and Clinton streets, to-morrow, (Sunday) afternoon, at three o'clock. Subject chosen by the audience. Questions on same subject after the discourse. Seats 20 cents.

TRUTH FOR THE TIMES—Reasons for Separating from all Denominational Connections.—A discourse will be delivered on this subject, if the Lord permit, to-morrow afternoon, at half-past three o'clock, in the University Buildings, Washington square.

HOLY SATURDAY.—The Catholic office, for this day, by anticipation, represents the resurrection of our Saviour from the dead. The ceremonies connected with this office are very interesting. This evening a grand ceremony will take place at the Church of the Holy Redeemer, in Third street, between avenues A. and B. The resurrection will be enacted, with the accompaniments of bands of music, armed men, &c. This will be well worth seeing. The ceremonies in the French Church, in 23d street, will be also grand.

"MISCEGENATION" REVIEWED BY A "BLOND," at Union Hall, corner Broadway and Twenty-third street, on Sunday, at 11 A. M. At 3 P. M., a medical clairvoyant will diagnose the disease of any patient selected by the audience. At 7½ P. M., an Eastern lady will speak under spirit control.

These disgusting public revelations of the religious condition of multitudes, only mark the extreme point which certain habits of feeling and thinking have already reached, in these particular instances. The same methods of reasoning, however, under the guide of higher literary and social culture, and æsthetic taste, have established Religious Services, which are not only not revolting, but which attract crowds of the young, educated, and fashionable. It is one of the most curious phenomena of our times, that the most open and avowed Socini-

anism is now seizing the old æsthetics of the Cross, and making them the entertainment of a natural religious sensibility Said a Churchman, not long since, to a Unitarian, "why is it that you can use crosses, and floral decorations, and Choral Services, and all sorts of Symbolism, and the people are delighted with them? but we, if we show any tendencies in that direction, are met at once by a terrible outcry of Popery, and Puseyism, and what not." "Oh," said the Socinian, "it is all plain enough; you mean something by these things, and we do'nt." The Socinian was right. Some people, from the liturgic developments which have lately been exhibited in one of the most radical of the Sects, have augured the probable and speedy return of at least these Congregations to the Faith and Unity of the Church. Not a bit of it, from any such indications as these. Enter one of these assemblies, at what they call Vespers. The hard, sharp features, the nasal twang, the irreverent air, the complacent self-consciousness which so often mistakes bombast for dignity, the operatic tone and atmosphere which at once greet you, music, dress, posture, expression,—these, and a thousand other impalpable signs, at once assure you that the scene before you is, after all, only New England provincial Puritanism, in its degenerate form, transferred, bodily, to a new soil, the frozen iceberg of metaphysical divinity thawing out a little under a more genial sun But the thoughtful Churchman sees and feels at a glance that in this mimicry of Catholic Worship, the offence of the Cross has not yet ceased, that the "foolishness" and the "stumbling-block" are not by any means taken away. This element is not in New York, as in Brooklyn, strong enough to have much power; yet, with its intense hostility to a true Christianity, its secret plotting for place and position, its proverbial and restless pertinacity, it occasionally manages to do a little mischief; as in the late removal of the venerable Verplanck from a post of honor which he had so long and so gracefully filled.

On the list of the "two hundred and thirty-five Churches and Chapels," we find another element with which the Church, if she is faithful to her Great Head, will yet contend. We mean Romanism. If anybody supposes that that system is

one thing in the Old world and another in the New, that nothing need be apprehended from it in this land of free thought, and Free Schools, and a Free Press, we tell him, distinctly, that every well-read Romanist laughs in his sleeve at such simpleness, and that he has never studied the history, the genius and spirit of that religion. There is not such another field in the world for its strategy. The Romish System is essentially a political System. It is so, upon the showing of its own records; as we have proved before, and are ready to prove again. Not to quote the almost innumerable instances where it has claimed and has used the power of "the two swords," and sometimes with a terrible vengeance, has that claim to supreme power, Civil and Ecclesiastical, over all the Nations and Governments it can get control of, ever been abandoned, or withdrawn? It is enough, at present, to cite the Bull of Pius IX., of March 29th, 1860, and to allude to the present attitude of the Papacy in Southern Italy.

It is, however, with the spiritual character of the Romish System, that we are now concerned. Its idolatrous Worship of the Virgin Mary; its blasphemous pretension of repeating the Atoning Sacrifice of the Cross, a work which our Saviour and His Apostles declared, again and again, to be "finished," to have been "offered, once for all," and now to have "ceased to be offered;" its corruptions of, and additions to the "Faith which was once delivered unto the Saints;" its long list of gross superstitions and grievous wrongs which it imposes, wherever it has the power,—all these make plain and imperative the position and the duty of our Reformed branch of the Church Catholic. If she is right, the Gospel according to Rome is another Gospel. Rome accepts the issue distinctly on that ground. How that System is to be met, with what spirit and methods, is a question which we intend to answer on another occasion. What we are now to notice is its aggressive attitude. Its perfect organization; its asserted claim to the *prestige* of being the old religion, the Catholic religion, yielded too, so stupidly, by multitudes who ought to know better; its thorough division of labor, so that every man and woman are in their place and have something to do; its band-

ed forces, Jesuits, and Redemptorists, and Congregation o Missionary Priests, and Sisters of Charity, &c., &c., each fo a distinct work, and doing it, and yet all this variety of agencies working in perfect unity of plan, and to one common end its sleepless vigilance in watching its opportunities,—these mark that System as an element of power and influence not to b overlooked. The strange advertisement which we have given above, shows what instrumentalities it employs with a certain class of the people. But it knows how to use other weapons It estimates, far better than we, the power of Sentiment, and Music, and Art, over cultivated minds ; and it is lavishing the wealth of the best culture of the Old World in the intellectual Education and the religious Services which it offers to the pleasure-loving people of this City. And its Jesuit priests, as we happen to know, train even the humblest of its devotees to be systematic propagandists in the families of the worldly, careless, and unsuspecting. Thus far we have written of our own positive knowledge. There are " tricks" publicly charged as having been played upon the community, and never denied, which it is easy enough to treat with an incredulous shrug of the shoulders ; they will be seen differently when they are found to have been a reality.

In looking at the work which the Church has before her in this City, there are other important facts bearing upon the subject which must not be wholly passed by. First of all, and most serious in its consequences, within a few years there has been inaugurated a removal of great numbers of the most influential and conservative religious organizations, from the lower to the upper portions of the City. We have before us a list of such removals, numbering in all thirty-six ; comprising Dutch Reformed, and Old School Presbyterians, as well as Baptists and Methodists. The Church, happily, has made few mistakes of this sort. Yet she has made them. That Christian edifices, costly and splendid, should spring up amid the new centres of opulence, is not surprising or censurable. But the wealthy Christian men who lead these enterprises, and who demand Church edifices at their own doors, and are able to erect them, should also remember that the portions of the City

which they are abandoning are becoming, every year, more and more populous; and we put it to them as Christian men, if there is not a terrible responsibility involved in thus withdrawing Christian influences from those teeming multitudes, and giving them up to Romanism, and Infidelity, and practical heathenism.

Nor, again, do we admit the Christian propriety of expending such large sums upon Christian Temples, for our own personal gratification, when the whole City calls, in such earnest tones, for the means and opportunities of Grace. The Old School Presbyterian Society, for example, under the care of the venerable Dr. Spring, has spent over two hundred and twenty thousand dollars on an edifice, where at least an equal measure of architectural beauty and of capacity might have been secured at half that amount; leaving a hundred thousand dollars for the erection of two or more houses of Worship for the thousands who are now wholly destitute. The same remark holds good as to the erection of Trinity Chapel. If the two hundred and sixty thousand dollars, lavished upon that superstructure, with its comparatively limited accommodations, had been put to the erection of five spacious Churches, each accommodating a thousand worshippers, who will not say it would have been a wiser expenditure? This venerable and wealthy corporation had already paid her noble tribute to Christian Art, in a structure which first greets the eye of the stranger as he approaches our shores, and is the pride of our City; there remained now, as it seems to us, another and higher duty to the famishing multitudes, for whose sake those valuable endowments were, in the Providence of God, entrusted to her hands. We enter not the lists against Old Trinity. She has been lavish of her charities; sometimes to most ungrateful children. Generations yet unborn shall call her blessed.

We had hoped to enter, in this Article, upon another and more difficult subject, the true methods of Church Work in this City. That, indeed, was our special object in sitting down to the discussion; but the peculiar character of the field itself has exhausted our space. For the present, we leave the ques-

tion of means and methods to the judgment of our reader Meanwhile, we look most hopefully upon the spirit of earnes ness which is characterizing many of the leading Church Pa ishes of the City. Trinity, and her Chapels, St. Thomas', S George's, St. Bartholomew's, Zion, Calvary, the Ascension, S Mark's, the Incarnation, and St. Luke's, are all doing aggre sive work, with their Mission Chapels, and Mission and Indu trial Schools, and to far greater effect than appears to the pul lic eye. A very considerable number of Parishes, partly wholly independent, are also occupying essentially missiona ground. If the Church is not perpetually blowing her ow trumpet, she is not asleep. Enough has been done to sho what might most surely be accomplished by efforts correspon ing somewhat to the Church's ability and opportunities.

We anticipate the time when the Bishop of New York sha be relieved of that anxiety and care which he now must ex pend upon the immense territory within his spiritual Fold ; an when he shall thus become indeed a Shepherd of the On Flock, a centre and bond of Unity, unity of counsel and effort, for the upbuilding of Christ's Kingdom in this great m tropolis. Then, and never, we fear, till then, may we look f those comprehensive plans of usefulness which are equal the wants of such a people. There is wealth enough in th Church, and liberality enough. A nobler band of laymen ar laywomen never lived in any age of the Church, than are wai ing here to gather around the banner of the Cross. They a first now, in all those great philanthropic and public mov ments of the metropolis, which are a redeeming feature in th character of the City. Large fortunes are here made rapidl and are expended readily. Whatever may be the characteri tic faults of New York, a miserly, niggardly spirit is not o of them. The City has already expended nearly eight mi lions of dollars upon one of its pets, the Central Park ; it h just raised more than a million of dollars at a single Fair f the invalid soldiers ; it has, we are told, more than a hundr men, whose annual incomes are each from fifty thousand three millions ; men who pull down a private residence whi cost a hundred thousand dollars, because it does not quite su

them, and erect another in its place for two hundred thousand dollars; and build marble stables in the rear of their lots for eighty thousand dollars more. Let a people, with such characteristics, enterprising, public-spirited, generous even to a fault, be imbued with the love of Christ and of His Church, and there is nothing which, under God, they will not attempt. Only let the Church's voice be heard, summoning to a great work for Christ among the perishing multitudes of this City, and money will be poured out like water, and multitudes of true hearts will respond to the call. All that the Church needs, is a true conception of the work to be done, and of the means to be employed, unity of counsel and of plan, combination of effort, and then, His blessing Who waits to make His promise sure.

The Episcopate, like every other ordinance of God for man's sake, is adapted to the fitness of things. Society cannot exist without this principle of Unity and Order. It is so, even in the lower orders of the animal creation. There is, and must be, always, a recognized leader, a concentration of influence and power, offensive and defensive. The Romish Church owed its success in this City, under its late Archbishop, to the practical recognition of this principle. That Church has inherited the traditional idea of the Episcopate, in this respect at least, if it has lost it in others—the idea of the See-Bishoprick; the Bishoprick of Souls, not of territory merely or mainly. Archbishop Hughes was not a profoundly learned man; yet he was a thorough master of the art of controversy, and knew well how to deal with the clap-trap of modern Protestant objections to the "Catholic Church." As between Trent and Geneva, he could state his side of the question, defensive and offensive, with great effect. As between Rome and early Christianity, he had good sense enough to see, that discretion was the better part of valor. The identity between the modern Roman Faith and Primitive Christianity, he dare not affirm; and yet he dare not deny; for he knew that either of the two modes of explanation, whether by Development or by the inherent power of the Church, is fatal to the conception of the integrity of the Gospel, as Jesus Christ established it. And yet, endowed with

certain manly virtues, fitted by nature to be a leader; fra and bold, yet cautious and sagacious; with an instincti knowledge of men, and the consciousness of the power to co trol them; gentle as a child, yet terrible in his displeasure capable of great plans, and of executing them; stooping to trickery, scorning a dodging, managing, trimming policy, as t subterfuge of a weak or dishonest mind, he covered New Yo City with a net-work of influences which will operate long a ter he is dead. Political demagogues cringed and fawned him; noisy Protestants, aspirants after office, bartered the Bibles in exchange for the votes which he had to give; amb tious and fashionable mothers sent their daughters to his Co ventual Schools, because, in some respects they were the be Schools in the City; and, had he lived to carry out his d signs, God only knows how near he would have come to tl realization of his dreams.

Contrast with that System the workings of our own. Bo rowed—we speak of its practical machinery, not of its const tutional construction—not from the Primitive Church, bu from the Erastian Hanoverian Mediævalism of the Church England, when she was as nearly dead as she could be and live when much of her life was crushed out of her into the abno mal channels of Methodism and Puritanism, that Syster with State and Church ideas of Episcopal dignity and dut was at length, from sheer compulsion on the part of the En lish Church authorities, transferred to our own shores. Happi the Bishops have, in most instances, been better than the ide theory. But it is a System which, in nearly all our Diocese must of necessity rob the Episcopate of its true character, an is every year sacrificing some of our most earnest and devote Bishops; while it so fritters away and scatters responsibilit that gross neglect and unfaithfulness escape observation. leaves Presbyters everywhere in a false position. They stan in a great City like this, against the world, isolated and alone except as they may crystalize into form around some part standard, to accomplish party ends; their tempers, mean while, soured, and their mouths filled with censure again brethren, who will not pronounce their shibboleths, and marc

under their drill, and vote for their men.* The leaders of such a minority party have said, again and again, and said it publicly, give us some of the loaves and fishes, and we guess we can manage to keep our consciences quiet; and some few, on the other hand, have recommended the purchase of such silence at such a price. Never. A conscientious difference of opinion, within the limits of an honest, manly loyalty to the Church's standards, will always be respected. It is a necessity to the Church, if she is truly Catholic. But such rallying of parties, and beating up of recruits, and alienation of brethren, and dickering for place and power, deserve only contempt, and the "scourge of small cords." The System, too, fosters a spirit of fancied independence, wholly inconsistent with the genius of the Church, and which is nothing else than sheer Congregationalism. Nay, individual Presbyters may, and sometimes do oppose the restoration of a Primitive Episcopate, on this very ground, that the theory clashes with their notions of Presbyterial prerogatives! and all this from Churchmen! Let them dismiss their apprehensions, however, under the consideration, that in the Primitive System, the most efficient Order harmonizes with the freest working of the individual. Law is, always, and everywhere, essential to all true liberty.

We have described, though briefly, the work which now lies before the Church, in the City of New York. We commend the picture, imperfectly drawn as it is, to the thoughtful consideration of the hundreds of Churchmen of the City whom we are permitted through our pages to address; comprising not a few always first and foremost in all deeds of beneficence and Christian charity. They will see, at a glance, what the work is; and their warm sympathies will need no other motive than the love of Christ and His Church. As the spiritual wants and destitution of our city have their counterpart, more or less perfect, in every other city, and as the moral condition of our cities is, by natural causes, reproduced everywhere throughout the country, so this subject is not unworthy the attention of all our readers.

* See Bishop Potter's late Circular on the Diocesan Missionary Society, and other kindred objects.

ART. II.—ON THE PROPER LOCATION OF A FIRST MERIDIAN AND SYSTEM OF ASTRONOMICAL OBSERVATORIES.

THE relative positions of points or places upon the Earth's surface, are indicated by their respective latitudes and longitudes. Latitudes are reckoned from the Equator, North or South, and the propriety of thus reckoning is too obvious to need elucidation. In respect to the longitudes, there is no such obvious line from which to commence the reckoning. These are referred to some one longitude line, assumed as the first Meridian, and are East or West as they are situated easterly or westerly of that Meridian. The greatest possible longitude is, therefore, one hundred and eighty degrees East or West, and this line lies of necessity in the same plane with the first Meridian.

It has been the ambition of European nations, to have this first Meridian, from which longitudes are reckoned, pass through Astronomical Observatories situated within or near their respective Capitals. All Maps and Charts, and all Nautical and Astronomical Tables constructed under the auspices of different nations, have in general been formed with reference to the Meridian passing through the principal Astronomical Observatories of each. Separate Tables, and separate Maps and Charts for each different first Meridian have been the consequence, thereby causing much unnecessary expense in their preparation and publication, and great inconvenience in comparing results obtained under one Meridian with those obtained under another. That the interest of all nations will be promoted by the adoption of a first Meridian which will be acknowledged and referred to as such by each, will not, it is presumed, be questioned.

The investigation of this subject leads to the consideration of the methods adopted for the measure or division of time. The revolution of the Earth upon its axis, and in its orbit, furnishes the required standards for this division. The diurnal

revolutions of our Earth are distinguished by conventional methods or systems which have differed in the different ages and nations of the world. Throughout the most civilized portions of the world, at the present day, the Hebrew Calendar prevails. In the nomenclature of the days, we have a repetition at the expiration of every seven days, constituting a division into weeks. One day in each week is set apart for rest and devotion, in conformity with the divine command. The *day* is divided into *twenty-four* hours, and the *year*—in which the circle of the seasons is completed by the return of the earth to the same place in its orbit,—is divided into twelve Calendar months. The time of the diurnal rotation of the Earth, not being an even multiple of the time of its revolution in its orbit, the fractional part is provided for by intercalating a day at the close of the month of February, every fourth year, and another day every fourth Century. These intercalations so far reduce the error as to bring it within the limits of a day at the expiration of thirty four centuries, when another intercalation will be required.

It is the duty of Civil Government to prescribe by statute, the mode of reckoning time, and it is all important that one uniform system should be adopted among the civilized nations. With us the General Government is the proper depository of this power; but the Federal Constitution is silent upon the subject, a fact which should not be lost sight of in making future amendments to that instrument.

In designating the years or revolutions of the Earth in its orbit, they are numbered, or intended to be numbered, from the birth of the Saviour. We say intended, for according to the masterly work of a divine and historian of our own Country—the late Rev. Dr. S. F. Jarvis,—it appears that an error of six years exists in the common reckoning, the present year of our Lord, instead of 1864, being in truth 1870. The same able work demonstrates that the day of the birth of the Saviour was on the twenty-fifth of December, by our reckoning, in conformity with the belief and practice of the Christian Churches having claim to the highest antiquity.

The Hebrew arrangement for the division of time has been adopted wherever Christianity prevails. Christianity since its advent has been the handmaid of Civilization. It has imparted to those causes which operate to promote a higher civilization, a force and vigor they did not previously possess, and which could not have been derived from any other source. In all the more enlightened portions of the world, those portions where man is the most elevated in his social and political condition, its refining influences are the most apparent, and its light beams the brightest. It is true, there have been times and places, where the light thus shed as it fell on the paths of Science, through the medium of those assuming to be interpreters of the Divine Word, has not always pointed the way to truth; but its universal effect in developing the moral and higher qualities of man's nature, qualities in which are seated the germs of whatever is most noble and nearest to the divine in that nature, has made it the main instrument in human progress, and entitles it to be considered not merely the great auxiliary to, but the true parent of, Modern Civilization.

The progress of Christianity from the place of its origin in the land of the Hebrew, has been much more rapid and widespread in a Westerly than in an Easterly direction. In the first years of its existence, it made very considerable progress towards Eastern Asia, extending even to within the limits of China and Tartary. The good seed there planted was noticed by Marco Polo in the thirteenth Century, in the establishment of Christian Churches in various places, and probably still remains, though sadly dwarfed and enfeebled by the overshadowing power of Paganism; but the great and permanent movement of Christianity, carrying with it a higher and constantly improving Civilization, has been towards the West, and to such an extent that the banner of the Cross now waves over the entire of Europe and America. The Isles of the Pacific are also submitting to its sway, and it is gradually acquiring, from this latter direction, a firm and vigorous foothold in the Ports of China, and in other parts of Eastern Asia.

In consequence of this greater movement towards the West, the Hebrew or European Calendar, or mode of designating the

days of the week, has been continued in that direction, almost, if not quite to the shores of Asia; the days succeeding or following those of Europe and America in the order of time, each day beginning and ending as much later in each successive place towards the West, as the difference in time indicated by the difference or change in longitude.

Within the last half Century, a new impulse has been given to the spread of Christianity and Civilization into Asia from Eastern Europe, which, in connection with the steady advance of the Greek Church in the same direction, presents us with the important fact, that the former great and populous portion of the globe, is now about being Christianized and civilized from two opposite directions, from the East and from the West. When these two movements, greatly augmented in force as they will be, shall meet, as they eventually must, and are even now beginning to do, the people under their influences respectively, will find themselves differing one day in their nomenclature for the days of the week.

That great inconvenience and much mischief will follow such a condition of things, must be obvious to every reflecting mind. If a traveller, having the ability to move with the rapidity of the Sun, were to start from a given point at noon, on a Monday for instance, and go Westward, keeping pace with the Sun, it would constantly be noon on Monday to him; but before he accomplished the circuit of the earth, he would meet with those who recognised the day as Tuesday and not Monday. The traveller has, in truth, made the transition from Monday to Tuesday, and the question arises, as to the point or place where the change actually took place. The answer is, that no point or place can be definitely assigned. The location of such a point or place must be conventional, and the nations have not as yet pronounced in regard to it. All that can now be said is, that the transition occurs in the space intervening between those who receive their Calendar or names of the days of the week, in the two opposite directions of East and West, from the source whence the nomenclature originated.

In establishing, therefore, definitely the line of transition, or change from any one day of the week to the next succeeding

one, it is quite evident, that it should, if possible, and to cause the least inconvenience, be put somewhere within the space mentioned. It will be seen also, that there is another consideration of equal importance in respect to its location, viz., that it should, if practicable, be so placed, that in its whole extent, it shall pass over the Sea, or if land is necessarily intersected by it, that it should be as limited in extent as possible, and uninhabitable.

To place this line through a country capable of sustaining a population, and inhabited, the people living near to and on opposite sides of it, will have a diurnal nomenclature differing just one day from each other. This, although better than to have the line undetermined and uncertain in such a region, will in various ways occasion much inconvenience and be productive of evil. In such a location, the line must be distinctly marked throughout its entire length, by suitable monuments carefully and accurately placed and maintained. Those occupying positions which are *precisely* in this line, would be as much entitled to take their nomenclature from one direction as from the other, from the East as from the West; but, practically, the line being supposed designated and marked as above stated and having no appreciable width, no difficulty or uncertainty would probably arise from this cause.

This line, admitting it to be possible that it can be designated, and established by any authority having power to secure a general acquiescence in it, is of necessity, as stated, a purely mathematical line; having position but covering no space, and unless made a national boundary, which might not be practicable, communities and municipalities would be divided by it. The people on opposite sides of it would have the reckoning of their days different, so that with all the care possible to fix dates clearly and distinctly, much confusion in the transaction of business and otherwise would be likely to ensue. And as great would be the inconvenience to a people or community thus situated, in their commercial transactions and otherwise, and the evil resulting would be so serious, as to render the establishment of such a line under the circumstances exceedingly objectionable, and to be avoided, if it is possible to select a position for it not liable or open to these objections.

In a moral or religious view, a line thus located becomes still more objectionable, for when it is Sunday on one side of it, it will be Saturday or Monday on the other side. A single step only would suffice to put the person making it, into the day preceding or the one succeeding. While upon one side the people are, or ought to be, paying due observance to the Sabbath of the Lord, on the other side they will be engrossed by worldly affairs, or perhaps be engaged in some noisy celebration; and it will be difficult to convince uncultivated minds, especially those irreligiously inclined, that the day can with propriety be hallowed on one side of such a line, while on the other, worldly pursuits and amusements are deemed lawful and proper. And moreover, those thus situated, whose consciences are satisfied with a conformity to the letter of the law, and are careless of its spirit, and there are many such in all communities, will be tempted to pass the line in question to transact secular business, or engage in worldly amusements, when they should be at their own homes, or around their own Altars, obeying the command "to keep holy the Sabbath day."

These and other evils which would result from the location of the line through an inhabited region, or one capable of being made such, it is important to avoid; and in seeking for the best location, we discover what seems almost like a Providential provision in regard to it. In looking at the Map of that portion of our globe, where the circumstances mentioned demand the location of the line in question, it will be seen that there is one and only one position that can be assigned to it, where it will be most free from the objections mentioned. The position which is thus unsurpassed by any other, and which is in fact superior to all others, is such that if it be adopted and acquiesced in by the Nations, without further delay, no inconvenience of moment will be produced by the change, if that may be termed a change which in reality involves no departure from any system or mode of reckoning to which the Nations can be said to have already unitedly given their assent.

The position alluded to, is that offered by the line of longitude passing through Behrings Straits, and along the waste of the Pacific *ninety one* degrees, nearly, West of the Meridian of

Washington, and *one hundred and sixty eight* degrees West that of the Observatory at Greenwich, England. This li passes centrally through the Pacific Ocean ; and, if it intersec in its course any Islands, they will be found to be small and little consequence. Upon no other part of the earth's surfa can a position for the line in question be found, where the o jections to it are so few and of so little weight ; and this loc tion is fortunately within the limits of the region where t traveller to whom we have alluded, would probably experienc in his circuit of the world, a sudden change in the nomencl ture of the days.

Here, then, is the true position for the line of separation f the days. The diurnal reckoning which is carried both Ea and West from Europe, should not be allowed to pass this li in either direction. The Russian possessions on this Continen if we are correctly informed, derive their diurnal nomenclatu through the agency of the Greek Church in its eastward mov ment from Europe, while the reckoning which has been carri Westwardly from Europe, has penetrated in places to t Islands of the Pacific situated West of the proposed line, a also to points in Eastern Asia : the effect of which has bee to present the anomaly, in certain places, of two Sundays i the same week, with no authority to which appeal could l made, competent to decide, as to which of the two should l considered the Lord's Day.

The country bordering the North Pacific on either Continen is being rapidly developed and occupied by Europeans, indic ting that action upon this subject should not long be delaye The fact of the great advance to the north of the isotherm lines in their passage from the Atlantic to the Pacific, prod cing upon the latter a much milder climate than is found in t same latitudes on the Atlantic, and the fact, also, that the e tire coast in that direction lies nearly in the course of wh must be the great commercial highway or thoroughfare joinin the most populous and commercial portions of the America and Asiatic Continents, render it certain that a very lar population will eventually collect in that region. In Russia America, on the Pacific, settlements are multiplying, and i

Northeastern Asia, at the mouth of the great River Amoor, (a River which drains a broad and fertile valley nearly two thousand miles in extent,) a maritime city, ultimately to become one of the first magnitude, is springing up, and settlements upon the main land and Islands adjacent, which are fertile and rich in mineral and other resources, are forming or projected from thence to Behrings Straits.

In all this region, which embraces within its limits the line of diurnal change as the same is now assumed in accordance with the reckoning of the civilized nations, there is no position so appropriate for it, in all respects, as the location through Behrings Straits. This is the unavoidable conclusion, in whatever light the subject is viewed, whether in relation to the interests of Navigation or Commerce, of Science or of Christianity. Its importance, in relation to the latter particularly, justifies us in asking for it the active coöperation of all Christian Churches and communities in its favor. The necessity in all civilized countries of exact methods for marking the progress of time, and designating its divisions, was early recognised; and to the Christian Church the world is largely indebted for its present superior mode of reckoning, compared with the systems that preceded. It was through the instrumentality of the head of the Roman Church, that the Calendar was corrected, near the close of the Sixteenth Century, so as to more nearly harmonize the Civil with the Solar year. The method then proposed for correcting the ascertained defects in what was called the Julian Calendar, was so reasonable and proper, that the new or corrected style of reckoning has been adopted by most nations.

So long as the region within which, it is evident from what has been stated above, the line of diurnal change must be placed, was seldom visited by Europeans, or their American descendants, the necessity for a definite location of that line did not exist. The circumstances are now different; and the time has arrived when all uncertainty as to its proper and precise location should be removed. The Christian Churches can aid very materially in effecting this object, by suitable instructions to their Ministers and Missionaries in that region, and those

residing in the Islands of the Pacific lying south in the vicinity of the proposed line.

It may not be improper to remark here, that to the missionary stations thus situated, and to all others in heathen lands, there should annually be furnished an Almanac or Ephemeris adapted to the latitude and longitude of each, containing the exact times of the occurrence of all important astronomical phenomena. This could be done at small cost, and would conduce greatly to the success of missionary effort, by inspiring greater respect for the Missionaries themselves, and greater desire for the acquisition of knowledge by the people whose well being they are endeavoring to promote.

The influence, not only of the Christian Churches, but of all associations and of individuals interested in promoting the welfare of mankind, is also important in obtaining the sanction of the several Governments in Europe and America to the location of the proposed line in the only position where it can properly be placed; a location which, of necessity, must be conventional, and which only requires the approval of the leading commercial nations to establish it beyond the possibility of change.

In the absence hitherto of any formal action of the nations for fixing the line in question, the general practice of most Navigators has been to shift their diurnal reckoning one day in passing the longitude line of 180 degrees, as the same has been laid upon their Charts respectively; the change being either forward or backward, according as they were sailing towards the West or towards the East. There is in this view a propriety not to say necessity, for placing the line of diurnal change, and the first Meridian from whence the Longitudes are reckoned both in the same plane; and hence it follows *that the line of diurnal change should constitute the Longitude line of one hundred and eighty degrees East or West.* The distance of the proposed line through Behrings Straits, from the Meridian of Greenwich, as stated above, is about one hundred and sixty eight degrees West. The change to one hundred and eighty degrees, will place the first or principal Meridian, 180° less 168°, or *twelve* degrees east of Greenwich.

The precise designation, by material land marks on the earth's surface of the line which is chosen to constitute the First Meridian, is not required. All that is needful in respect to it, is to determine by actual observations the true West Longitude from Greenwich of the proposed line through Behrings Straits, and its difference from 180 degrees to be *assumed* as the West Longitude of the Observatory at Greenwich; and upon this basis all the civilized nations to construct hereafter all Nautical and Astronomical Tables, Maps, Charts, &c. It will thus be seen that no change in the location of existing Observatories is demanded; all that is required is the exact position of each in respect to the *assumed* First Meridian.

Supposing that the proper location for a First Meridian will not vary much from twelve degrees East of Greenwich, (and this variation should not embrace any fraction of a degree if it can possibly be avoided, for reasons which must be obvious on a little reflection,) it will be seen by reference to the map of the world, that it will pass through Norway, the Eastern part of Germany, and Western part of Prussia, the Tyrol, Venetia, a little west of the City of Rome and of the Island of Sicily, through Tripoli in Africa, and enters the South Atlantic near the mouth of the Congo River on the west coast of Africa, in latitude five degrees south, nearly.

It has already been stated, that most of the Astronomical and Nautical Tables and Charts are adapted to the meridian of Greenwich. This has been a consequence of the position which England has so long occupied as the leading commercial nation of the world; and the fact has at times given rise to rivalries and jealousies, and other nations have sought to establish each a system of its own based upon the location of a First Meridian through Observatories situated in or near their respective Capitals.

These rivalries, so far as they may have stimulated exertion, and led to the attainment of greater proficiency in Astronomical and Nautical Science, were conducive of good; but it must be obvious that no special advantage could accrue to any nation from the simple fact of having the First Meridian pass within its limits. The location of a First Meridian as now

proposed, is such as should not awaken the jealousy of a
nation; and there would seem to be no well founded reason f
serious objection or opposition to it. There is no lasting hon
or credit to be acquired, either by nations or individuals,
insisting upon what is improper, or what is not for the be
when the alternative of a better is attainable, and its superio
ity is clearly and fully demonstrated. In a question like t
one under consideration, where the interests of Christianity,
Science, and of Commerce, and other considerations affecti
the well-being of mankind, all point in the same directio
there should not be an unwillingness on the part of any natio
to coöperate. So important a change, however, as the on
proposed, it cannot be expected will be acquiesced in withou
full investigation and conviction as to its merits; and for thi
sufficient time must be allowed.

History informs us that the imperfections of the Julian Calendar were first noticed by the venerable Bede, in A. D. 730, and that Roger Bacon, in the 13th Century, also pointed out the necessity for correcting it; but no action was taken in regard to it until the reformation to which we have alluded, which was made through the instrumentality of Pope Gregory, in A. D. 1582. The adoption of the Gregorian or New Style in the German Protestant States, did not follow until *one hundred and eighteen* years after, and it was not until A. D. 1752, *one hundred and seventy years after*, that the Parliament of England designated the *third* of September of that year as the *fourteenth*, by which the reckoning in that country was made to conform to the Calendar of Gregory. In Russia, and wherever the Greek Church holds sway, the Old or Julian Style or mode of reckoning obtains to this day, so great is the reluctance of that Church to receive or sanction what the Roman Church was the first to recommend and adopt. This repugnance, as regards the Greek Church, will doubtless in time be overcome, for the inconvenience resulting from an adherence to the Old Style will be more manifest and insupportable as the intercourse of the people of Russia with other parts of the world is increased, and their Calendar will, in consequence, doubtless eventually be made to conform to that of other civilized nations.

The history of the introduction of the Gregorian Calendar is certainly not encouraging as to the speedy adoption of a First Meridian and line of separation of the days as now proposed; but the world in the last two centuries has greatly changed, and so much so, as to justify the hope of a less tardy coöperation in a measure having merit to recommend it. Within the present century, particularly, the change has been very great, and national and sectarian prejudices and jealousies are not as strong and immovable as they were two or three centuries since. Much depends, in the present case, upon the view which England will take of the subject. Her position and rank as the leading commercial nation, and the fact that her own Meridian of Greenwich is generally adopted in the formation of most Astronomical and Nautical Tables, and in the construction of Maps and Charts designed to illustrate the earth's surface, and is oftener referred to than any other by those who go down to the sea in ships and by others, will make the sacrifice, if sacrifice it can be called, greater on her part; but just in proportion as it is greater, will the act be the nobler, and in the like proportion will be the influence of her example upon other nations to induce them also to coöperate in doing what is for the best good of all.

In the adoption or establishment of a line of diurnal change, and of a First Meridian, as proposed, the Church of England and other Protestant Churches may well take a prominent part. The great reformation in the Calendar made in A. D., 1582, was effected, as stated, mainly through the instrumentality of the Roman Church; and it would seem to be fit and proper that the next important improvement in the same direction should be indebted for its introduction and adoption to that Church which claims an origin equally ancient, and which, at this time, is capable of giving to the proposed change or improvement a more effective support than any other. That the example of England would soon be followed by other nations, we do not doubt, and the day would indeed be a memorable one, which should witness such a union for the accomplishment of a measure which is calculated to confer a great benefit upon mankind.

Next to the object named, there is still another of great importance to be attained in a similar way; viz, a union of means, by the nations referred to, for the establishment of Astronomical Observatories in proper localities, that is, in localities the best suited to the purposes of Science; where the important phenomena of the Heavens can be best observed, and where, by an international compact, they are to be maintained and held sacred and free from molestation, and not liable to be disturbed or interfered with in times war or of civil commotions. If a site for an Observatory near or upon the First Meridian, located as above proposed, is deemed important, such an one can be found, it is believed, in a favorable climate, on one of the Sicilian or Neapolitan Islands of the Mediterranean. The Island of Maritimo, the westernmost of the Ægadian group, or the Island of Pantalaria, are either of them suitably located for the purpose. The commotions, both civil and warlike, to which all countries are at times liable, renders the selection of an Island to be, if possible, exclusively devoted to the purposes of a principal Observatory, as very desirable. Such a location is also recommended because of the more uniform temperature in places surrounded by the sea.

Other Observatories should be established at suitable points, so far removed from each other, that no important phenomena of the Heavens would be likely to escape the notice of one or more of them, and to avoid also the mischief which might ensue from any disturbance of the solid matter of the earth, by earthquakes or otherwise, where they may happen to be located. These latter should be subordinate to the principal Observatory, where the computations and general reports should be made, and published, and transmitted to the several nations contributing to the support of the system, and in the language of each.

It will be perceived that all of the Observatories, except the principal one, may be places of observation merely, or very little more than such; the reports from each to be rendered regularly, giving particular details of all phenomena observed, and of the methods of observation. At all these Observatories, the changes in the condition of the atmosphere and of

the sea, and all other disturbances of the earth's crust, should be carefully noted, thus adding to the stock of materials necessary to the discovery of the laws by which those changes are governed.

A system of this character, conducted by an Astronomical Board, composed of one or more persons from each of the countries interested, most distinguished for learning and sound judgment, whose duty it shall be to supply the Observatories with the best Astronomical talent, and with the most perfect instruments, would accomplish, for the benefit of Science and the world, more than is possible under the present system, if system that can be called, which is made up of Observatories situated where the liberality of governments or individuals have accidentally placed them, without regard to the necessities of Astronomy; many of them indifferently supplied with instruments, or with skillful and experienced observers; each pursuing its own methods of observation and calculation, without coöperation or concert of action with others; and each publishing its doings in the language of the nation where located, to be hidden from the rest of the world until revealed by the friendly hand of some translator and publisher, who may be rash enough to venture on the publication of that which promises little in the way of remuneration.

Under the plan here proposed, the world would be furnished with reliable facts and materials relative to the character and movements and other phenomena of the Heavenly bodies, which could not be so speedily or cheaply obtained in any other way; and the Science of Astronomy, wonderful as its advance has been in the last half century, would be seen to make far more rapid strides toward perfection in the years to come.

It would not, it is conceived, be improper for our Government to bring this subject to the attention of the Governments of other nations. Being the younger of the civilized nations, and maintaining with all of them commercial relations mutually advantageous, a proposition of the kind emanating from our Government, would not fail of being favorably received; and there ought to be no difficulty in so providing for the support of the system, that each party thereto should contribute

its fair proportion, to be determined in some suitable way; for when once established, and the cost of proper sites and buildings and instruments is once provided for, the subsequent annual expenses will be comparatively small, certainly far less than the cost of obtaining the same information by any other means. If the proposed plan was positively impracticable, or if it could lead to any political entanglement, by which the well-being of any nation which may become a party thereto, would be compromised or endangered, it ought not to be entertained; but we not discover in it any such difficulty or danger.

The establishment of Observatories and the adoption of a line of separation for the days, and First Meridian, as here proposed, will, in the light in which we view it, be an important advance in the right direction. It will be another step towards the attainment of a higher degree of Civilization; and the hope is entertained that the time is not distant when the world will be in possession of the benefits which such an advance, even if not made precisely in the manner proposed, is capable of conferring.

Art. III.—WILLIAM HICKLING PRESCOTT.

Life of William Hickling Prescott. By George Ticknor. Boston: Ticknor & Fields. 1864. 4to. pp. x & 491.

A successful author, especially if he deals largely in the thoughts and actions of thrilling, adventurous life, inspires a feeling of almost personal attachment in those who carefully read his writings. They feel a certain anxiety, and even right, to know how he lived, how his works grew into shape and beauty. Such a feeling was in the community when Prescott died. It was satisfied when it was known that one of his most intimate friends, Mr. George Ticknor, himself identified with the literature of the nation whose history his friend had illustrated, was preparing a Memoir of his life. And now each reader can satisfy that large and legitimate curiosity which he has been nursing since the historian's death. Mr. Ticknor brought to his task a judgment skilled by familiarity with the best models of biography in all literatures, and by a ripe and genial love of literature itself; he had, too, that personal intimacy with Prescott, which more than anything else makes the charm of biography. He could describe with the familiar ease which biography admits of, the simple ways and intimate thoughts of his friend; and giving up much of his own life in the narration, would insensibly lend it something of the life and charm of an Autobiography. And this is the best kind of Memoir-writing. Mr. Ticknor has, therefore, written a work which has all the familiar ease of blessed old Isaac Walton, and which makes even the life of a retired scholar singularly interesting and instructive. If there is less of anecdote and of piquant sayings, there is more of mellowed and genial life. The book reveals a kind of society to which American readers, in the case of our own countrymen, have seldom been admitted in so confiding a way.

Prescott has hardly less fame as a leader in refined circles than as a historian; and his life necessarily opens anew this heretofore closed chapter of his personal history. It admits the

reader to many bright glimpses of social English country life, and to much which has also always invested Boston literary and social circles with a sort of charm. Ever since the poet Percival was fascinated and drawn out in those circles into a partial display of his brilliant genius, when he was yet a young man, the equal of Prescott in respect of age, Boston has had a traditional fame for attractive, though self-absorbing, social and literary circles. In this volume Mr. Ticknor has perhaps unconsciously laid bare the secrets of this peculiar fame. It is a little singular that Boston society, at nearly the same time, should be revealed from two such opposite centres as the historian Prescott's and Theodore Parker's,—the one where all polite learning was fostered and increased; the other where all the radicals in theology and politics found a ready and congenial sympathy. But both revelations are welcome and instructive; both are records of great courage and self-reliance; both show how earnest men walked through obstacles; both will, no doubt, enter into the permanent literature of our time.

William Hickling Prescott was born in Salem, Mass., May 4th, 1796; a year in which many men, eminent in American life and letters, as Dr. Follen, the poet Brainard, Horace Mann, Prof. Bush, and the Puritan historian, Palfrey, were also born. He was the second son of the Hon. William Prescott, an eminent lawyer in Salem and Boston, and the grandson of Col. Prescott, who commanded a regiment at the battle of Bunker Hill. He lived in Salem till he was twelve years old, gaining his earliest education at the hands of an affectionate and active mother, and at the hands of a motherly Puritan school-dame, going a little later to Master Knapp's school, a noted pedagogue in those days. "He was a bright, merry boy, with an inquisitive mind, quick perceptions and a ready retentive memory," yet he loved play better than books, amusing himself with quiet games, and liking always to betake himself to a book in the corner. His father kept a sharp eye on the education of his children. William was a sensitive lad, confident in his own opinion among other boys, and much of a favorite in the home circle. His education and family position tended directly to develop the most manly qualities of New England society.

When his father moved to Boston in 1808, William was sent to the Classical School of "Master Moody" at Dummer Academy, where he got good drill and laid the foundation of his classical studies. He then came under the Rev. Dr. Gardiner, who, bred in the scholarship of Dr. Parr, took a few pupils, probably to replenish an income not large in those infant days of the Church in Boston. To this School Prof. Ticknor was also sent; and there an acquaintance was begun which has already reared a noble monument to the memory of his friend. In those days, especially in the War of 1812, books were few, and the literary tastes of these young men were by no means gratified. This led to the formation of the Boston Athenæum, first begun by Mr. Wm. S. Shaw, increased by the loan of the library of John Quincy Adams, while he was Minister to Russia, and since become one of the most useful libraries in the country. Prescott preferred books of adventure and light literature, a fondness for which he ever retained. In this school he found a *fidus Achates* in the son of his teacher, Mr. William H. Gardiner, who, nearly his own age, became his companion in studies and readings. Even here, he was always careful not to study too hard, making a sharp distinction between necessary and simply ornamental studies, and often doing his best in the latter. Youthful frolics were then the rule; they improvised mimic battles in their play hours, and invented thrilling stories to amuse each other in their rambles.

He was entered as a member of the Sophomore Class of Harvard University, in 1811, when fifteen years old. He had an excellent training in English Literature and in the Greek and Latin languages, but almost none in Mathematics or the Natural Sciences. His standard of scholarship was only moderately high through his whole course. He measured out the time to be given to each lesson and studied no more, here beginning those habits of self-control which helped him so much in literary labor. Here, also, he met with that injury to his eye, in his Junior year, which was thereafter to withdraw him from active life into the "still air of delightful studies." It was done at the door of the old Commons-Hall. During some rude frolicking, a piece of hard bread struck him upon the open eye.

It was thrown thoughtlessly, but it destroyed his eye. This accident had a sobering influence upon his College studies, which, on returning to the University, he pursued with more purpose and diligence. In Mathematics, he never did anything; in the higher Metaphysics hardly more. He went through them as *memoriter* exercises; and by the kindness of his teachers was allowed to pass over them easily. He was graduated with a Latin Poem; after which his generous parents gave an entertainment in honor of their cherished son. His University career had done more toward the formation of his character than for the furnishing of his mind.

He then entered his father's Law office. Here he lingered oftener over his Greek and Latin than over his Law studies. But all hopes of distinction in this profession were speedily put to an end by fresh troubles with his eye, which threatened total blindness. It was soon settled that he should take a voyage to St. Michael's, where, in spite of his gay spirits and the pleasures of his grandfather's family, his days passed heavily, from the inflammation of his eye. On the 8th of April, 1816, he left the Azores for London. Here he placed himself under the care of Dr. Farre, of Sir Ashley Cooper, and of Sir William Adams, shut up most of the time in his room,—his privations from reading and society often bringing tears to his eyes. At this period he rarely opened a book. In August he went to Paris, thence to Italy, visiting also some of the battle fields which he afterwards so excelled in describing, making Horace and Livy, and Cæsar and Tacitus and Virgil his familiar companions. Returning to England, and making a few excursions into the country, he took passage for home in the summer of 1817. He found consolation in the readings of his sister, and employed his solitary hours with an article which he furtively sent to the *North American Review*, and as furtively received back again. It was his first literary venture, and his only failure. The future now looked dark to him. "It is too evident," he said, "that I shall never be able to pursue a profession. God knows, how poorly qualified and how little inclined I am to be a merchant. Indeed I am sadly puzzled to think how I shall succeed even in this without my eyes, and am afraid I shall never be

able to draw upon my mind to any large amount." Now he began cautiously, on account of his eyes, to go into society, where he always gave and received great pleasure. This inevitably led to that event which ought to happen in every man's life, at least once,—his falling in love, and his marriage on the evening of the 4th of May, 1820, which was his twenty-fourth birthday, to Susan, daughter of Mr. Thomas C. Amory, a Boston merchant. At this time too began Mr. Ticknor's more personal intimacy with Prescott. They read and studied together, and soon found out the congenial points of their natures. At this time, says Mr. Ticknor :—

"He was tall, well formed, manly in his bearing, but gentle, with light brown hair that was hardly changed or diminished by years, with a clear complexion and a ruddy flush upon his cheek that kept for him to the last an appearance of comparative youth, but, above all, with a smile that was the most absolutely contagious I ever looked upon."

At this time, he was interested in and became the soul of a club of young men, who have nearly all since become famous, including the lamented Greenwood, Bishop Wainwright, J. G. Palfrey, Theophilus Parsons, Jared Sparks, and W. H. Gardiner. They issued a periodical which had a six month's existence, called "The Club Room;" but oftener met for social and literary enjoyment, raising each others tastes by such ennobling associations, and no doubt doing much in their frequent gatherings from year to year toward creating a genuine feeling of literary brotherhood among them. This probably led Prescott, as it did others, to choose a literary career. We soon find him beginning like a school boy with the elementary studies of the English language, here laying the foundation of that exquisite narrative style which carries his readers along a charmed path in his histories. On the 30th of October, 1821, he determined to undertake the following course of studies. They involved :—

"1. Principles of grammar, correct writing, &c.

2. Compendious history of North America.

3. Fine prose-writers of English from Roger Ascham to the present day, principally with reference to their mode of wri-

ting,—not including historians, except as far as requisite for an acquaintance with style.

4. Latin classics one hour a day."

On all but the American history, he entered at once and carried out carefully. His course in English literature led him through Ascham, Sir Philip Sidney, Bacon, Browne, Raleigh, Milton, not omitting Taylor, Tillotson, and Barrow, and including the critics, Jeffrey and Gifford. These studies occupied one year. He then turned to the French, taking up at the same time the English Drama. From this, his studies turned him into Italian literature, in which he revelled with genuine enjoyment, becoming critically acquainted with all the leading writers, as his critical articles in the volume of Miscellanies amply show. Mr. Ticknor publishes letters which specially show his acumen and delight in criticisms of Petrarch and Dante; and so much was Prescott carried away with these writers, that for a long time he meditated a critical volume on that literature. A mind like Prescott's, so in harmony with imaginative beauty, turns, naturally, to the criticism of polite letters, and often shines best there. He reluctantly gave up the German, on account of his eye. The mere accident of Mr. Ticknor's reading to him his Lectures on Spanish Literature, then in MS., first turned his attention to Spanish subjects. He heard them, he says, "with great pleasure." Spanish henceforth took the place of German. At Christmas, 1824, he thus writes to Mr. Bancroft:—"I am battling with the Spaniards this winter, but I have not the heart for it that I had for the Italians. I doubt whether there are many *valuable things that the key of knowledge will unlock in that language.*"

Now came the impulse to authorship. In October, 1825, he says:—"I have passed the last fortnight in examination of a suitable subject for historical composition;" but he approached his choice slowly,—his mind dwelling long upon various subjects, now upon a Spanish, now upon an Italian. In his *memoranda*, he thus strikes the key-note of his subsequent labors:—

"Can I not indulge in a retrospective picture of the Constitutions of Castile and Aragon,—of the Moorish dynasties, and the causes of their decay and dissolution? Then I have the

Inquisition, with its bloody persecutions; the Conquest of Granada,—a brilliant passage; the exploits of the Great Captain in Italy,—a proper character for romance as well as history; the discovery of a new world, my own country; the new policy of the monarchs toward the overgrown aristocracy, &c., &c." In 1847, he noted in a pencil on this passage; "This was the first germ of my conception of Ferdinand and Isabella." The lamented Alexander H. Everett assisted him in obtaining books from Spain. He now met with a new trouble in his eye; but it did not discourage him; he went on boldly in drawing up the plan of his studies and work:—

"My general course of study must be as follows:—1. General Laws, &c., of Nations. 2. History and Constitution of England. 3. History and Government of other European Nations,—France, Italy to 1550, Germany, Portugal. Under the last two divisions, I am particularly to attend to the period intervening between 1400 and 1550. 4. General History of Spain,—its Geography, its Civil, Ecclesiastical, Statistical Concerns; particularly from 1400 to 1550. 5. Ferdinand's Reign, *en gros*. 6. Whatever concerns such portions of my subject as I am immediately to treat of. The general division I will arrange when I have gone through the first five departments."

How shall a man half-blind write the history of a foreign nation, whose very documents lie concealed in a foreign language? Prescott addressed himself to the task with manly courage. Yet, even on the threshold of his work, he hesitated in his choice of subject, and thought favorably of a historical survey of English Literature. He decided for Ferdinand and Isabella; procured a reader who did not know a word of Spanish, and, at a snail's pace, began his historical labors. Satisfied by his reader's success, he began in earnest a life of historical labors, which terminated only with his death. His preliminary reading carried him through a vast number of books. Sharp is his opinion of Watson's Philip II. He is "a meagre, unphilosophical chronicler of the richest period of Spanish history." Robertson he thought better of; his works are sea-

soned with sagacious reflections, and enriched with a clear and vigorous diction."

While thus busily engaged, his daughter, "a charming, gentle child" of four years, and much promise, was taken away. She was the historian's "little pet." Her death led him to study and weigh carefully, with his father, the evidences of the truth of Christianity. He thus came to incline strongly to the liberal or Unitarian side of religious opinion, and he ever afterwards adhered to these views. He became also more serious and reverential in the tone of his mind and feelings. In these religious studies, he relied mainly upon a careful reading of the four Gospels, inquiring minutely also into each one of the miracles. Now and then review-writing diversified the historical labors which, with a reader, he now resumed. In his leisure hours, he read much in Miss Aikin, Voltaire, Roscoe, Barante, and Thierry,—initiating himself, in this way, gradually, into his own work. He put pen to paper on Ferdinand and Isabella, three years and a half from the time he selected his subject, on the 6th of October, 1829. Reading in Mably was probably a help in suggesting to him that the interest of history should gather about some moral point or purpose. He finished his history on the 25th of June, 1836. The whole work had been on his hands a little more than seven years and a half. It was not published till Christmas, 1837. It seems a little singular, that he should have laid his work on the shelf, too modest to publish it. Such is the fact; and not till his father had seconded the advice of two such competent advisers as Jared Sparks and John Pickering, was he induced to give up his scruples. His liberal private notes show his doubts and very modest expectations in regard to it. He felt strange in print. When published, it took the city of Boston by surprise. His personal popularity sold the whole first edition of five hundred copies; and the positive merits of the book sent it into circles where the author was unknown. It was soon published by Bentley, in London, though Murray and the Longmans had declined it, for reasons of trade. The reviews in this country, nearly all by friendly pens, by Gardiner, and Greenwood, and Pickering, and Bancroft, spoke of the work in the highest

praise. Prescott was extremely anxious about its reception by the British press; but, on the whole, had nothing to complain of in the tone of its criticism. He was most pleased with the series of articles which were written by Count Adolphe de Aicourt, called, by Lamartine, "a living chart of human knowledge." This unexpected success did not disturb the feelings of the author; he kept on in the even tenor of his quiet life. He had the satisfaction of knowing that the best European critics ranked the work quite as high as his American friends. Such were Guizot, Lord Holland, Southey, and Mignet. This was honor enough; the reputation of the work was secure.

During these years, and indeed during all his life, he suffered from constant anxiety about his eye. He had to regulate his whole life with reference to it; but the very infirmity, and his right conviction that the truest happiness for him lay in the path of constant and hard intellectual labor, helped to unfold the noblest traits of his character. His habits were simple through life. He made it a rule to rise early, and usually took his horseback ride before breakfast, together with much other exercise during the day. After breakfast, and the *Boston Advertiser*, began the serious labors of his history,—usually three hours each day. He always liked a social dinner. His afternoons were varied by walks and the demands of friendship, and so were his evenings, if he did not work. But all his habits were regulated with reference to his one great infirmity. And when his eye began to decay from over use, even before he felt the weight of years, it was a sad time for him. He dreaded lest he should ever be deprived of the sight of the stars or of the blue heavens. His dear friends, however, gave him every help in their power, often beguiling his leisure hours with the light literature of the day, and imparting to him the simple cheer of home. He wrote, as early as 1822,—"It is of little moment whether I succeed in this or that thing, but it is of great moment that I am habitually industrious." It was much for one so fond of society as he was, to come so early to such an important and self-denying conclusion. He was convinced that steady, regular literary occupation, was the only true vocation for him, and indispensable to his happiness. His character

was thus based on principle and self-sacrifice. Yet so contrary was this to his nature, that his diary is often a record of forfeitures and misgivings, because he had not done more. It was akin to this feeling that he should review, on Sunday morning, after divine service, the slips of paper whereon he had written down his faults, and thus sift his religious character from week to week.

His histories were mainly composed in his memory. The finishing touches were frequently put on during his solitary walks, or his daily horse-back ride. Mr. Ticknor thinks this mental repetition gave to his sentences their well-known cadence. And, certainly, the concentration of thought which he was thus obliged to give to his material, before it was ready to be put down on his noctograph, imparts a certain personality and colloquial ease to his style, which Mr. Hallam pronounced almost wholly free from Americanisms. He was a good deal touched, however, by the severe criticisms of Mr. Richard Ford, in the Quarterly Review, upon his style. It led him to carefully examine it. He decided that such as it was, he could not greatly change it; and he determined hereafter not to be anxious about it. For his own use, he composed a little essay on style, which is printed in the memoir, and is full of excellent good sense. He thought that the style should never be foreign to the mind of the author, that a successful writer should be careful how he tampers with his own style, and that "the best rule was to dispense with all rules except those of grammar, and to consult the natural bent of one's genius." The result of this study was to give him more freedom of diction. This at once appeared in the "Conquest of Mexico," parts of which, in graphic narration, he never excelled. He insensibly communicated to it his own interest in the work. And so great was this, that he often declared he was most at home in the sixteenth century, among his historic heroes.

After the "Ferdinand and Isabella" were well off his hands, and some time had intervened for what he called "literary loafing," he thought of writing a life of Molière; but he finally chose a Spanish subject, and began to collect the materials for his "Conquest of Mexico." He now found that Wash-

ington Irving was engaged on the same subject; it was indeed a topic excellently suited to his genius, but he generously gave place to Prescott,—a noble example, which Prescott himself patterned after, when, years later, Mr. Motley had accidentally planned out his own great work on part of the ground to be occupied by Philip II. It is refreshing to find two leading American authors so kindly yielding points which have often occasioned great jealousy between literary men. He put pen to paper on his "Conquest of Mexico," October 14th, 1839. The Introduction, on the Aztec civilization, caused him great trouble, and cost him the labor of nearly a year and a half, and labor, too, over ground which was not congenial to him. He read carefully during the writing of this work, the great masters of historical narrative. He stopped also to make an abridgment of his "Ferdinand and Isabella," which was heavy task-work to him. The history of the Conquest was finished on the 2d of August, 1843, occupying, in composition, three years and ten months. It was published by the Harper Brothers, in New York. He was diffident, as at first, about its success. But it was presently greeted with a "chorus of applause, such as was never vouchsafed to any other, of equal gravity and importance, that had ever been printed or re-printed among us." Hillard, Curtis, and Cogswell were his chief reviewers in this country; and a long and elaborate criticism, which appeared in the London Quarterly from the pen of Dean Milman, "became at once the foundation of an acquaintance which ripened afterwards into a sincere personal friendship." Prescott, himself, thus recorded his views of its reception:—

"From the prevalent (with scarcely an exception) tone of criticism, I think three things may be established in regard to this History, of which I had previously great doubts. 1. The Introduction, and chapter in Appendix I., are well regarded by the public, and I did not spend my time injudiously on them. 2. The last book, on the biography of Cortes, is considered a necessary and interesting appendage. 3. The style of the whole work is considered richer, freer, more animated and graceful, than that of 'Ferdinand and Isabella.' This last is a very

important fact, for I wrote with much less fastidiousness and elaboration. Yet I rarely wrote without revolving the chapter many times in my mind, before writing. But I did not ponder over particular phrases."

The success of the work was not confined to country or religion. The late Roman Archbishop Hughes openly thanked and commended him, when on a brief visit to New York in 1844, for the liberality he had shown in his treatment of "Catholics." He had, according to John Quincy Adams, "the two great qualifications of an historian, who should be, apparently, without country and without religion." "It would be difficult," Mr. Adams thought, "to tell whether Mr. Prescott were a Protestant or a [Roman] Catholic, a monarchist or a republican."

When he had taken a season of rest,—which seasons with him were often nearly a year in length,—he began his studies for the "Conquest of Peru." He was here detained, also, a long time with the Introduction. He wrote the first sentences at Nahant, on the 12th of August, 1844. But he was destined, ere he had gone far, to meet by much the severest affliction of his life, the loss of his father. It is rare that father and son are linked together in such familiar confidence as they were. The blow stunned the historian, and for months he was unfitted for serious work. He was cheered, however, by a letter from Baron Humboldt, warmly commending his Spanish labor, and by other honors which came to him in 1845,—his election into the French Institute, as Corresponding Member of the Academy of Moral and Political Science, and into the Royal Society of Berlin, as a Corresponding Member of the Class of Philosophy and History. He regretted that his father had not lived to share these honors with him. He was at the end of his "Conquest of Peru," November 7th, 1846,—engaged two years and three months in making two volumes. It was published by the Harpers, and was very successful, being speedily translated into French, German, Spanish and Dutch.

He now hesitated a long time before he began his "Philip the Second." His eyes were very bad. He feared that he should have "to relinquish *all* use of the eye, for the future, in his studies;" he felt that its powers were decaying; and he

was already fifty-two years old, He passed six months after the publication of his "Peru" in literary loafing; then prepared a short Memoir of John Pickering; then made a careful revision of Ticknor's Spanish Literature, before it went to press. He had doubts about getting materials for his Philip. All these were afterwards removed. Mr. Everett, and French and Spanish scholars, assisted him greatly. Ranke's Spanish Empire became a leading guide to him in his studies. He called it "a sort of skeleton, the bone-work of the Monarchy." He doubted about the form of his work, whether to make it Memoirs, or grave history. He began with Memoirs, but changed off, when he came to the Revolt by the Netherlands, into his usual style of historical composition. He began "Philip" at his summer residence at Nahant, on the 29th of July, 1849, but found heavy work in starting. He had been out of the harness too long.

In the spring of 1850, he visited Washington, where he received many honors; but feeble health compelled him to enjoy them sparingly. His infirmities increased so much that he could not go on with his history. His friends advised him to visit England, where, already, he had many friends and correspondents; and soon he set sail. His visit there had the character of an ovation Perhaps no American, has ever seen the genial and aristocratic side of England to better advantage than he did. Mr. Sumner, highly honored, indeed, went as an Anti-Slavery martyr; but Prescott went, simply, as a plain man of letters, whose honors had been won in studious retirement. Charming are the views of English country life which abound in his letters. He met, familiarly, Macaulay, Rogers, Lockhart, Hallam, Milman, Kenyon, the Iron Duke, the Bishop of Oxford, Sir Robert Peel, Alison, Lyell, and Milnes; took a ramble through Paris, Brussels and Antwerp; and then visited many of the old castles in rural England, receiving everywhere the gentlest attentions from the nobility, among whom were some of his own familiar friends. It is entirely in keeping with this visit, that he should have the most favorable views of English life and character; and it is well that there are such bright scenes to compensate for the

misery and wretchedness which Kay's "Social Condition of the English People" reveals.

Returning home invigorated and fresh for labor, he yet found it hard, as always, to settle down quietly into his old ways. His correspondence with his English friends now consumed much time, and yet gave him abundant cheer. Dean Milman, Lady Lyell, the Earl of Carlisle, were among these, and very pleasant are their letters. In June, 1853, he removed his summer residence from Nahant, where rheumatism and company consumed too much time, to Lynn; and here he worked vigorously and well, finishing the last note of the last chapter of the second volume of "Philip the Second," on the 22d of August, 1854. The weightiest critical judgment came from M. Guizot, in the Edinburgh Review for January, 1857. "Philip the Second" sold eight thousand copies in this country, six months from its publication, and helped to sell thirty thousand volumes of his other works,—bringing in to him seventeen thousand dollars as his part of the profits! Yet Prescott says, "I felt a little nervous in regard to the reception of the work." He then wrote a short continuation of Robertson's Charles the Fifth, to fill up a gap between "Ferdinand and Isabella," and "Philip the Second,"—which also met with a similar remarkable sale. In March, 1856, he turned again to his "Philip the Second," and went on rather slowly, on account of his increasing infirmities. Severe headaches now interrupted his regular work; and yet he labored some nearly every day,—keeping up, too, the same genial spirits which had always made him a favorite. On the 4th of February, 1858, he had the first warning from the invisible angel; he was struck with apoplexy, from which, however, he soon recovered, in great part, and engaged, with due caution, in his old labors, making new notes to his "Conquest of Mexico," and writing out the third volume of his "Philip." This was published toward the close of 1858, and Macaulay thought it "superior to anything he had written, part of the History of the Conquest of Mexico excepted."

He had also published, in the summer of 1845, a volume of his articles in the North American Review, one of which, in

earlier life, he wrote every year, to keep his pen in running order. He finally gave them up for more engrossing occupations, thinking, as Mackintosh told Tytler the historian, that review-writing was a waste of time, which, no doubt, in some senses is true, especially if men seem born to higher work, as most surely was Mackintosh. Yet these same articles of Prescott are carefully finished, and would have been remembered, had he written nothing else. They are very readable, from their style alone ; and his well known care and common-sense judgment, make all his opinions valuable. There gleam along the pages of this memoir, many ripe criticisms, and some choice literary information. He says :—" Macaulay's first draft—very unlike Scott's—is absolutely illegible, from erasures and corrections. He showed me a sheet just written. I found *cle* as an abridgement of cattle, and all on that plan. This draft he copies, always, with alterations, &c. This shows more care than I had supposed. He tells me he has his moods for writing. When not in the vein he does not press it."

Writing to the Earl of Carlisle, he thus speaks of Charles Sumner :—" The difficulty with Sumner, as a statesman, is, that he aims at the greatest abstract good, instead of the greatest good practicable. By such a policy he misses even this lower mark ; not a low one either for a philanthropist and a patriot."

He wrote to Bancroft no high opinion of Carlyle, but one which the critics are beginning to adopt :—

" I have read as much of him as I could stand. After a very candid desire to relish him, I must say I do not at all. The French Revolution is a most lamentable comedy (as Nick Bottom says) of itself, and requires nothing but the simplest statement of facts, to freeze one's blood. To attempt to color so highly what nature has already over-colored, is, it appears to me, in very bad taste, and produces a grotesque and ludicrous effect, the very opposite of the sublime and beautiful. Then such ridiculous affectations of new-fangled language ! Carlyle is even a bungler at his own business ; for his creations, or rather combinations in this way, are the most discordant and awkward possible. As he runs altogether for dramatic, or rather picturesque effect, he is not to be challenged, I suppose,

for want of original views. This forms no part of his plan. His views, certainly, as far as I can estimate them, are trite enough. And, in short, the whole thing, in my humble opinion, both as to *forme* and to *fond*, is perfectly contemptible. Two or three of his articles in the Reviews are written in a much better manner, and with elevation of thought, if not with originality. But affectation, 'the trail of the serpent is over them all.'"

Of Lockhart, he writes:—

"So, poor Lockhart has paid the great debt. Was it not a touching thing, that he should have died on the spot endeared to him by so many and tender and joyous recollections, and of the same disease which destroyed Sir Walter too! I liked Lockhart, the little I saw of him; and a vein of melancholy, tinged with the sarcastic, gave an interesting piquancy to his conversation. I don't know that it made his criticism more agreeable to those who were the subjects of it."

Concerning Buckle, he says, in a letter to Lady Lyell:—

"I am sure your husband must relish his acute and liberal-minded speculations, and especially the intrepidity with which he enters upon fields of discussion on which English writers are apt to tread so daintily, not to say timidly. He doubts in the true spirit of a philosopher. And yet he dogmatizes in a style the most opposed to philosophy. He would make a more agreeable impression, if, with his doubts, he would now and then show a little doubt of himself."

Nor are these all the interesting opinions and hints and facts which abound in these pages. They must only serve as a sample. The volume itself is rich in its revelations of the particular circles of society and letters which Prescott frequented.

Two other traits need to be noted in the historian, his labor in secrecy and his love of outward nature. Outside two or three, no one knew Prescott was engaged on his first historical work, till he was just ready for publication. He never alluded to, never brought forward his historical labors, of himself; the abundant records whence his biographer has gleaned materials for the memoir, were his own private *memoranda*, intended only for his own use and help. He loved natural scenery with a true relish. There are ever so many traces, along these

pages, of the simple, fresh, joyous delight he took at the old homestead in Pepperell, and in its shaded walks, and of the sympathy he found in the melancholy music of the waves at Nahant. His religious creed was simple. "To do well and act justly, to fear and to love God, and to love our neighbor as ourselves—in these is the essence of religion. To do this is the safest, our only safe course." He thus inclined to that shade of religious belief which ignores positive Doctrines and a Visible Church, in the attempt to grasp the idea of a purely Spiritual Church, which is ever floating before Unitarian minds; and with how great success, it is not for us to judge. His private character, his religious life, his kind and benevolent deeds, make him, in these pages, the simple Christian gentleman and modest student, whom all so much admire. He found his usefulness and happiness in a laborious and honored life. His character wins upon all who have gentle feelings, gentle thoughts, gentle blood.

And now we come to its sad close. It ended "in a moment, in the twinkling of an eye," on the 28th of January, 1859. He had been anxious to return to serious work; he was even counting on many years yet; suddenly an attack of apoplexy laid him low, and he never returned to consciousness. He was cut down when his "Philip the Second" was only two-thirds done,—like Macaulay, giving only a noble fragment of the whole structure. But he was not unprepared, so far as his views could prepare him; he died as he had wished. He rested, in this body, in solemn state among the honored dead, whose works he had so often, in this life, studied and illustrated,—his friends thus carrying out his own wish,—and then, in the simplest manner, and with the spontaneous tribute of a vast multitude assembled to pay him the last honor this side the grave, they laid him away to rest in the family tomb, under St. Paul's Church. It is rare that a man, blinded by infirmity, endowed with wealth, a leader in society, rears such a monument as Prescott's to his own industry and self-sacrificing genius; and still rarer, that such a man finds one who can so simply and truthfully hand down his thoughts and virtues to the next generation.

Art. IV.—USES AND ABUSES OF FICTION.

A Strange Story. E. Bulwer Lytton. New York: Harper and Brothers.

The Miserables. Victor Hugo. New York: Carleton.

Great Expectations. C. Dickens. New York: Harper and Brothers.

There is, we think, no more distinct, or perhaps more important feature of the age in which we live, than the great and apparently increasing appetite for Works of Fiction. This species of writing, though constituting always, even in the earliest times, a very considerable portion of current literature has, since the middle of the last century, fairly overrun every former limit, and attained a most exaggerated development. And what seems at first most strange in the matter, is, that this extraordinary increase of production should have brought so little change in the character or construction of the fabric themselves. In any other manufacture, variety both of material and pattern is absolutely essential to any long continued demand or patronage. The calico printer must often change his blocks, stamps and dies; the lapidary his stones and settings; and the *modiste* the dimension, cut, and style of coats, cloaks, and mantles: but in the other instance, that of story telling, although each new *raconteur*, as he assumes his pen and utters his rhymes, legends, or histories, must necessarily leave upon them some peculiar tint or characteristic, the consequence or index of his individual temperament or mode of thought, yet the creations themselves are always after the same pattern,—as much alike, as trees of the same forest, or clouds of the same kind of weather. It is even necessary that they should be so; the subjects treated of being always mere humanities, and therefore liable only to similar accidents and

combinations. But this being the case does nothing abate our wonder, that the desire for such repetitions should remain in the public mind unsated, without the accompaniment of variety, which is a necessary stimulant to all other inordinate affections.

Critically, all narration, history as well as fable, is but a succession of attempts at truth. Thus, among the Romans, there were first Hymns, Funeral Songs and Ballads, now lost and known to have existed only by the references of later historians. Then comes Ennius and Fabius Pictor, to be followed in due time by the 'pictured page' of Livy; till, in the end, appears Virgil with a national Epic, and Sallust and Tacitus with reasoned histories. So among the English Poets; we have first Gower, Chaucer, and their fellows, reaping, gathering, and binding the harvests which are to be sown again and re-created by the mighty magic of Shakespeare. Throughout all time, the human element remains the same, or so much so, that our great English historian says truly of Sir Ewen Cameron, the Lochiel of the last Century,—"In truth the character of this great chieftain was depicted two thousand five hundred years before his birth, and depicted—such is the power of genius—in colors which will be fresh as many years after his death —he was the Ulysses of the Highlands."

But, to come nearer our own day, and to the Fictions of which it is our present purpose to speak. They may, we think, be all analyzed and the process of fabrication described, from a single specimen, taken like a Custom House sample, indiscriminately from any portion of the whole cargo. As thus: the Amandus and Amanda of the piece having been carefully selected, and properly christened, schooled, and dressed, are brought out to sit for their pictures, in some Baronial Hall, cottage by the sea, or such other residence of intermediate proportions and accommodations as may be suitable to the times or the taste of the author, due care having been first taken to prevent these two "babes in the woods" from rushing at first sight and incontinently into each other's arms. We then have a pedigree, a description and a dissertation, or profession of

faith in reference to some one or other of the prevalent vices
opinions of the age. Presently, the good and evil genii of t
Amandi begin to appear in the story. The first, as a crust
peculiar, but benevolent personage, whose good intentions a
always and in every instance to be mistaken, belied, misund
stood, or misinterpreted. The second, as a plotting, unprin
pled and managing male or female villain, whose evil desig
and proclivities can never be successfully foreseen, understo
or prevented, till the end of the history. By the aid of th
two powers, who play the same parts that Jove, Venus,
Minerva did in the old Epic, and who have each at their be
a sufficient corps of subalterns and sympathizers, the worl
affairs of the Amandi become so very complicated as to exc
the highest degree of sympathy, and to require two volu
for their satisfactory adjustment.

We hope we will not be thought ill-natured in giving this
a tolerably fair description of that multitudinous class of boo
in green, brown, and yellow binding, which are now issued
every country in Christendom, at the rate of about one hund
volumes a year. And the question about which, is no long
what good or evil they do to the mental character and mor
of the community; how much they interfere with the pro
culture and education of the young; or emasculate, cripp
and dissipate the energies of those of more mature age; t
rather, how long they can continue to be swarmed forth u
us in such unconscionable numbers, or how long it can be h
creditable for men or women to write such unvariegated re
titions, or to find readers for them after they have been writt
To us, the process of making Modern Novels has always seen
very much akin to that of carpet and tapestry weavers, wh
they use the little instrument called the Kaleidoscope to
them in their devices. Put a few colored rags, pebbles a
bits of tinsel into the mirrored chamber of the little wond
give it a succession of turns or shakes, and each success
movement presents you with a new combination and group,
no way dependent either upon the value of the material, or
skill of the operator.

In like manner, put a few pretty names together, Lionel or Herbert ; Ida or Ada ; a few common ones, Jeames and Jeannette, Rose and Robin ; put them in the usual relations with society, with uncles, aunts, cousins, governors, parsons and Justices of the Peace ; select forests, farms, and gardens, for each, so as to have room for lucid descriptions of woodland scenes, and moonlight experiences ; have a few singular notions about the manners and opinions of the day ; and considerable knowledge of the half naturalized words that come amongst us from French and Italian, lingering about our own homely English, like early swallows about a late Spring ; put your *personnel* near large towns, Railroads and Water communications ; or, what is perhaps better, put them away from all of these, so that your own disquisitions may take the place of their correspondence,—and you have all the prime ingredients and germinating principles of a Modern Novel ; one of those books of which Tony Lumpkin's sister said, "The more she cried over it the better she liked it."

We have long made up our minds, that this peculiarity of our age is a vicious one, at least in its present scope and dimension. And, being of a hopeful disposition, firmly believing that under the merciful providence of God, every thing evil is destined finally to be purged and amended, we have recently amused ourselves in speculating about this kind of writing : endeavoring to fathom its mystery ; to appreciate its past and present uses ; and where and when it is to end.

But to begin at the beginning. How came Story-telling first in vogue ? And who were the first professed narrators, before whose incantations

Conticuere omnes intentique ora tenebant?

Is it too ingenious to suppose, or rather is it not evidently true, that the first Fictions grew out of the difficulty or rather impossibility of telling the truth ? and, therefore, that the primal singers or writers must have been those who could make the most of any subject they undertook, filling up the waste and edifying the broken places, with light and taking fancies of their own invention ? When we remember that it is by no means an easy matter, even now, and by help of the very mul-

tifarious terms and delicate inflections of modern language, t make a true and natural word-picture of any passing occur rence, however well understood by ourselves; we will be abl the more readily to appreciate how much more difficult it mus have been to perform the same feat in the earlier times, whe language was poor in words and rude and impracticable in it combinations. We have little doubt that the first Fables origi nated as much in the imperfection of early language, and th difficulty of using it skillfully, as in any innate proclivity fc the super-human and untrue. Hence came the wolf-nurse c Romulus, the tutelary nymph Egeria, and all others of thi class of pious and national legends, which in process of tim were to be woven and embodied into systems of Mythology giving thus sensible forms to etherial and invisible influences.

Another prolific source of Fiction, belonging as well to th present, as to an earlier time, is found in the necessary imper fection of all contemporaneous writing. It is not less tru than strange, that all accounts written by ourselves, about ou own times, of occurrences which we saw, and deeds in whic we were prominent actors, are necessarily unreliable, and can not come into authentic history until they have been purge and corrected of the errors and refractions due to the individ ual tastes, prejudices, or interests of those who wrote them To do this, is the province of the Annalist. But before hi time, and until conflicting and interested accounts can be can vassed and reconciled, much of the great body of any histor must necessarily remain uncertain, distorted, and false. Ov these defective and vague chasms, romancers and imaginativ writers erect their airy continuations, filling the void an empty spaces with unreal creations of their own. As a sampl of this kind of frost-work, we need only count how many score or even hundreds of Romances, peopled with Kings, Cavalier Round-heads, Priests, and Puritans, have arisen out of th chronicles of that part of English history which lies betwee the reign of Charles I. and the accession of the present reignin family. Over this very fertile portion of the English annal there had, until very recently, always hovered the headles shade of the exiled Stuart, in despair for his broken scepte

and violated State; and it required such potent exorcists as Fox, McIntosh, and Macaulay to dislodge the angry spectre, and give us at last true pictures of the men and doings of that important period. Until the publication of Fox's fragmentary history, no one knew or would have believed, that Charles II. had been an actual stipendiary of the French King, receiving from him not only mistresses but money. While Macaulay has been the first to give us any insight into the true characters of both William and Mary; the first named of whom, we had only known previously as a brave and cold blooded soldier, dull, Dutch and disagreeable; and the latter, as a disobedient daughter and most unhappy Queen. At present, we acknowledge in the former, a Prince whose wisdom, habits of command, and personal prowess, seem to have been hereditary accompaniments of the rights and opinions, in whose defence they were so long and successfully exercised; while, in Mary, are exhibited examples of forbearance and resignation on the one hand, and of love and trust on the other, which must forever endear and preserve her memory.

But if some of the earlier Fictions may be supposed mainly due to the imperfections of primitive language, while many of those of later times have arisen spontaneously in the waste and empty places of more authentic annals, others of a different and in some respects more valuable order have been forced upon the world, by the vices of the privileged orders, or the misrule and despotism of corrupted governments. In either of these cases, particularly in a semi-barbarous age, censure which could not be openly delivered without danger of axe and faggot, has at times been dexterously and successfully administered in the guise of curiously constructed Fables; in which, the ingenuity of the author ensured an immunity for his hardihood. Among such, we may place Rabelais and Butler, whose satire, not applicable and indeed scarce appreciable now, must have had a very potent influence on the age in which they lived.

These three, the Myth, the Legend, and the Fable, may be considered the primary and natural form of Fiction, growing out of the imperfection of language, the deficiency of recorded facts, or the vices and misrule of the governing and privileged

orders. It is only at a later period that a species of more r condite and contrived story-telling makes its appearance amoi us; to be regarded as a work of Art, and become the subject criticism, of imitation, and of course of abuse. After a sta has become great and palmy, its language fixed and copiou its Government and Religion settled, and its annals full a glorious; or, in other words, when it has reached the state highest culture and civilization; it is then that the true Po comes before us in his proper place and functions; to consecra by the magic of numbers some great event in the nation's hi tory, and connect for perpetual remembrance the policy, the r ligion and the language of his native country. This is the tr Epic Era, at which every nation hitherto celebrated either f conquest or for Commerce, for Arts or for Arms, has left f future ages, some great national Poem, commemorative at on of its history, its character and whatever has been either gre or peculiar in its government or institutions. It is from the grand old Songs that the critics, rhetoricians and æsthetic people have educed their codes of rules, precepts, and dogma by which a story may be constructed without either inspiratic or purpose; thus providing for thousands of tame imitation of senseless and motiveless productions, such as we have alreac spoken of, as the vice of the present age.

Now, in regard to the great originals and models of Fictio we may notice, that none, even of the most renowned nation the world, have left us more than one or two of them; th these have always made their appearance at the epoch of grea est national maturity and refinement; and that they all propo for their theme some great event in the history of the worl out of which to inculcate, by living examples, lessons of cou age and virtue, of piety and patriotism. Thus, we have t muse invoked in one, to sing of the wrath of Achilles; in a other, of the man of woes and wisdom; a third proposes t pious army and its leader who liberated the Sepulchre of Christ while a fourth chants all joyously of "Ladies and Knight love, war and courtesy." Among these, and in the highe place, too, we may number the one who sang "of Man's fir disobedience and its fruit," and he who trod the invisible worl

in rapt vision from the hopeless portal of Hell to the blissful gardens of Paradise. Now, in all these great examples, there is constantly present, not only a purpose to communicate truth and inculcate virtue, but also to exclude low and filthy examples, and coarse or ill constructed language. If Homer allows Thersites to rail for a brief space against Agamemnon, it is only to have him the more severely beaten, and thus exemplify the pure faith and perfect loyalty of the divine Ulysses. The language of the miscreant is the same as that of the prince, unmixed with any inferior or unstable dialect. This purpose to do good would seem so indispensable and necessary a motive in every species of writing, that it is nearly impossible to conceive how an author should venture before the public without it. And in some modern instances, where such effrontery has been practised, the judgment of criticism has been at once correct and speedy. We may mention as examples, Shelley's Cenci, and the Pucelle of Voltaire. Indeed this latter work, where a pious national legend has been polluted and debased to make room for prurient and sensual descriptions, is merely sacrilegious.

Now the critics, both those of later as of earlier times, who have discussed and reasoned about these classic productions, have mainly occupied themselves about the method and arrangement; have treated principally of the unities, proprieties, contrasts, and diction; but of the purpose and tendency, the actual value of the writing as a piece of moral instruction, which is the creating power and vivifying principle of all such compositions, they have made but little account. They have, for the most part, behaved like moneyless projectors, who may indeed furnish plans and specifications for palaces and temples, but neither possess nor indicate forests for the timber, or quarries for the stone. Aristotle, who may be called the father of Criticism, does indeed admit the necessity of a good purpose in all compositions of this class, when he recommends the Fable as a means of instruction, in preference to the true history; as, in the one case, the events and personages may be contrived and chosen, so as more perfectly to elucidate the maxim intended to be conveyed. But, an admission like this, which

impliedly sanctions all deviations from truth and probability, gives altogether too broad a license; and, indeed, it has, ever since, been so liberally abused, that, as one of the modern critics judiciously observes, one might now as well study the natural history of a lion from his picture on a China tea-pot, as men and women from the delineations of a Modern Novel. We cannot but think that the professional critics have been largely to blame, both for the exuberance and weedy character of the present crop of Fiction. They have, from the beginning, estimated stories by no other standard than the interest they excited, as incentives to unreal emotions and causeless tears.

As we continue our history, leaving the lights and patterns of the olden time, according to which the canons of criticism were first made and promulgated, and come into our own era, we find the license just spoken of in full vogue and vigor, working all manner of miracles and wonders. The difficulties in human affairs which used to be solved by the intervention of Mars or Venus, Neptune or Juno, now fall into the hands of genii and wizards, on the one hand, and saints and anchorites, on the other; between which two influences, knights and princesses fight out their battles of love and war, according to the formula that 'the course of true-love never did run smooth.' Such was in general the character of the first Christian Romances.

This, its first phase, soon, however, changes, and we come at once into fairy-land. The saints and hermits have become too common and wicked, and the necromancers powerless. The superstitions of the barbarians have replaced those of Greece and Rome. We have now Balder, Odin, Thor, Merlin, and Prince Arthur, rude and strong governors in important affairs; while the lighter brood of elves and fairies appear as servitors in matters of less moment. This species of romance,—the paternity of which has been contested by critics as belonging to the Scandinavian Norsemen, or their kinsmen of France,—was chiefly uttered in rude verse, and vanished, as the language became more copious and finished; leaving behind it only the Elfin people and fairies, who held their places for a long time

thereafter, in a series of semi-oriental Romances, where the popular traditions of the time are grotesquely mixed with the sterner realities of common life.

We now come to a more ornate and peculiar kind of Fiction, which obtained in Europe and all the nations of Christendom, from the time of the Crusades until the end of the Seventeenth Century, and may be called the Romance of Chivalry and Adventure. This kind of story had a charm in earlier times, which it does not retain now; in that, for the most part, it treated of travel, and was filled with descriptions of foreign lands, and strange customs, and forms of humanity. Its character is well expressed in Othello's plea before the Venetian Senate:—

> "Wherein I spoke of most disastrous chances,
> Of moving accidents, by flood, and field;
> Of hair-breadth scapes i' the imminent deadly breach:
> Of being taken by the insolent foe,
> And sold to slavery; of my redemption thence
> And portance in my travel's history;
> Wherein of antres vast and deserts idle,
> Rough quarries, rocks and hills whose heads touch heaven
> It was my hint to speak, such was the process:
> And of the cannibals that each other eat
> The Anthropophagi, and men whose heads
> Do grow beneath their shoulders."

In our Encyclopedic and travelled age, this quality does not count for what it was worth two hundred years ago; though even now, the Romances of that time have a peculiar historic value, as containing the most authentic descriptions of the habits and manners of the men and women of the age to which they belong. From them also has legitimately descended the Novel of the present day; the first specimens of which were always entitled "The Life and Adventures" of some one or other who had been sent abroad on his travels, for the purpose of better exemplifying the experience, opinions, or sentiments of the author. The fathers of this class among the English were Richardson, Fielding, Smollet, McKenzie, Godwin, and their fellows. Of these, the first three constructed their stories, as Hogarth, of the same age, did his Pictures, so as to give true descriptions of the manners, and particularly of

the vices of the age. While the two latter, and their followers, selected for their subjects, diseased or denaturalized specimens of humanity, for the purpose of descanting more at large on the errors of Education or of Opinion by which they had been produced. We can conceive that these two orders of story-telling should receive, at the time of their appearance, an increased amount of circulation and patronage, in consequence of the differences in their plan and material; each, in some sort, serving as a foil to set off the peculiarities of the other; and thus enabling the public to indulge two opposite tastes, a condition which gives new life to every species of intellectual commerce. The effect of contrast would, in this instance, be still farther augmented by those who took notice of the faults, as well as the peculiarities of the competitors. The descriptions in Fielding and Smollet were oft-times too coarse to be commendable, even when true to nature and probability; and, therefore, encountered immediately the ban of prudes and moralists, who could not estimate the almost as dangerous tendencies of the thrilling incidents and more elaborate declamation, which made the staple of the other. Time has already, in some sort, given judgment on the merits of these two very different sets of authors; for, although we have had, within the last twenty years, reprints both of Random and Pickle, no one has as yet thought of reproducing Fleetwood or Caleb Williams, the last being, as we remember, a very perfect specimen of its kind.

It is a singular and rather inconsistent characteristic in the School of Fielding and Smollet, which we do not remember to have seen noticed elsewhere, that while in each of their pieces the hero or principal personage seems to have been carefully endued with quite sufficient evil and innate wickedness to make him an average and feasible sample of mortality, so that Tom Jones and Pickle, are, at several emergencies of their respective careers, in great danger of turning out downright villains, yet the like condition and contingency is most conscientiously avoided, in regard to the heroine and chief characters of the other sex. Emilia Gauntlet and Sophia Western, being preserved throughout all their trials, as beings perfectly divine

and spotless, without a single touch about them, either of Xantippe or Delilah. This feature has been pretty well preserved in all the stories which have been written since, and is, perhaps, absolutely necessary to make them endurable. Were we to have now a long story with a wicked or dissolute heroine, it might perhaps put an end to the whole procession.

About the time that the works of Fielding and Smollet had fairly taken hold of the English fancy, the literature as well as the arms of the Germans began to be felt in Europe, while the hard and grinding despotism of the Bourbon had begun to produce its first fruit in deep, low, but angry imprecations against the privileged Orders of that Kingdom. Amid these sounds, which heralded the terrible Revolution then fast approaching, were heard, first, the impassioned wailings of Rousseau, and the low, but somewhat similar lamentations of Goethe. His sorrows of Young Werter took deep hold upon the English at that time, and mingled well with the kindred stream which had begun to fill the chasm recently cut for it by native miners. Public taste was fast leaving the Smollet school, and turning to the most impassioned and sentimental one of McKenzie and Godwin, when, all at once, there arose a prodigy in the world of fiction, at which the critics laid down their pens in dismay, as if they had been challenged to unequal and unearthly combat. This new power appeared in the person of a Mrs. Radcliffe; a lady who seems to have become early enamored of misery and misfortune, and who could deal with nothing but calamity and horrors. She drew largely upon the Crown-lands for scenery and properties, and upon the nobility and Church for her *personnel*, and produced, in quick succession, a series of Romances, which were an unhappy mixture of Boarding-school and Horse-guards, Priest and Nun, Peer and Princess, Pirate and Ghost. The dose which this lady administered to that portion of the English romance readers, who were just then turning towards sentimentalism, was after the formula now used in the Prussian army to cure drunkenness, to wit, cooking the whole of the culprit's ration in brandy until nausea supervenes at the loved, but ever-present, ingredient. The Reviewers of the day withdrew from the contest altogeth-

er, like Rinaldo's soldiers from the enchanted wood; and there was some hope that Novel-writing might forever afterward be held as a disreputable occupation. Unfortunately, the time for such a consummation had not yet arrived. For, just as our weird authoress was beginning to go down in public estimation, on account of the very lugubrious nature of her enchantments, rescue interposed in a bevy of chaste and angelic young ladies, Edgeworth and Lee, Austen, Grant and Burney, who came trooping around the disconsolate old lady, like Spenser's Hamadryads in the Faerie Queene. These clever damsels interposed in the *melee*, and turned the wrath of the English public, then rising first against all Novel-writers, into admiration for themselves. The critics returned to the field from which Mrs. Radcliffe had frightened them. Sir Walter reviewed Miss Austen's Stories, while Sydney Smith did the same honor to Miss Edgeworth. A new alliance was entered into between Reviewer and Author, and a new code enacted, by which all future conquests in the realms of Fiction were to be hereafter governed.

The spirit of this new agreement seems to have been, and indeed is so announced in the review of Miss Austen's Stories, that though the world of Fiction be a really dangerous one, and the experience to be got in it rather unreliable and unsafe in affairs of real life, yet if those persons who traffic in its mysteries would only arrange their *personnel* and occurrences, so that what had been in the olden time taught in Sermons, Homilies and Essays, should hereafter be embodied in well depicted living examples, we should thus have a commendable improvement on the old method of teaching, of which the world was now getting weary. It was assumed that no one would ever again read such Essays and Satires, however well they might be written, as had taken so well in the days of Johnson and Addison, but if the same instruction could be transmuted into Stories and Tales, the medicine would always be taken for the sake of the sugar in which it had been preserved. Upon this recognized basis, Aristotle and the elder lights of criticism being forgotten, have been produced all the Romances of the last forty years. During this period, the French have given us innume-

rable lively and sentimental Stories concerning old Dynasties and present Politics; the Italians and Spaniards, meanwhile, making new theories out of their present hopes and ancient renown; and the Germans, peopling their ruined Castles and haunted forests with philosophical phantoms, instead of the older but as unreal spectres of a by-gone time. But an English manufacture of this kind of ware has gone far beyond that of any other nation. While we have had unremittedly heaped upon us exemplifications in detail of all the maxims, opinions, and dogmas which have ever been propounded for the amelioration of our condition generally, and treatises, in dialogue, concerning Government, the Schools and the Church, there has, at the same time, arisen among us a host of other writers, some of them too justly numbered among the greater lights of modern literature, who have written Stories without any purpose at all, using the narration simply as the string of a chaplet or rosary, or the piece of wood or iron about which the Sculptor forms and models his intended figure. This last is the most objectionable phase of this kind of composition. For when an author writes for any particular end or aim, we know what he is about, and can controvert or agree with him, as we list, but when he has no governing motive, and writes merely for his own pleasure, he is like Greek fire in the camp, and cannot be so easily dealt with.

After this slight, and we fear rather disjointed genealogy of Story-telling, the question with which we set out recurs again. How long can it continue in its present disproportionate dimension? and how, and when, will it change, or end? To which inquiry, we confess there can at present be given no satisfactory answer. When it was announced, some years since, that Thackeray was to give Lectures, and that Dickens would read, in public, Stories of his own composition, we thought we saw, opening before us, a new era in this branch of the Arts, which might bring us somewhat nearer to the end. It would have been delightful to have heard either of these distinguished *raconteurs* add to the life of their imaginings by speech and gesture; and the example would have soon been followed by other artists of humbler pretension; just as Fanny Kem-

ble's readings have already produced scores of imitators. So that, in a few years, when a gentleman got a head-ache, or a lady the vapors, instead of sending, as they now do, for the most fashionable drug, or the last Novel, they would have only had to summon, from his accustomed place of business, the bard of *jongleur*, of the best voice and happiest fancy, to refresh them, *viva voce*, with song and story, until the malady had been put to rest. The bard's office might thus have ended, where it first began, in a recitation, instead of a book. At present, all hope of such consummation has passed away. Still, it is not altogether improbable that the real *finale* may have something of this character. For, if all things human run in cycles, reaching, ultimately, through successive seasons of progress and decay, the very state from which they set out, why may we not presume the same fate for literature and learning? We cannot, indeed, anticipate another invasion of Goths and Barbarians, (it not being very palpable, just now, whence such visitants could come,) to burn Libraries, demolish Statues, and scatter and destroy all the elaborated collections of Art and luxury. Yet a similar change may, perhaps, come over us, if, through long custom and abuse, an over-wrought literature should at last become Sybaritic and effeminate, bringing us back again to a state when the physical properties of the man should take the prcëminence over his intellectual; thus reproducing a rude and mechanical Aristocracy, who should deal in things, not words, be ashamed of Letters, and hold it 'a baseness to write fair.'

But to bring to some practical use a disquisition which has been, perhaps, too long already, and may be held as not properly belonging to a Review like ours;—there is one species of Story-telling which we hold to be very objectionable, and much to be deprecated; we mean, that portion of it which is expressly written and used for Religious instruction. This is a subject which we know must be touched with a light hand; and still, while writing at this present, it has been uppermost in our thoughts. We have always been in favor of direct instruction, especially to the young, and have great faith in the old fashioned authority of Bible and birch—placing, of course,

much less reliance upon a Religion or Morality which had to be taught by Fables. The usual character of such instruction, even when skillfully managed, must always be more or less palpable to the learner, and, in some hands, may be so perverted as to excite ridicule and produce cavillers instead of converts. A few of the Religious Novels may be uncensurable in this respect. We ourselves would except the "Pilgrim's Progress" and the "Distant Hills." But the great majority of such writings, which end in marrying poor and pretty young ladies to rich and religious bachelors, of which the stock, according to our experience, is principally in Utopia, we believe of very doubtful utility, if not altogether reprehensible.

Of those more laical productions, which are entirely innocent of purpose, or have been written merely for the authors' pleasure or profit, or to present to others such pictures of life and manners as may have made most impression on their own fancy, the critical people should, we think, compel them to a strict exclusion of all low vice, profane or vulgar language, and, in general, of all the approaches to sin or to shame. We have no idea that in this age it is still necessary to lead the rising generation through Hell in order to bring them to Heaven. We prefer keeping them as near the straight road as possible; and would rather boast of one whom our care had kept from falling, than of another—though it might have been the more difficult service—whom we have recovered after he had really tripped.

Art. V.—MARSHALL ON PAPAL AND PROTESTANT MISSIONS.

Christian Missions: Their Agents and their Results. By T. W. M. Marshall. Two Volumes. New York: D. & J. Sadlier. 1864. 8vo.

The author of these two volumes, Mr. Marshall, twenty years ago, and while a member of the Church of England, published a work, "Notes on Episcopacy," which was reissued in this country, with a Preface by the late Bishop Wainwright. He has great fondness for, and facility in compiling; and as his credulity and industry seem inexhaustible, and as he is not restrained by the possession of any great amount of discriminating and sound judgment, but throws his muck-rake wherever his fancy prompts—so his gathered stores are the strangest possible compound, and of the least possible value. Since his transition to the Roman Communion, he has been indulging his old *penchant*, and he has certainly chosen a prolific theme. His object, he tells us, in these volumes, is to compare "the influence of Catholic and Protestant Missions in all parts of the world, in order to apply to the Church and the Sects, a new and supreme test, which could not have been employed at an earlier date." His main points of examination are, the results reached in these Missions, the character of the agents employed, and the methods of their operations. His evident aim is to show that Protestant Missions, in all the earth, are an "admitted failure," and that the "cause" of this failure lies in the fact, that they have been prosecuted on a Protestant and not a "Catholic" basis or theory. And he tells us, that "of eleven hundred works cited in these volumes, nine hundred and forty seven are by non-Catholic writers.

Now, in the outset, we have two or three things to say, concerning Mr. Marshall's statements, and his method of argument. In the first place, we have almost as little confidence as he,

ıeans and agencies employed in many of the Protestant
ɜ. They are un-Scriptural, un-Apostolic, and, to a too
tent, unfruitful. To send, for instance, the Bible alone,
rinted pages of Tracts alone, among the heathen, with-
living Missionary of Christ, is not Christ's appointed
convert the world. In the second place, Mr. Marshall
timates and misrepresents, grossly and egregiously, the
esults and fruits of what he calls Protestant Missions;
this, he stands side by side with the infidel Westmin-
'iew; except, that that periodical brings its sweeping
ıgainst all Missions, "Catholic" as well as Protestant.
English work, "The Golden Opportunity," has some
ɔf the results of Protestant Missions, which are valua-
comparison with the author's wholesale statements.
'ables give no account of the Missions of the Russian
which are far more extensive and successful than is
y supposed. We give these Tables in full.

I. BRITISH.

TIONS.	AGENCIES.	SCENES OF LABOR.	INCOME.
for the ɔn of the Foreign	560 Missionary Agents. Home and Foreign, including many Native Assistants, 300 Students, Catechists, and Teachers.	East and West Indies, South Africa, Australia, New Zealand.	$333,765
Missiona-	75 Missionaries, 112 Native Assistants 43 Schools, 6,512 Scholars, 16,994 Communicants.	India, the West Indies, Western Africa, and Britanny in France.	139,565
Missiona-	153 Missionaries, 700 Native Agents, 183 Churches, 735 Schools, 33,625 Scholars, and 19 781 Communicants.	South Seas, West Indies, South Africa, Mauritius, India, China.	525,985
Missiona-	227 Ordained Missionaries and Assistants, 2,170 other Assistants, 33,546 Scholars, and 18,613 Communicants.	Western Africa, Rupert's Land, India, China, West Indies, New Zealand, Eastern Africa, Constantinople, and Palestine.	806,880
Society ing Chris- ɔong the	78 Missionaries, Jewish College.	Europe, Persia, Palestine.	193,805
l Baptist Society.	8 Missionaries, 24 Assistants.	India, China.	17,500
ran Mis- ciety.	216 Ordained Missionaries and Assistants, 1,611 other Assistants, 117,190 Scholars, 128,165 Communicants.	The West Indies, India, China, Africa, Polynesia, Australia, etc.	645,381
of Scot- ign Mis-	9 Missionaries, and about 60 Assistants and Agents, 3 Missionary Establishments in India, and staff of Agents.	India, European Continent, the Colonies.	51,825
resbyteri- Foreign	11 Missionaries.	India, European Continent, the Colonies, Syria.	36,370
Foreign Society.	4 Missionaries.	Britanny, India.	6,000
Society ating the ɔong the	24 Missionaries, Jewish College.	North Africa, European Continent.	28,090
rgh Med- ɔn.	2 Agents.	China.	3,575
ed Presby- urch For- on.	4 Missionaries.	New Hebrides, Jewish Mission in London.	4,260
Church of Foreign	28 Missionaries, 14 Native Assistants, 79 other Agents, 10,000 Scholars, Missionary establishments in India.	India, South Africa, European Continent, the Colonies.	157,530

ASSOCIATIONS.	AGENCIES.	SCENES OF LABOR.	INCOME.
The Lew-Chew Naval Mission.	1 Missionary and 1 Assistant.	Lew-Chew.	1,519
The English Presbyterian Church Foreign Mission.	3 Missionaries.	China.	5,465
The United Presbyterian Church Foreign Mission.	35 Ordained Missionaries, 65 Catechists and Teachers, exclusive of Canada and Australia.	West Indies, Western Africa, India, Southern Africa, Syria, Northern Africa, European Continent, the Colonies.	102,200
The Chinese Evangelization Society.	5 Missionaries, (1 Medical.)	China.	13,742 50
The Turkish Mission Aid Society.	- - - - - - - -	Turkey.	18,910
The Christian Vernacular Education Society for India.	- - - - - - - -	India.	8,940
		Total Receipts of British Foreign Missions,	$3,094,338 50

II. CONTINENTAL.

ASSOCIATIONS.	AGENCIES.	SCENES OF LABOR.	INCOME.
The Moravian Missions.	305 Missionaries and Assistants, 74,538 Converts and Catechumens.	The West Indies, Greenland, North America, Tartary, South Africa, South America, Persia, Egypt, Nicobar Islands, Labrador, China, India.	$72,265
The Netherlands Missionary Society.	23 Missionaries, 146 Native Assistants, 8,290 Scholars.	East Indies.	37,500
The Basle German Mission.	51 Missionaries, 15 Assistants, 69 other Assistants, 1,212 Communicants, 2,342 Scholars.	Western Africa, India, China.	65,000
The Paris Society for Evangel'al Missions.	14 Missionaries, a number of Native Assistants, 1,300 Communicants.	South Africa.	22,725
The Rhenish Missionary Society.	31 Missionaries.	China, South Africa.	18,000
The Berlin Missionary Society.	15 Missionaries and several Assistants about 200 Communicants, and 600 Scholars.	South Africa.	20,750
The Evangelical Union for the Spread of Christianity. (Gossner's.)	5 Missionaries, 13 Assistant Missionaries, 25 Male and Female Assistants.	India, Australia, the Chatham Islands.	3,960
The Evangelical Lutheran, or the Leipsic Missionary Society.	6 Missionaries, 67 Assistants, 2,152 Communicants, and 890 Scholars.	India, New Holland.	10,000
The North German Missionary Society.	12 Missionaries.	Africa, India. (about)	20,000
The Norwegian Missionary Society.	6 Missionaries and Assistants.	South Africa. (about)	10,000
The Berlin Missionary Union for China.	3 Missionaries.	China. (about)	5,000
The Swedish (Lund) Mission.	2 Missionaries.	China. (about)	2,000
		Total Receipts of Continental Foreign Missions,	$287,200

III. AMERICAN.

ASSOCIATIONS.	AGENCIES.	SCENES OF LABOR.	INCOME.
The Board of Commissioners for Foreign Missions.	26 Missions, 127 Stations, 121 Out-stations, 161 Missionaries, 8 Ordained and 4 Unordained Physicians, 224 Male and Female Assistants, 21 Native Pastors, 222 Native Preachers, 254 Native Assistants, 5 Printing Establishments, 153 Churches, with 23,135 Members, 8,994 Scholars, not including Sandwich Islands.	India, Indian Archipelago, Western Asia, European Turkey, China, West Indies, Pacific Isles, North American Indians, Africa.	372,845
The Baptist Missionary Union.	34 Stations, 339 Out-stations, 66 Missionaries, 64 Female Assistants, 220 Native Helpers, 192 Churches, 15,219 Members, 88 Schools, 2000 Pupils, including European Agency.	Burmah, Assam, Teloogoo Country, North American Indians, Europe.	110,900
The Methodist Episcopal Missionary Society.	56 Stations, 81 Missionaries, 50 Local Preachers, 6,869 Members, 63 Schools and 2,535 Pupils, including the South Church.	North American Indians, Western Africa, China.	84,245
The Episcopal Board of Missions.	16 Stations, 23 Missionaries, 3 Native Preachers, 47 American and Native Teachers, 1,106 Church Members, 402 Scholars.	Greece, Western Africa, China, Japan.	99,476

‹IATIONS.	AGENCIES.	SCENES OF LABOR.	INCOME.
ty for Ameli- the Condi- he Jews.	10 Missionaries, 7 Colporteurs.	America.	15,405
Will Baptist Missionary	4 Missionaries, 4 Native Preachers, 2 Churches, 75 Members, and several Schools.	Orissa.	4,780
d of Foreign s of the Pres- ı Church.	56 American and 2 Native Missionaries, 25 Male, 79 Female, and 32 Native Teachers, 512 Church Members, and 4,000 Scholars.	North American Indians, Western Africa, India, China, San Francisco.	237,975
ign Mission- iety of the n Church.	5 Ordained and 2 Unordained Native Missionaries, 86 Church Members, 355 Scholars.	Hindostan. (about)	2,500
ıth Day Bap- ıonary Soci-	3 Missionaries.	Western Asia, China.	2,115
ıican Indian Association.	6 Stations, 8 Sub-stations, 28 Missionaries and Assistants, 21 Churches, 1,300 Members, 165 Scholars.	North American Indians.	17,000
st Free Mis- Society.	1 Missionary, 3 Female Assistants, 1 Native Pastor, 4 Native Teachers.	Hayti. (about)	2,500
iate & Asso- formed Pres- Churches	8 Missionaries.	India, Turkey, the Pacific.	*
hern Baptist ıion.	40 Missionaries, White and Colored, 26 Assistants, 11 Native Helpers, 1,225 Church Members, and 633 Pupils.	China, Western Africa, North American Indians.	54,145
ırican Mis- Association.	14 Churches, 1,160 Members, 9 Teachers, 70 Male and Female Missionaries and Assistants.	The West Indies, North American Indians, Pacific Islands, Siam, California, Egypt.	45,150
Scotia Pres- Church For- ıions.	1 Missionary and several Native Assistants.	New Hebrides.	1,695
ic'n and For- ıstian Union.	140 Agents.	Romish and Greek Communities.	80,485
	Total Receipts of American Foreign Missions,		$1,131,216

* Income included in the account of the American Presbyterian Board.

ı author of this volume, in commenting on these statistics,
—

the *Cyclopædia of Missions*, from which the foregoing items are the grand totals are not given; an omission which is much to ·etted. One can only realize the magnificence of the operations testant Evangelical Missions, by massing the figures and statis- them all.

e pecuniary result is—

Foreign Missions,	$3,094,338 50
ental " "	287,220 00
ɛan " "	1,131,216 00
Total,	$4,512,774 50

ıe figures, however, from which these results are obtained, are from the reports of 1859; and as, during the last year, the incomes of many of our leading missionary organizations have ırgely increased, there is every reason to believe that the grand .t the present time is considerably higher; being somewhere $4,750,000, or nearly a million pounds sterling.

is to be remembered, too, that these figures do not include the

purely Home Missions, either of Great Britian, the Continent of Europe, or America.*

"Nor does this calculation include the money raised for the Bible and Tract Societies of the Protestant nations of the world; foremost among which are our own British and Foreign Bible Society and Religious Tract Society. But Bible and Tract and Christian Knowledge Societies are essentially missionary in their character. It will not, then, be saying too much when we affirm, that at least a million and half pounds sterling are annually raised by Evangelical Christians throughout the earth for Home and Foreign Missions.

"From the reports of the various Foreign Missions, it appears that about 2300 missionaries are at work in different parts of the earth, aided by nearly 7000 assistant missionaries, native pastors, and catechists.

"The numbers that compose the members of the various missionary churches, planted in different parts of the earth, can only be given approximately, as we are not furnished with the returns of several of the societies, as respects this part of their operations. The figures that *are* given in the *Cyclopædia of Missions*, present us with a total of 310,524 members. But 12 British, 6 Continental, and 6 American societies, of different extent, are without any report of the numbers of their members. The 310,524 members are the total of the membership of 19 societies; but we are left without any returns of the membership of 24 other societies. Their returns must then be added. Besides, all the societies have received a greater or smaller accession to their converts during the last year. Hence, we may fairly conclude, that there are now quite half a million of persons making a creditable profession of Christianity, in connection with our various mission churches among the heathen. These churches, too, are found scattered over the whole world; in every quarter of Asia, Africa, Europe, and America; and among the islands of every ocean. Besides, there are tens of thousands of young people in mission schools, who have not yet been received into full membership, but who are under regular Christian instruction: and, in addition, there are many mission presses at work, pouring forth a constant stream of Bibles and Tracts in the various languages of the earth."

The Rev. Mr. Denison, one of the editors of the *Spirit of Missions*, to whom we are indebted for the above extract, adds in a Note the following important facts.

"At the Liverpool Conference, held in 1860, the Rev. J. B. Whiting, Central Association Secretary of the Church Missionary Society, stated that "he had endeavored to acquire some information as to the amount of success with which God had blessed missionary efforts. There were 100,000 professing Christians in New Zealand; 100,000 in Burmah

* It ought to be added here, that there are several *minor* Foreign Missionary Societies, and our various Irish and Colonial Missions, which are not included in the foregoing enumeration.

and Pegu; 112,000 Protestant Christians in India; 5,000 or 6,000 in Mesopotamia; 250,000 in Africa; 40,000 in America; and 250,000 in the islands of the Pacific. There were Christians in Madagascar, China, Mauritius and many other parts of the world. There were 200,000 or 300,000 Negroes under the care of Christian pastors in the West Indies. There were more than a million and a quarter of living Christians who, but for the labors of the missionaries, would all have remained idolaters. We were apt to compare the missionary successes of the present time, in disparaging terms, with the successes which attended apostolic labors. He had inquired, however, from the most competent authorities, as to how many individuals in their opinion were gathered out of heathendom, by the labors of the inspired apostles during the first sixty years of mission work, after the ascension of the Saviour; and he had been assured that, as far as they could judge, not more than one million of living Christians were found after those sixty years. The 1,600 missionaries who had gone forth from Europe and America, were now accompanied by more than 16,000 native ministers, religious catechists, Scripture-readers and schoolmasters, who were evangelizing their own fatherlands. The native ministry, moreover, had passed into the second generation; and from our schools and orphan asylums the native apostles would arise, whose crown of rejoicing would be multitudes of Christian converts."

These, then, are what Mr. Marshall calls the "admitted failure," "in every region of the earth," of "non-Catholic" Missions. We commend the above Tables and statistics to his attention.

In the third place, the test of the success of Missions which Mr. Marshall selects, is one which is not appropriate to the subject. Mere numbers gained, and the degree of self-sacrifice exhibited, are no determining Christian *criteria* in such a work. Even Mormons, and Mahometans, and Manichæans, and Stylites, are able, on this ground, to make a good showing. Christians, who are such indeed, will be earnest, and self-sacrificing; and Christ will doubtless make His own promises good; but He will do it in His own time and way. Empiricism in Christianity, in other words, judging byand living for palpable results, is a wretched and un-Scriptural rule, always and everywhere. Duties are ours; results, God's.

In examining more minutely the contents of these volumes, we find a considerable portion of them made up from the recorded operations of rival Sects, and from their published documents respecting themselves, and each other. And here Mr. Marshall has no inconsiderable advantage. The Romanists

publish nothing respecting their own Missions which they are not willing the world should see. The secret policy of their Missions, the plans and measures adopted, even the Journals and Reports of the Missionaries themselves, are locked up in the archives of the Society for the Propagation of the Faith; and there they remain secure from the public eye. The Annotator and Translator of Mosheim, (Dr. Murdock,) attempted a continuation of Mosheim's History, and even prepared MSS. sufficient to make a considerable volume, which are now before us. But when he came to the subject of the Romish Missions, on which he commenced to write, and did write at considerable length, he soon found that the real History of those Missions could not be written, either in this country or in Europe, and for the reasons above named. No Romanist dare write the History of those Missions; and no Protestant can write it, for want of the requisite materials.

So far as Romish Missions therefore are concerned, Mr. Marshall's volumes treat mostly of the agents employed, and of the results gained. Respecting the former, considerable information, such as it is, has been given. Much of the very best life of the Roman Catholic religion has been exhibited in its Missionary Annals. Large numbers of men untainted with many of the worst modern corruptions of the System, have adorned the pages of Christian history, and have been glad, as we believe, to breathe and to extend a truer, purer life abroad than they could enjoy at home. In America, especially, so largely discovered and settled, and so long occupied under Roman Catholic auspices, there have been exhibitions of Christian heroism, in the persons of Romish Missionaries, worthy of any age of the Church. But they were nearly all of the Gallican, and not of the modern Roman type. Marquette, and Joliet, and Brebeuf, and Jogues, and Lallemand, and Rasles, and Marest, and Senat, and Cheverus, are names which will never be forgotten.

But when we come to consider the actual results of Romish Missions, the effect of the System, as such, on the world, on Morality, on Civilization, on the intellectual, moral, and social elevation of the people, here the volumes before us are worth-

less. The real test is one which Mr. Marshall evidently, either does not appreciate, or does not care to meet; and so he gives us only loose and general statements. Possibly, he supposes, with some modern Romish writers, that Civilization is a curse, that barbarism is the normal condition of man, and that "ignorance is the mother of devotion," especially of Romish devotion; knowing, as perhaps he does, that the tricks and impostures of the System, its False Decretals, and spurious Miracles, and wretched sophistries, and abominable ethics, cannot bear the scrutiny of an enlightened Christian conscience. If he does take this position, we do not controvert it here, and now. We take for granted, that "the image of God," which Christianity was designed to restore to Man, is no such image as this. If Mr. Marshall thinks differently, he may reconcile, if he can, his notion of that "image," with any true and just conception of God and the God-Man.

And here it is, on the results of Romish Missions, that we join issue with the author. It is the point which we specially commend to the attention of our readers. Test Romish Missions by their "results." Mr. Marshall's volumes treat of these Missions in Asia, Oceanica, Africa, and America. We have no space to follow him in detail throughout his volumes; nor is it necessary. A few instances must suffice. What then have been the fruits of Romish Missions in Congo, in South-western Africa? Two hundred years ago, the Jesuits had numerous Schools and Churches there, and all the outward facilities for success. Where are those Missions now? The Church of England, meanwhile, in Southern and Western Africa, is entering upon a work, the noble fruits of which are already beginning to appear.

Ask the Hindus of Southern Asia what they think of Romish Missions! Sir J. Emerson Tennent thus describes the Jesuit Missions in India in the sixteenth century:—

"Christianity, in the hands of those by whom it was next offered to the heathen, assumed an aspect so extraordinary, that the detail would exceed belief, were it not attested by the evidence of those actually engaged in the execution of the scheme. The Jesuits, who now addressed themselves to the conversion of the Hindus, adopted the determination to become all things to all men, for the accomplishment of

their object; withholding, till some more favorable time, the inculcation of Christian simplicity, and adopting, in the interim, almost without qualification, the practices of heathenism. To such an extent did they carry their policy, that, in the charges which were eventually lodged against them before the Holy See by the other Religious Orders in India, it was alleged to be doubtful, whether the Jesuits by affecting idolatry and tolerating it amongst their proselytes, had not themselves become converts to Hinduism, rather than made the Hindu converts to the Christian Religion.

"They assumed the character of Brahmins of a superior caste from the western world; *they took the Hindu names, and conformed to the heathen customs of this haughty and exclusive race, producing in support of their pretension, a deed forged in ancient characters, to show that the Brahmins of Rome were of much older date than the Brahmins of India, and descended in an equally direct line from Brahma himself.* They wore the *cavy* or orange robe, peculiar to Saniassis, the fourth, and one of the most venerated sections of the Brahminical caste. They hung a tiger's skin from their shoulders, in imitation of Shiva; they abstained from animal food, from wine, and certain prohibited vegetables; they performed the ablutions required by the Shasters; they carried on their foreheads the sacred spot of sandalwood powder, which is the distinctive emblem of the Hindus; and in order to sustain their assumed character to the utmost, they affected to spurn the Pariahs and lower castes, who lay no claim to the same divine origin with the Brahmins,"* &c., &c.

It is not strange, therefore, that when a tumult arose in Tanjore, caused by the Christians, which eventuated in a persecution, thousands at once returned to heathenism. When Tippu Sahib forced 60,000 of these Christians to embrace Islam, not a single one had the courage to refuse circumcision. The Madura mission, counting 245,000 one year, could not show a register of 40,000 the next; and, in modern times, it is only the return to the Jesuits' method of conversion, which has retarded the utter disappearance of every trace of Romanism from India.

Or, take the Romish Missions in America, as a test; and to these, the author devotes a large part of his second volume. For more than three hundred years, the Romanists have had great portions of this country under their entire control. A nobler, fairer field for Missionary work has not presented itself, since Apostolic days. Every influence which could be desired, political, social, and educational, the Romanists have possessed, and to the fullest extent. What is the result? It is a fair

* Tennent's History of Christianity in Ceylon.

ıtion ; it is one not difficult to answer ; it is one which Mr. shall forces upon us. An American traveller, not long ɜ, gave the results of his personal observations of Romish ıions in South America.

e says,

Founded on a basis of cruelty and wrong, most of the traces of mis-ɔivilization have been obliterated. In New Granada, Ecuador, Chili, ıos Ayres, Brazil and Venezuela, the traveller constantly meets ruins of old churches and monasteries, some almost entirely oyed, and now surrounded by a howling wilderness and savage s; others in better repair, in more cultivated parts of the countries, used as barracks, arsenals, or warehouses. The writer has been greatly surprised at meeting, in the midst of the wildest forests aroni, Orinoco, San Francisco or Tocantiris rivers, imposing and ive structures defying the assaults of time or the elements. Erect-mid the groans and life-blood of thousands of innocent victims, ren has spared them as melancholy monuments of the decline and of a system, enormous in its rise and power, fearful in its crash of ılution.

But the sad traces left upon the *characters* of the present generations, the tale with still greater power and more immediate interest to ɜlves. A priesthood corrupt, depraved, and ignorant almost be-conception; a people with no religion, kind and gentle in their ral impulses, but warped by ignorance, fanaticism and revolution, ı fiends ; countries without energy, enterprise or wealth ; and ens of beauty neglected, or overgrown by the wilderness! At ess, in the island of Cuba, and Cruz de Espirito Santo, in Brazil, vriter has met Roman Catholic priests living in open and public bitation with their concubines, and by them having large families ; it is nothing unusual for the traveller, in stopping at the houses of priests, to see women openly owned as mistresses ; and families ring around them, acknowledged by the padre as his children, and not in a sense of spiritual fraternity. Drunkenness is a vice con-tly met with among them ; to particularize the instances seen by vriter would be an almost endless task. In the villages throughout vhole of South America, Mexico, and the West Indies, the priest is reat patron, and generally the umpire of cock-fights, bull-fights, and other Sabbath amusements of the people. These priests are usu-gamblers, and the Sunday evening "hells" always find them among most constant and earnest supporters. Frequently, they are seen ırry through the Sunday morning mass, strip off their officiating ments, and taking their game-cock under their arms, hurry to the -pit to gamble through the rest of the day. At Honda, a town of con-able importance on the Magdalena river, one of the priests became ged in an argument with an English resident ; the priest maintaining the world was not round. After considerable disputation, the padre ted that he could prove one of his positions from the Bible ; this r asked for by his opponent, a new and unexpected difficulty arose,

for in the whole town and neighborhood, with priests and parishioners, there was not a copy to be found.

"Immorality runs riot over the whole continent; marriage vows are disregarded, and sensuality looked on as a matter of course. In Brazil, particularly, the most degraded forms of licentiousness are pursued without shame or check, and the writer has heard public acknowledgments made, which with us would incarcerate the actor for the greater part of his life. A very, very large proportion of the population of all the States is illegitimate; and this forms no kind of barrier to social or political preferment. Want of chastity, provided it does not descend to shameless profligacy, forms no obstruction to an entrance into the general society of a place; pimps are employed to pander to the lusts and passions of both sexes; daughters are sold against their will, to minister to the vices of the men, and in this conviction, acts of such heartless cruelty and shame are often practised, even by mothers upon their own daughters, as would appal and sicken the stoutest heart. Generally, in every State, a fearful disregard of the value of human life exists. But robbery and murder are almost unknown, excepting in those Republics where revolution after revolution, with their frantic excesses, have turned loose a miserable and blood-thirsty soldiery, to prey upon their fellow citizens and such travellers as may be passing near their haunts."

Nor is this all. In several of those South American Republics, a spirit is already roused most hostile to the tyranny and corruptions of Popery. In *New Granada*, the Civil Government has been for years resisting the claims of Rome, until it has at last waked up the feeble thunders of the Vatican. It has abolished tithes, and quartered the Priests in parishes with fixed salaries. It has suppressed certain Convents, and appropriated their revenues to general education. It has abolished Ecclesiastical Courts, and made the clergy responsible to Civil Courts. It has expelled the Jesuits from the country. It has established the freedom of the press, and guaranteed freedom of religious opinion and worship. It has made Marriage a civil contract, and removed it from the exclusive jurisdiction of the Priests. In *Peru*, there is, even among the Priests themselves, an open and avowed hostility to Rome, which augurs better things if it be only properly directed. Thus, in 1848, a Romish Priest, the Rev. Francisco de Paula G. Vigil, published at Lima an elaborate work on "Church abuses and remedies," which breathes a spirit akin to that which preceded the English Reformation. In *Uraguay*, the President, in his opening message to the Legislative Assembly, says of the State Church:

"The position of our Church has improved with the disappearance of the headless condition in which it had been left by the death of its worthy vicar, Don Lorenzo Fernandez; but that is not enough; its present organization is not satisfactory; and, cannot continue without very grave inconvenience. It is vicious, and inconsistent with the existing policy of the Republic, as well as with its decorum and the necessities of its good government. It is, therefore, indispensable that you cause this state of things to cease."

Scathing and terrible as this testimony is, we have heard it confirmed by laymen from those countries, born, baptized, and bred in the Romish Faith, but whose feelings of intense bitterness could scarcely find words for expression, in speaking of what they had personally witnessed and suffered from the practical working of that System. We have lately had our attention called to the condition, the poverty, and ignorance, and degradation, of the lower classes in England, especially in the manufacturing and mining districts. Dark as the picture is, no body can attribute that wretchedness to the natural working of the English Church. It may, and does, prove her too great indifference; from which, we are glad to say, she is rousing herself. But the wretchedness itself is, in a great degree, the fruit of outward and material causes, which the Church cannot altogether control. The world sees and knows that the legitimate influence of that Church, so far as it extends, is, to produce an intelligent, high-toned moral sentiment, and an elevation of national character, which places her immeasurably above the people and nations which we have just described.

Mr. Marshall gives, at great length, an account of the "Catholic" Missions of North America. The following is a specimen. "Few men, we may believe, are so undiscerning as to need any assistance in reflecting upon the contrast between the Catholic and Protestant history of California."* Few men, we may add, are so undiscerning as not to see that the "Catholic" Missions in California were an utter and disastrous failure. Fortunately, we are not left here to the hidden records

* Vol. II. p. 262.

of the Society at Rome, for our information. Capt. Beechey, of the English Royal Navy, visited the Bay of San Francisco, in 1826, and gave an account of the manner in which the Romish Missionaries conducted their Mission. He says:—

"I happened to visit the Mission about this time, and saw these unfortunate beings under tuition. They were clothed in blankets, and arranged in a row before a blind Indian, who understood their dialect, and was assisted by an Alcalde to keep order. Their tutor began by desiring them to kneel, informing them that he was going to teach them the names of the persons composing the Trinity, and that they were to repeat in Spanish what he dictated. The neophytes being thus arranged, the speaker began:—'Santissima Trinidada, Dios, Jesu Christo, Espiritu Santo,'—pausing between each name, to listen if the simple Indians, who had never spoken a Spanish word before, pronounced it correctly, or any thing near the mark. After they had repeated these names satisfactorily, their blind tutor, after a pause, added, 'Santos,' and recapitulated the names of a great many saints, which finished the morning's tuition."

"If, as not unfrequently happens, any of the captured Indians show a repugnance to conversion, it is the practice to imprison them for a few days, and then to allow them to breathe a little fresh air in a walk around the Mission, to observe the happy mode of life of their converted countrymen; after which, they are again shut up, and thus continue incarcerated, until they declare their readiness to renounce the religion of their forefathers."*

It appears, from the testimony of all writers who visited the Mission, that the principal part of the religion of these poor people consisted in making the Cross, and kneeling at proper times, and other mere mechanical rites of the same kind. The ceremonies of the Romish Church occupied a considerable share of their time. Mass was performed twice daily, besides on Highdays and Holydays, when the ceremonies were much grander and of longer duration. Every Indian was obliged to attend all these performances, under penalty of a whipping. And this kind of discipline, to enforce kneeling at proper times, keep silence, &c., was introduced into the services of the Church itself. In the aisles and passages of the Church, zealous beadles were stationed, armed with sundry weapons of potent influence in effecting silence and attention, and which were not sparingly used on the refractory or inattentive. These con-

* Beechey's Voyages, Vol. I., p. 18; II., p. 24.

sisted of sticks, whips, long goads, &c., which were not idle in the hands of the officials who swayed them.* The Rt. Rev. Bishop Kip thus writes upon this subject, and he states the true secret of the want of real success in Romish Missions all over the world :—

"What, then, was gained to the Indians of California, by the Romish Missions? We have no hesitation in saying, spiritually, almost nothing. No knowledge of Christianity was gained which could be of any use in changing the character or even elevating the intellect. The ignorant savage exchanged his barbarous worship for a superstition quite as degrading. In all the objects which our Faith has in view to prepare us, by its immortal hopes, for another world, these Indians might just as well never have heard of Christianity.

"And we think there was quite as little gained with regard to this world. These savages, in a balmy climate, were originally marked by a native indolence of character, and want of all independent spirit. The manner of life to which the Fathers subjected them, tended to heighten these defects, while it imparted to them no true civilization or rational improvement. This life became entirely an animal one, with nothing to think of or care for. Southey, in his 'Tale of Paraguay,' gives something of a picture of their state:—

"The bliss is theirs
Of that entire dependence that prepares
Entire submission, let what may befal.
No forecast, no anxieties have they;
The Jesuit governs and instructs and guides;
Food, raiment, shelter, safety he provides;
Their part it is to honor and obey,
Like children under wise parental sway."

We are now through with these ponderous volumes. They are filled with the crudest mass of ill-digested, heterogeneous materials that we have lately seen. We regret to observe, throughout the work, constantly recurring attempts to disparage that noble old Church of England, from which the author is an apostate ;—a Church whose position, as a true Branch of the One, Holy, Catholic and Apostolic Church of Christ, stamps his conduct with the deeper guilt. May he yet return to her bosom, and crave reconciliation and pardon, with that humble penitence which such perfidy demands. His utter failure to appreciate true Catholic principles, is apparent throughout his volumes. The word itself, Catholic, he bandies on ev-

* Forbes's California, p. 218.

ery page. The thing itself, we do him, in charity, the credit of believing he is ignorant of. The work is republished in this country more, we believe, for the purpose of quieting inquiring Roman Catholics, and of confirming them in their prejudices and misapprehensions, than for any influence it is likely to exert among Protestants themselves. All that we have attempted, is to show that the test by which he proposes to try Romish and Protestant Missions, fails utterly. The latter he grossly misrepresents; concerning the former, he leaves the real question of their success untouched. Self-sacrifice, numbers enrolled, money contributed, are not elements which enter into that question. What have Papal Missions ever done, what are they now doing, to elevate mankind in the scale of being? to imbue Society with the principles of Christianity? to make men virtuous and intelligent, and so to fit them for the present and future state of being? That is the question, and the only question. To induce men, even in crowds, to give up one *fetish* for another, to exchange the stupid superstitions of heathenism for the more imposing mummeries of Romanism, leaving them still in the depths of intellectual, moral and social debasement, even to prostitute the hallowed Cross in such a work,—this is not Missionary success. To state such a self-evident truth, is a sufficient answer to Mr. Marshall's method of argument; and it is the only commentary which needs to be made on his crude and almost worthless work.

Art. VI.—CANON WORDSWORTH AND ANGLO-ITALIAN CATHOLICITY.

1. *Journal of a Tour in Italy*, with reflections on the Present Condition and Prospects of Religion in that Country. By Chr. Wordsworth, D. D., Canon of Westminster. 2d Ed. London: Rivingtons. 1863.

2. *A Letter to the Rev. Christopher Wordsworth, D.D.*, Canon of Westminster, &c., on the Progress of Religious Movement and National Education in Italy. By an English Churchman. London: Rivingtons. 1863.

3. *Why I left the Communion of the Church of Rome*, or a Narrative of Inquiries regarding the Grounds of Roman Catholicism. By Rev. Father Felix, late Rom. Cath. Chaplain of Allahabad. Calcutta: Bishop's College Press. 1860.

4. *The Colonial Church Chronicle and Missionary Journal.* London: Rivingtons. Dec. 1860.

In the second chapter of Massingberd's History of the English Reformation, the author introduces Wycliffe as the great forerunner of that noble work, with this language:—"It has seldom happened that any great impulse has been given to the public mind, unless the course of events, some common feeling of grievances, or desire of change, has paved the way for it. Then some master spirit, embracing with keener perceptions the prevailing mood, embodies the general sentiment, and seems to lead the opinions of which he is in fact the representative. The power of such a man depends as much upon the agreement of his own views with the pulse of the times, as upon his genius or skill in maintaining them." On the other hand, we may venture to add, such a master-spirit is not more truly the production than the need of such a movement, to give to it, as the instrument of Divine Providence, what he had not received from it—definiteness in its progress, and per-

manence in its results. And, moreover, when History accepts and records his career, it usually reveals a course of providential preparation, begun long before the world perceived the design; yet which, in the fullness of time, leaves no doubt in the minds of Christian men of the Divine purpose.

If Passaglia is, as we have recounted in a former Article, (Am. Quar. Ch. Rev. July 1863.) the master spirit of at least one and, for the present, perhaps the most important portion of a reform movement in the Church of Italy, it is becoming continually more and more probable that to Canon Wordsworth has been entrusted the guidance, certainly so far as English Churchmen are concerned, of that active interest and practical sympathy in the hopes and aims of the Italian reformers, which is so vigorously yet wisely bringing to them an Anglican coöperation and support.

We have before us, as we write, the work which we have first and principally cited at the head of this Article, and which has been referred to on a former occasion. It was designed to make the Church at large a sharer in the results of a brief and rapid, but well employed tour, undertaken for the express purpose of learning, by personal observation and conversation, the present condition of the religious mind in Italy. This work, and especially the collation of its principles and conclusions with what we elsewhere find to be the direction of active Church interest in this movement, as well as with what we have reason to regard as the teaching of the actual relations of ecclesiastical parties in Italy itself, convince us that we may, without trespass, accept and speak of Canon Wordsworth as the exponent of what we may denominate *Anglo-Italian Catholicity.*

In venturing, as we are about to do, upon an inquiry into the principles which should govern us in our relations with the Italian reformers, we do not, however, propose to derive these either from the volumes before us, or from their learned author. Those principles have been already fixed by the Catholic Church, and were deduced by her from the Divine Word and from Apostolic example. But in taking these for our guidance, we shall be glad to confirm our faithfulness in so doing by the example and the teaching of such a man as Canon Wordsworth;

while, by showing how truly these latter bear the impress of the practical spirit of the times and of the condition of the Italian mind, we shall further hope to make our readers share our own opinions concerning the position which is held by the distinguished Canon of Westminster, towards the work of aiding Italian Churchmen in the effort to recover primitive Catholicity.

It was primitive, and has ever been sound Catholic doctrine, that the principle of the essential Unity of the entire Church, as the One Body of Christ, and the inter-dependence of its several parts, is as applicable to the geographical divisions of the Church, as to its individual members. St. Paul himself applies it nationally, in the use of the words, "whether we be Jews or Gentiles," when declaring that "by one Spirit we all are baptized into One Body." Indeed we do not remember that this was ever denied in theory; it has only been utterly ignored in practice.

The several Churches then, whether of Jerusalem, of Corinth and of Ephesus, of France, of Italy, of Russia, of England, and of the United States, are not only "One Body in Christ," but also "every one members one of another;" so that neither can the English nor the Italian Church say to the other, "I have no need of thee;" and so, also, that "whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it." "Nay," says the Apostle, "much more those members of the body, which seem to be more feeble, are necessary." These members, therefore, "should have the same care one for another."

The Church of Italy has suffered. It has suffered in the rights of her Episcopate as the Bishop of Rome; converted his humanly granted Archiepiscopal authority over the suburbicarian Churches into a claim of divine right; and then imposed this latter upon all Italy, subjecting at length even the long re.isting Italic Diocese and the Archiepiscopate of Milan. And History, in the record of Papal despotism, a despotism wrought out from the subjugation of Italy, bears witness to the extent to which other Churches have suffered with her. The Church of Italy has suffered when the Bible was taken

from her children; when an enforced celibacy separated her clergy from the ties of family and of country, and turned their unfilial hands against the land of their birth; when an accursed policy so kept her for centuries subdivided, that Papal Rome, by fostering local jealousies and provincial rivalries and warfare, might be enabled ever to maintain her throne of ignorance; when, above all, she was bound down in this ignorance and spiritual servitude by the claims of an abject superstition and of a corrupted Faith. And can History parallel the degree to which other Churches have suffered with her, through her, by her?—or does Christendom present a more striking illustration of the language of the Apostle? If, then, this spiritual enslavement of the Church of Italy has been the betrayal of the Western Churches, what shall her recovered freedom be?

The Anglican Church fully accepts this principle. The only question, then, which Churchmen should ask, concerns the application of this great dictate of Catholicity. That which, under this principle, constitutes a specific *mission*, is surely the providential ripening of the field and the discovery of the opportunity; and also the evidence that our Church, in either or in both of its chief branches, can acceptably and with good result engage therein. Our former Articles upon this subject have sufficiently presented to the American Church the evidence that Divine Providence has, in a most marked and unmistakable manner, opened such a field for the exertion of a purely Catholic influence in Italy. They have also presented some material for a fair inference that such an influence has been and can be far more largely exerted in this field with valuable results, by representatives of the Anglican Churches than by any others; and upon *this* point we shall in the course of the present Article, add more direct testimony.

But, on the other hand, another great primitive and Catholic principle must be considered. The Unity of the Episcopate and the consequent equality and independence of each several Diocese and Bishop involves, of course, the same equality and entire independence of the several assemblages of Dioceses, which form National Churches. The Apostle to the Gentiles taught us by his own example. He was careful to recognize

the limits of his mission ; and, in this care, to declare to the Corinthians that he "will not boast of things without his measure, but according to the measure of the rule which God had distributed to him, a measure to reach even unto them." This, then, puts a check upon the unreserved application of the first principle ; and whatever duty of counsel or of aid it admits, it clearly and positively forbids any Church to derive from the injunctions of St. Paul, any right of international interference. The mutual duty of Christian Churches towards one another is, according to the Apostle, equally removed from either error. In an hour, therefore, when there is such a work of Christian charity to be done for Italy, and a faithful witness to be borne for her guidance, to stand wholly aloof, is to be false to the teachings of a genuine Catholicity ; to assume in any degree the right to interfere or control, is to be guilty, within the limits of the opportunity, of the very usurpation whose guilt we charge upon the Church of Rome. The Primitive and Catholic inheritance which the Anglican Church claims to have preserved, lays on her then this duty ; while the ecclesiastical independence of every National Church, which she indicated in the 16th Century, warns her children that, in its discharge, their course should be as guardedly removed from the arrogant dictation of Rome, as from a cold, selfish and unmissionary isolation. In a word, to hold aloof, in the present circumstances, is essentially sectarian ; and to interfere is as essentially Romish.

How strangely have these extremes met in Italy, where those very Sects, which have gone to the greatest extremes in cutting themselves off from the Body of the Christian Church in their own countries, are now, in another, the most prompt to assume and to claim a Divine duty of the most uncalled for and reckless interference. The *Colonial Church Chronicle* clearly puts this in a practical light, in this language, which we take from an Article in the Number now before us.

> The Church of England has a work to do in Italy. It is not the work of destruction which Gavazzi would desire to effect in Naples, or the work of division which Guicciardini has been carrying out in Florence. It is to aid the higher and nobler spirits of Italy, in Church and State, to work out th ir own reformation on Catholic principles, as the Church of England reformed herself in the sixteenth century."

To these two cardinal principles, our brethren of the Church of England have been guardedly faithful; and by these must we also of the American Church be governed, if we would aim at any harmonious and efficient coöperation. Upon this point, therefore, we trust we shall not be for a moment misunderstood, either by those who have already entered upon this work of Catholic wisdom and Christian love, or by those whom we seek to enlist in so doing. To the practical application of these principles, we can guide our readers in no better way than by turning at once to the teaching of the pamphlets before us, and especially of Canon Wordsworth's Journal.

We had occasion to mention, in our last Article on this subject, (Oct. 1863,) that Dr. Wordsworth had, before there seemed any reason to hope for a change in the ecclesiastical prospects of Italy, "long been identified with the provision of Anglican services in their own tongue for the Italian residents of London;" the Rev. Dr. Camilleri having, while his curate, charge of this mission. This fact alone would have been sufficient to have promptly enlisted Dr. Wordsworth's sympathy in Italy's new hopes; and his well known and profound acquaintance with the historical, theological and practical questions at issue between his own and the Romish Church, gave him, of course, unusual power in estimating at once, and correctly, the exact value and promise of those events, whose story is now awakening such interest in the Church at large. As might then have been anticipated, he was among the very first to encourage and guide the attention of such Clergy as had local advantages for observing and estimating the character of these ecclesiastical and religious movements. And when, in Dec. 1860, the *Colonial Church Chronicle* recorded the Resolution of the Committee of the Anglo-Continental Society, "That it was highly desirable that the Church of England should send an English Bishop or Presbyter on a Mission of brotherly love to the Church of Italy," and also added, "It would not be difficult to lay the finger upon the eloquent Bishop and the learned Canon who would be the fittest men for such an important and delicate task,"—there could probably have been little uncertainty either of whom the Society thought, or to whom the

Chronicle pointed. At this time, neither Bishop nor Canon went; but Dr. Camilleri, as we know, was sent, with what excellent results we have already sketched in the Article to which we have just referred. In Feb. 1861, Canon Wordsworth brought this subject to the attention of the Convocation of Canterbury, by moving in the Lower House the Resolutions which have already been given in full. (See No. for Oct. 1863, p. 418.)

But in the Spring of 1862, it was whispered among the Anglican friends of this work, "Canon Wordsworth is himself going to Italy." Of this tour we have before spoken, as also of the three most timely and important letters addressed, the first from Rome, and the others after his return to England, to a distinguished diplomat near the Italian Court. These letters, which were fraught, both directly and indirectly, with most valuable results, will hereafter again claim our attention. The tour itself was entirely comprised within the space between May 13th and July 8th, which brief period was reduced, by the journey, to but six weeks spent beyond the Alps:—yet, six weeks of what rich results!

Dr. Wordsworth entered Italy, by the Pass of St. Gothard, upon his errand at Milan. Spending scarce six days here, he continued by way of Pavia to Genoa; and tarrying here but to the third day, he went onward through Leghorn and Pisa to Florence. Ten days were given to this city; and just two weeks to Rome, his next resting place; whence he turned homewards on the 25th of June, and pausing but a day in Genoa and four in Turin, crossed the Mt. Cenis for Paris and London. It was in fact hardly a tour, merely a flight; but it was so timed that our tourist was enabled to observe the preparations for the National anniversary of the "Statuto," at Milan, and its celebration at Florence; and above all, to be present at the remarkable Whit-Suntide gathering of ecclesiastics at Rome, which, under cloak of the Canonization of the Japanese Martyrs, was called to the rescue of the temporal power. He met with *Count Tasca* at Milan, *De Sanctis* at Genoa and *Passaglia* at Turin,—the representative men respectively of the three parties into which we have seen that

the various Italian reformers have been practically divided. He is ready at any moment to break a theological lance with any chance opponent. He is still more ready to exchange words of wise and loving counsel with any true friend of Italian reform. He was truly an unlucky devotee of Rome who should chance to be shut up with "the doughty champion of Westminster," as the London Quarterly terms him, or to utter any false statement in his presence. He enlightens a Belgian fellow traveller who sits by him in a railway carriage, on the Catholicity of the Church of England. He engages in kindly controversy on the same subject with a Swiss Priest upon the Lake of Lucerne. He has a quiet talk or two, with a distinguished Milanese *Preposto* or Rector, over Italian ecclesiastical events and principles. In the same city, he falls into conversation with a young *Chierico* of Sant' Ambrogio, in his sacristy, on the subject of certain Romish doctrines and practices. And in Florence, after hearing an able Dominican Friar, in a sermon at S. Gaetano, make some very sweeping charges upon Protestants, he pursues him into the Priory where he is taking a cup of coffee with some Priests, and, says the Canon, "having apologized for the visit and having expressed the pleasure I had derived from a considerable portion of the Sermon, I said I felt sure he would pardon me if, as a minister of the Church of England, I ventured to offer some respectful expostulations on certain statements in his discourse." In the cloisters of S. Marco, our author discusses with another Dominican the Scriptural and Patristic authority for the Papacy. And finally, he records an argument with "a learned Italian Divine," at Rome, concerning the position, Faith, principles and secular relations of the Church of England.

A most valuable feature of this work, whether to the English or to the Italian reader, is the frequency with which its author pauses in his narrative, to discuss some historical or theological question suggested by the event or occasion of the hour, and entirely germain to the purpose alike of his tour and of its record. For example—apropos to the long vacancy in the Milanese Episcopate and its consequent evils not only to the Church but to the patriot cause, he reviews the subject of the primitive election of Bishops, and the successive steps by which

it has been wrested from the people and Metropolitans, usurped jointly by the Crown and the Papacy, and finally monopolized in practice by the Pope alone. This masterly sketch, for it is such, closes with a few words of respectful and wise counsel to the Italian Government, which we cannot refrain from quoting, so just a picture do they give us of the actual nature of the ecclesiastical crisis at which Italy has now arrived.

"These questions call for a speedy solution. According to the ancient laws of the Church, as well as on principles of common equity and charity, no Episcopal See ought to be kept vacant above two or three months. At present there is a violent struggle between the Papacy and the Crown, and it is daily becoming more fierce. On one side is the Papal Hierarchy, and on the other the Government and the People, and some of the Clergy. Religion suffers by this struggle. If it is prolonged, the people may lapse into irreligion; and if irreligion prevails, Revolution will soon follow. Many Bishoprics are now vacant in Italy. The Government is exposing itself to the charge of indifference to religion, by keeping those Sees void, and by sequestering their revenues. But if the vacant Episcopal Sees of Italy are filled up with loyal, learned and religious men, then the Spirituality and Temporality would coöperate in harmonious efforts for the religious and secular welfare of the people. The importance of this question is placed in a still clearer light, when the *statistics* of the Italian Episcopate are examined. The Dioceses of Italy are *very numerous*: and wherever there is a Bishop, the Pope has now a person who is bound to him by oaths of allegiance, and who exercises an almost unbounded power over the Clergy. * * * * If these Sees were filled by pious, learned, enlightened and loyal men, not trammeled by unrighteous oaths, but appointed according to the laws and usages of the ancient Catholic Church, Italy would rise to a position such as it has never yet occupied in the history of Europe and the world."

Again, in the following chapter, we find Dr. Wordsworth dwelling upon the various attempts of Rome to substitute her own for the Ambrosian Breviary, throughout the Milanese. We are indebted to one new work with which he meets, for an outline of the late ecclesiastical history of Milan; and to another, for some interesting and striking remarks upon the educational and spiritual qualifications of the Clergy in the Lombard Dioceses. We are privileged to accompany the Canon to the Ambrosian Library, and to profit by his conversations with the learned Italian ritualist, Dozio; and also to share in the results of an examination of a work of his colleague, Biraghi,

upon "The Genuine Hymns of St. Ambrose." So, too, at Florence, our author steps into the Baptistry, whose beautiful bronze gates Michael Angelo declared worthy to be those of Paradise, and describing a baptism there witnessed, makes it the basis of some valuable comments upon Romish corruptions of that Sacrament. A visit to the Waldensian College and Theological Seminary lately established in the Casa Salviani, and an interview with the zealous Pastor, Geymonat, introduces a sketch of the sad history of the faithful Valley Church and of their doctrines, including an abstract of the thirty-three Articles constituting their Confession of Faith as agreed upon in 1655.

From Rome, Dr. Wordsworth gives us, of course, a full account of the extraordinary concourse and scenes at the Canonization of the Japanese Martyrs; points out the manifestly secular purpose of the gathering; exposes the blasphemous characteristics of the ceremonies themselves; and, in connection with this, applies, most forcibly, to the Court of Rome, the Apocalyptic denunciations against Babylon. An Ordination at the Lateran furnishes us with a most instructive comparison between the Romish and Anglican Ordinals. And a visit to the Colosseum, and to the ancient Church of San Clemente, suggests some interesting reflections upon the early martyrs, and upon the line of primitive Bishops of Rome.

The gorgeous Festival of Corpus Domini, (June 19th,) is described quite in detail, and also made the basis of some comments upon the gradual corruption of the doctrine of the Holy Eucharist. The Catacombs lead our author to speak of, and to illustrate, the gross frauds upon popular credulity which Rome has practised, in her alleged discovery of the records and relics of the Saints; and a walk in the Ghetto prompts some meditations upon the future conversion of the Jews.

Such are, however, but some of the more prominent instances of the richness of the volume before us. At every turn, the scenes, the occasions, the events which other travellers merely recount, at Dr. Wordsworth's bidding, instantly unlock, for the advantage and instruction of the reader, new treasures of learning and of thought. The incidents of a

week's sojourn in Milan, or a fortnight's stay in Rome, become eloquent to us, in his pages, with lessons of historical or theologic wisdom; each relic of the past bears the solemn witness to us through so able an interpreter; each current event of the times utters its sombre warning by his lips to whomsoever "hath ears to hear." But, valuable and instructive as it would be to dwell, with the author, upon many of these topics, his records, his testimony and his reflections upon the ecclesiastical and religious condition, dangers and hopes of Italy, are more immediately connected with our present purpose; and especially the counsel which, directly or indirectly, he gives Anglican Churchmen concerning their duty and policy at the present epoch. Let us then refer to some of these.

While in Milan, "a distinguished ecclesiastic, the *Preposto* already spoken of, gives the author much information concerning a "*Società Ecclesiastica*," of which he was himself a member. "Its history," says Canon Wordsworth, "is important, as illustrating the present condition and sentiments of an intelligent portion of the Clergy of this city and Diocese." This Society was organized in 1859; its membership was confined to ecclesiastics of that Diocese; and its object was, in the language of its organic rules, "to promote among its members the cultivation of religious studies, especially those which have a practical influence on the social welfare of the people." It meets, for some two hours, every two or three weeks, in its reading-room, for the reading of essays, and subsequent discussion upon subjects before assigned. This society had, it seems, some two hundred members, including four Cathedral Canons, nine City Rectors, forty-one City Curates, and thirty-nine country Rectors and Vicars. Against it, such ultramontane Journals as the *Armonia*, the *Difensore*, and the *Osservatore*, "have been loud and vehement in their denunciations," and the *Civiltà Cattolica*, at Rome, declared it to be "a scandalous, schismatic and revolutionary society," while Mons. Caccia, the Vicario Capitolare who administers the Diocese during the vacancy of the Archiepiscopate, has spared no pains, either by peremptory commands or influence, to compel its dissolution. The Society, however, held, and seemed entirely able to

hold its ground; for, in Milan, where the Clergy are at once better educated, more truly religious, and more independent than the general condition of the Church of Italy would warrant us to expect, it is equally evident that, even in ecclesiastical circles, the national is more powerful than the Papal influence. Thus, Mons. Caccia is compelled to reside at Monza; and Dr. Wordsworth himself saw the Canons of the Cathedral, some twenty in number, come out of the sacristy for a Vesper service, in procession, "attired in white, red, and green," the Italian national colors, to exhibit which, in *Rome*, would cost the liberty even of a layman.

Of a different Società Ecclesiastica, which was organized the same year in Florence, we have spoken, in the Review for last July, (p. 258.) The purpose of this latter was more immediately the consequent of the times, and sought, by uniting, to protect the loyal Clergy against the oppression or persecution of the Court of Rome. It was, in Oct., 1860, officially authorized under the Ricasoli Ministry; but has since, in practice, been entirely abandoned by the Government. To its virtual suppression by the Archbishop of Florence, we before referred. In this connection Canon W. remarks:—

"The fact seems to be, that the present Government is eager enough to restrain the encroachments and usurpations of the Papacy, but does not know how to raise up a solid edifice of constitutional Monarchy. It adopts, now and then, hard measures against the Bishops; it brings some of them before the civil tribunals, and puts others into prison; it taxes Church property, and alienates the revenues of Monasteries and Convents. But it does not seem to have any well-devised plan or system of Ecclesiastical Reformation; it is *destroying* a good deal, but it is not *building up* anything; it is exasperating the Bishops, the Monastic Orders, the Ultramontane Clergy, the College of Cardinals, the Roman Congregations and Seminaries, and the Pope, but it is not conciliating any one, it is not encouraging any one, it is making no friends and adherents among the loyal and patriotic Clergy; it does indeed dole out a miserable pittance of alms to some of them, but it is giving them no moral support; it is not cherishing and encouraging their efforts; it is not raising up or bringing forward men of character, probity, integrity and learning, who would give it wise counsel how to proceed in dealing with such a powerful and subtle antagonist as the Papacy, and who would show clearly to the Nation, by writing or otherwise, what the usurpations of the Papacy are, and what were the principles and usages of the *ancient Catholic Church*."

The "*Festa della Statuto*," or Commemoration of the National Constitution, upon June 1st, strikingly revealed the divided state of the Italian Church. It was duly celebrated in the Milanese Cathedral, in despite of the Vicario. The Bishops of Cremona, Larino and Mazzara were said to have been themselves present at its celebration in their respective Cathedrals, and the Bishop of Como was found on the tolerant side; but these were, among the Bishops, quite the exception. The Bishop of Mondovi "sent a circular to the Clergy of his Diocese, in which he told them that every Church, where the National festival was celebrated, would be placed under an Interdict;" and the Bishop of Guastalla actually executed this threat against his Cathedral, because he heard that the Chapter intended to observe the Statuto. But in Florence, the scandal was most disgraceful. The Archbishop having suspended the loyal priests, *a divinis*, they published a circular, at the head of whose signatures was that of Canon Luigi Ricasoli, declaring their sympathy with the occasion. The use of Churches being forbidden, the Civil Authorities directed the observance of the Anniversary in the *Cascine*, a beautiful and neighboring Park, where a military Chaplain officiated. And while the interior of the old Duomo was silent and dark, "possessed, as it were, with a deaf and dumb spirit," its Archbishop and Clergy refusing to utter a single syllable of supplication for the Monarch and the people," the exterior of the same Cathedral, which, it seems, is under a distinct corporation, "is one blaze of light, and exults in an ecstacy of joy." Reflecting on this strife, the Canon concludes:—

"Such is the state of things now: Bishops against Clergy; Clergy divided among themselves; the Government and the People at war with the Episcopate; Society distracted, and Religion suffering from the heat of parties and the strife of tongues."

On the occasion of a visit to the old Convent of San Marco, celebrated alike for the frescoes of Fra Angelico, and as the residence of Savonarola, he remarks:—

"The Convents and Monasteries of Italy are now dying slowly of atrophy and inanition. Many of the cells of this noble Monastery are untenanted. The monks, who still linger on in this once celebrated

Monastery, seem to be moving about like shadows, ready to vanish away. Their long, white, flowing Dominican robes, and their large, broad-brimmed, black, beaver hats, contrasted strangely with the bright uniforms and glittering bayonets of the soldiers who are quartered among them; and the once peaceful cloisters of Fra Angelico were sounding with the military music of the Florentine National Guard."

Thus indulging a little natural sentiment on the subject, he also urges, with much apparent reason, that by the too abrupt and sweeping suppression of the Monasteries, the Church is in danger of being deprived of much of the little learning which she now has; whereas these institutions might judiciously be directed to the education and elevation of the Parochial Clergy. Toward the end of the work, are some further strictures upon the Italian Government, and especially upon the *Parliament*, which should be quoted in this connection. The Papal Allocution, upon the occasion of the Canonization, was, as we know, a hurling of ecclesiastical thunderbolts against the Government at Turin, and a defence of the temporal power. In reply to this, on the 15th of June, the Parliament voted an address to the King. The address, the *Giornale di Roma* called a "*ridicolo documento*" and a "*miserabile elucubrazione;*" and concerning it, Dr. Wordsworth himself says:—

"Certainly it must be confessed, that, if we may judge from this specimen, Italian Statesmen and Diplomatists are hardly, as yet, a match for the Papacy in Ecclesiastical matters. Their rejoinder seems to be a feeble one, a 'telum imbelle sine ictu.' They do not seem to realize the true strength of their own cause. This is not to be wondered at; indeed, it would be surprising if it were otherwise. The Legislators of Italy have been engaged with military and financial questions, and have not yet had leisure to examine the true principles of Ancient Catholicity; their position is a new one, and they are not yet settled in their principles. Some of them are spell-bound by a superstitious reverence for the Roman Canon Law, and have not yet discovered the hollowness and unsoundness of its foundation; others are endeavoring to encounter the Papacy with Erastian enactments, which place the Pope and the Papal Hierarchy in a position that gives them the great advantage of seeming to be Martyrs, and which enable them to protest with energy against their opponents, as persecutors of the Church."

The Address, which is quoted, makes the *gravamen* of the Papal offence to consist in summoning *foreign* Bishops to take counsel against Italian nationality; when it should, rather, have demanded of the Bishop of Rome,—

—"To prove, from the Scriptures and the practice of the primitive Church, that he *has authority to command Bishops to quit their own Dioceses, and to leave the care of their own flocks at Whitsuntide*, when they ought to be holding Ordinations and Confirmations in their Cathedrals and in other Churches, and to be preaching the Gospel to the People. Might not the Italian Parliament have called upon the Bishop of Rome to show, from Holy Scripture and the Ancient Fathers of the Church, that he has the right of summoning other Bishops to attend him at the Vatican, for the purpose, as he professed, of helping him to canonize some Martyrs who died 260 years ago; or rather, in order (as the world knows, and the Bishops declared) of helping him to maintain the *temporal power of the Papacy*, and to concert the best measures for resisting the desires and designs of the King and People of Italy?"

In short, as the above extracts sufficiently indicate, Canon Wordsworth thinks and frankly declares, that the Italian Government as yet falls short of a sound or successful policy in its struggle with the Papacy. Thus far, the whole effort has been to contend for Italy's national rights against the Roman See; and yet, to do so in the professed character of obedient and humble children of that See; to defend the claims of the King of Italy against the Pope's temporal power, while admitting the authority which declares that temporal power essential to the Church; to vindicate primitive truths on mediæval or modern principles. The struggle is, of course, an utter fallacy. There is, throughout, a yielding to the Pope of the *petitio principii*, in the logic of the whole controversy. Our author does well and ably in putting the facts plainly before the world: but he appears, sometimes, to do so with some wonder at such a state of things. To us, however, it seems nothing more than what would be almost inevitably the first conditions of a problem so utterly new to Italy; and one to the right solution of which the Italian Government could only be led, step by step, by the practical teaching of events, and by the gradually clearer understanding of the real, primal source of the difficulty. This is only to be attained by the education and advance of the intelligent minds of Italy; and the consequent gradual adoption of sounder and higher principles.

Let us return, then, to the volumes before us, and see what evidence they afford of such an advance towards the true principles upon which the independence of Italy must finally rest.

Besides others from time to time referred to, three publications are particularly cited by Dr. Wordsworth, on account of their striking testimony and significance. Of these, the first is a work of the *Abate Antonio Rosmini*, published in 1846, and not entirely unknown in *this* country—"*Le Cinque Piaghe della Santa Chiesa*;" of which Canon Wordsworth says:—

"It is not possible to do justice to this remarkable work by a brief abstract. The tone of saintly piety and serious earnestness which pervades the work, the stores of sound learning which are contained in it, the clear, calm and unimpassioned statement of wrongs and their remedies, contribute to render it an admirable specimen of genuine Christian philosophy.

I shall content myself with stating what, in the mature judgment of this holy man, exemplary priest and profound philosopher, the *wounds* of the Church of Italy are, which are now bleeding, and implore aid.

They are as follows:—

1. The severance of the Clergy from the People in *public worship*.
2. The *insufficient education of the Clergy*. * * * *
3. The *Disunion of Bishops;* the transformation of Bishops into Feudal Lords. * * * *
4. The *appointment of Bishops by the State*. * * *
5. The *control of Ecclesiastical Property by the State*. * *

The Abate proposes to heal these wounds, respectively; 1, by the use of the mother tongue of the people; 2, by the restoration of the study of the Scriptures and Primitive Fathers; 3, by the restoration of Metropolitan authority and Synodical action; 4, by the election of Bishops by the Clergy and People; and 5, by the free administration of its own revenues by the Church. The man who could write thus was, at one time, the intimate friend and counsellor of the Pope, and had the honor of refusing a Cardinal's hat; but for so writing, he was afterwards disgraced, arrested and exiled. He died at Stressa, in Lombardy, in 1855, leaving as a legacy to Italy, his wise counsels; and to the King, his prophetic warning, that if the Italian Government did not lead the people in recovering their ecclesiastical rights, the day would come when they would wrest, alike from Sovereign and from Pope, "the liberty of choosing their Bishops."

Another of these witnesses, cited by Canon Wordsworth, is *Filippo Perfetti*, who has published, lately, several pamphlets

upon the condition of the Church of Italy. Of the chief of these, *Il Clero e la Società*, we have already spoken, and from it have quoted. We will, therefore, only add here a further striking paragraph, which we borrow from Dr. Wordsworth :—

"Perhaps the extravagant idolatry of the Papacy, which our own age has witnessed, and still sees, is permitted by God in order that we all, both Pastors and flock, may be revolted thereby, and be driven to the love and practice of Christian humility and charity.

"He (Perfetti) concludes with stating his opinion, that, for the restoration of the Church to its proper position, it is requisite that the People and the Clergy should recover their ancient rights in the election of Bishops. '*Let the People and the Clergy, with the Metropolitan, choose their Bishops.*'"

The third work cited by our author in this connection is entitled, "*Rinascenza Cattolica*," by Mamiani, formerly Minister of Public Instruction. Under the form of a story, whose supposed period is dated but a few years ahead, the author sketches quite a Utopian condition of Italian affairs,—the restoration of amity between the Church and the State, the removal of the seat of Civil Government to Rome, the Papal renunciation of the temporal power, and the reformation of the Church of Rome itself. In reference to this work, the Canon's friend, the Milanese Preposto, says :—

"You will see that it advocates free *election of Bishops* by the People and Clergy: this is our principle. The Clergy and People ought to be restored to their undoubted rights in the election of their Chief Pastors. We desire nothing new, but only to return to the ancient principles and practices of the Catholic Church."

But this good Preposto is not the only one whose frank testimony to this effect Dr. Wordsworth is able to report to us. An ecclesiastical dignitary of Florence, says the Dr.,—

"A grave and thoughtful person, very quiet and sedate in his manner, expressed himself with much sorrow for this state of things, but without any bitterness or rancor. He is fully persuaded that it is necessary for the Church in Italy to return to first principles ("tonare ai principii") of Christian discipline; and to examine, carefully, the teaching of Holy Scripture and of the Primitive Church; and he showed an interest in the history of the Church of England. He had in his hand Massingberd's History of the Reformation, which he had been reading."

If we turn from the Clergy to the Laity, we are no less for-

cibly impressed with the preparation of leading Italian minds, in the instances which are here revealed to us. For example, at Milan, says Dr. Wordsworth,—

"I called, with an Italian friend, on a distinguished person, formerly a member of the Italian Chamber of Deputies, and now a Senator of Italy and a Judge, who has written many valuable works on the present condition of Italy, especially with regard to the See of Rome. * * * He is well versed in the history of the Papacy, and, what is more remarkable in an Italian layman, well acquainted with the Holy Scriptures, which he quoted in the words of the Vulgate with readiness and precision. 'Is the Bishop of Rome necessary to the Church?' he said. 'If so, what becomes of the Church, when the Papal See is void? Does she cease to exist? Where then is Christ's promise to her? He did not constitute any *spiritual supremacy* in His Church. Let then the orders of the Church be reduced to their primitive simplicity, Bishops, Priests and Deacons. * * * But remember, I do not confound the *Chiesa* di Roma with the *Curia* di Roma. I abhor the Court of Rome, but I love much that is in the Church of Rome: I revere the Pope as a Bishop, but owe him no allegiance as a King. We must go back to the condition of the Church, as displayed to us in Holy Scripture.'"

And again, at Florence, a "celebrated Italian advocate" thus converses with our tourist:—

"'Let us once get Rome, and then, all the questions which were debated at your English Reformation, in the sixteenth Century, will come upon us—yes, flow in upon us in a torrent, before we are prepared for them.' 'Why then do you not prepare for them now?' '*La politica assorbisce tutto*,' was the reply: *that* is the answer now generally given to all such questions. Politics absorb every thing; and all politics seem to be merged in this one consideration,—How are we to get Rome? How are we to dethrone the Pope, and crown Victor Emmanuel King of Italy, in the Roman Capitol?"

Of the Position of Passaglia, upon which Canon Wordsworth dwells fully, we have ourselves already spoken. (July, 1863, p. 245.) Such extracts as these, selected as the more striking instances recorded, among many others, in the volumes before us, most forcibly illustrate and confirm the opinion expressed by the author in the preface, not only that—

"Italy is now rent asunder by a violent intestine schism. On the one side, are the Archbishops and Bishops, bound by oaths of feudal vassalage to the Pope; on the other, is the Sovereign of Italy, the People, and a large number of the Clergy:"—

But also, that the more advanced, intelligent and leading

minds, as well among the Clergy as among the Laity, are perceiving, more and more clearly, that this evil can only be arrested, and utter ruin, both civil and religious, averted, by a bold and conscientious return to primitive ecclesiastical principles, as those which alone can solve for Italy the fearful problem of the times. And most hopeful, in this connection, are these words :—

"The most exalted personage in Italy is not insensible of this. He well knows, that unless a salutary Reformation can be effected in the Church of Rome, nothing can save Italy from Infidelity and Revolution."

While such is the testimony, collected and reported to us by Dr. Wordsworth, concerning the facts of the case, what encouragement do we derive from these volumes to aid Italian Churchmen in arriving at that primitive truth for which they yearn, in working out the solution of the problem which thus perplexes them? What warnings do we find to guard us against mistaken or misdirected zeal? What counsel to point out to Anglican Churchmen the mode and manner in which such aid can be most judiciously and effectively rendered?

There is found, nestling away in chapter IX., a calm and quiet picture of an afternoon spent in a country parish, among the Apennines near Genoa, a spot "situated in a glen above a mountain stream, over-shadowed with chestnut trees." The Parroco, or Parish Priest, "a well-informed, intelligent man, of grave and serious aspect and demeanor,"—

—"Expressed great regard and esteem for the Church of England, and an earnest desire for union with us. 'And,' said he, 'when the temporal power of the Papacy is abolished, then the great hindrance to that union will be removed.' * * * To-day, being Ascension Day, I took occasion to observe to this learned ecclesiastic, that the offices in our Book of Common Prayer correspond, in many respects, to those in his Breviary. 'We have the same Collect, Epistle and Gospel as you have for this festival—Ascension Day.' 'Yes,' said he, 'I also have made the *confronto*;' and he began to quote from the Breviary the beginning of the Epistle for the Day from the Acts of the Apostles, * * * 'and it was a great pleasure to him,' he said, 'to observe the correspondence.'"

On the other hand, De Sanctis, the leader of the Italian Separatists, "an able, devout and learned person," said to Dr.

Wordsworth, 'If I had been a Priest in the Church of England, I would not have quitted her." Of the erroneous policy pursued by some who are most zealous to "Protestantize" Italy, Dr. Wordsworth says but little, yet that little frankly, though kindly; and his opinions appear rather by inference from the positive advice he gives or quotes, and in the plain assertion that such a policy cannot be successful, than in the form of direct criticism. With every disposition to do justice to their zeal, he holds that true wisdom dictates rather "a well considered systematic effort to *preserve* what is good and ancient in the Roman Church, and to clear it of corruptions, errors and innovations." Reminding us how many there are "in the Church of Rome herself, who are even now engaged,—quietly, it may be, and patiently, but not less steadily and surely,—in this holy work;" and expressing his conviction that "much may be done by the members of the English, American and Colonial Churches, to promote this design;" he adds:—

"Of this I am fully convinced, that the Italian people will never accept a cold, bare, negative Protestantism. The temperament of the whole Italian Nation, from Turin to Tarentum, revolts against it. * * * The Italians may remain Roman Catholics; they may become secularists, scoffers and libertines; or they may reform their own Church, by preserving what is grand and sublime in her Ritual and Liturgy, and what is Scriptural, Catholic and primitive in her doctrine, and restoring her Ecclesiastical Government and Discipline to the standard of the best and purest ages of Christendom."

Although our author nowhere pauses to discuss, formally, the duty of Anglican Churchmen, under the circumstances, he is very far from leaving us in the dark on the subject of his own views, or the views of the friends of Italian reform with whom he became acquainted. We have reserved his statements on this point until we could consider them together, and as they stand, based upon the facts which have already been presented to us. Let us, therefore, now collate a little. If we ask Dr. Wordsworth whence is the chief hope of an Italian reformation, and whence will it probably arise? he replies, in connection with his visit to Passaglia, at Turin; and in the words of "one of the most eminent members of the Italian Parliament, who has held a high public station,"—

"'The movement of Passaglia, and the Clergy associated with him, is a very important one. The Italians will not accept a Reformation from England, or from any foreign country.'"

Adding, himself:—

"My friend expressed an opinion that English propagandism of an ill-considered kind, had done much to retard the progress of Reformation in Italy, and to prejudice the Italian public against Protestantism. 'The Italians,' he said, 'are excessively sensitive in this matter; they are influenced by national pride to such a degree that they imagine that there is scarcely anything good which is not of Italian growth; and that Italy has no need of learning of any other country, but has a prescriptive right, even from the time of her Ciceros and Virgils, to be the Teacher of the world. Therefore the course of all wise Reformers will be, to show to the People of Italy, that genuine Reformation is a *restoration of Italian Church polity;* that it is *not* an *exotic,* but an *indigenous* growth; and then there is some hope that it may accepted in Italy—but not otherwise.'"

The Dr. himself, in another connection, also declares his conviction, that—

—"If the Church of Italy is to be reformed, it must be reformed from *within;* it must *reform itself.*"

But in what portion of the Church? Our author thus records a conversation on this subject with an Italian friend at Milan, with whose name, if we mistake not, the readers of our former Articles are already acquainted.

"He said that the hope of Reformation in Italy was from the People. 'But why not?' I asked, 'from the Clergy also? Do you think that attempts at Reformation of a Church can prosper, except they come from *within?* 'No, they must come from *within,* and they may come from the *basso clero* in Italy, but will *not,* I fear, come from the *Bishops.*' * * * 'Ma ci vuol tempo,' he said, 'and, in the mean time, a great deal is being done by the circulation of books, which are preparing the way for Reformation. I have endeavored to acquaint my friends in Italy with the contents of the English Book of Common Prayer.'"

Of the different agencies at present laboring among the Italians to foster this movement, and of the sad luck of that which might be most effective, we find this striking testimony.

"A zealous member of the Scotch Free Church said to me, that he and his brethren could do nothing with the 'Plymouthists;' and that no permanent effect could be produced on the Italian mind by their ir-

regular efforts; but that more might be hoped, he thought, from the Waldenses, who were pious, prudent and earnest men, and who did not send forth their ministers till they had gone through a long course of study, and had passed the test of a searching examination."

And this gentle reproach :—

"The Free Church is active at Florence; the Vaudois also, who are now entering on a new career, in this spacious theological Seminary, and the Plymouthists are not idle. These religious Societies are the representatives of the Reformation; and they have rather an aggressive character. But scarcely anything is done here by the Churches of England, Ireland, Scotland and America, for the purpose of opening out friendly intercourse with the Roman Catholic Clergy, and of conciliating their affections and confidence, and of leading them on to Reformation, by an appeal to the principles of primitive Christianity."

But how, we may ask, are Anglican Churchmen to win the ear of this sensitive people ; and how secure an influence among them for their aid ? We are pointed to the noblest example.

"St. Paul was the most courageous and zealous of Christian missionaries. But his courage and zeal were guided by wisdom and regulated by charity; and he showed his wisdom and charity by endeavoring to conciliate and win the affections of his heathen audience. As a Christian preacher, he began his addresses to them with referring to matters in which he and they were of the *same mind;* and *not* to things in which he *differed* from them. He entered into their feelings; he sympathized with them; he identified himself with them, *as far as he could.* He placed himself on *their* ground, and endeavored to look at things from *their* point of view. * * * *

"Surely there is a wide domain of common ground between ourselves and the intelligent Clergy and Laity of Italy, in which we may meet together and calmly deliberate concerning the fundamental principles of Christianity. They agree with us in reverence for the Bible, and for the doctrine and discipline of the primitive Church. * * * * Ought we not to *begin* with those points in which *they* are seeking Reformation, namely, in matters which concern the jurisdiction of the Papacy? They are prepared to determine these questions by an appeal to Holy Scripture, and to the ancient laws and usages of the Christian Church. Might we not render essential service, in promoting their desires and endeavors in this respect?"

And this wise counsel is surely as applicable to the Christian offices which one Church seeks to do for another, as to the relations of individuals. Let the reforming element in the Church of Italy be enabled to do as did the Párroco of the Apennines—"make the Confronto." To this end, he says :—

"There is *another* work that still remains to be done, which would be of infinite service, especially in its influence on learned, intelligent, and Catholic-minded members of the Italian Episcopate and Priesthood; I mean, the translation of the English Prayer Book into *Latin*. The Collects ought to be presented as nearly as may be in their *ancient Latin* dress, wherever they have been adopted from the old Latin Service-books; and the Epistles and Gospels, and other portions of Scripture, ought to be given in the *primitive Latin Vulgate*, wherever that version is not at variance with the original. If this were done, the Italian Clergy would see, at one glance, how much *we* have in common *with themselves*, and they would rejoice to know that the Church of England has a Liturgy which contains so much material with which they are familiar by daily use. The '*Breviary*' is their Manual, their daily companion, and the correspondence of the English Prayer Book with the Latin Breviary, in the structure and arrangement of the services, seems to be a Providential dispensation for the future union of Western Christendom."

The work itself for Anglican Churchmen is thus indicated to us. In Turin, "a distinguished person, well acquainted with the position of affairs in Italy," expressed an opinion—

"That it is unwise in those who desire Reformation in Italy, to *begin* with assailing those dogmas and practices of the Roman Catholic Priesthood and People, to which they have been inveterately attached for many generations. By so doing, we should only alienate and exasperate them still more. The Clergy and the People are not ripe for it. * * * He also said that, in his judgment, the wisest course would be, to begin with things in which we *agree* with them; and so gain their confidence and affection; and that great good might be done, by an appeal to ancient Church *polity* and *discipline;* and from that common ground, which is one in which the reference would be to *historical facts*, which would not excite any angry passions, we might *proceed afterwards* to consider questions of *doctrine*."

With this agrees the counsel of "one of the most learned ecclesiastics of 'Florence."

"'We must *begin*,' said he, 'with questions concerning the proper limits of the Pope's authority and jurisdiction, and then we may arrive in due time at reformation in matters of doctrine.'"

Again, Canon Wordsworth says himself, while dwelling upon the characteristics of the Italians as influencing the prospect of reform,—

"They are strongly attached, by long usage, to the Romish forms of *devotion;* and any assaults upon those forms, *in the present condition and temper of the people*, would excite their passions, and might stimulate them to violence, and exasperate them against Reforma-

tion, and would expose its advocates to the charge of irreligion and infidelity. But they *are* competent to enter into questions of religious *discipline* and ecclesiastical *polity*."

And again, speaking of the course of the propagandists at Florence,—

"The Clergy and People of Italy are *not* yet ripe for polemical discussions of controverted points of *theology;* but they *are* prepared and eager for the investigation of questions of Church *discipline;* and the work of Reformation might be commenced with an appeal to Christian Antiquity, especially to the Christian Antiquity of *Italy*, in order to settle the true limits of the Bishop of Rome's jurisdiction. * * * * Let the Churches of England, Ireland and America, and the Colonies of Great Britain, invite the Church of Italy to meet them on this common ground of Christian Antiquity; let them assist the Church of Italy in an honest endeavor to ascertain what were the rights of the Italian Clergy and People in the fourth century, and what were then the Laws and Usages of the Italian Church, and what was then the extent of the jurisdiction of the Bishop of Rome."

In full accordance with such views, Dr. Wordsworth, in dwelling upon the interesting and earnest attempt made by Scipio Ricci, in the last century, under the patronage of the Grand Duke Leopold, to reform the Tuscan Church, points out the probable causes of its failure. He attributes it chiefly to the narrow and sectarian spirit of its theology, and to the injudicious and premature mingling of comparatively minor details with great ecclesiastical and moral principles, in the programme which Ricci proposed to accomplish. But Dr. Wordsworth's own words are too full of wise counsel, in their present application, to be omitted.

"Ricci's attempts at Reformation were abortive; but even on that account they are fraught with warning and instruction to the present age. They indicate *what* is to be *avoided*. They show that Religious Reformation must not be attempted in a spirit of self-love and self-display; not with a view of gratifying personal vanity and private ambition; but with a single eye to the Divine Glory. They show the importance of *considering well* where to *begin;* they show the necessity of *not* attempting too many things at once; and, above all, of not alarming deeply rooted prejudices, and of not exciting popular passions, especially in matters which relate to religious worship. The public mind must first be duly *prepared*, by the diffusion of sound knowledge and intelligence, and must thus be enabled to *reform itself*. The failure of Leopold's and Ricci's attempts at Reformation, seems also to afford additional proof that the true method of *beginning* such an undertaking, at the present time, would be, as has been already said,

to deal first with matters of *discipline*, rather than of *doctrine*. If Ricci had not introduced the tenets of Jansenism into the Acts of his Council, but had limited himself to the reformation of abuses in Ecclesiastical discipline and government, he would have been on safe ground."

That the author is anxious that Anglican Churchmen should thus present the example of the Church of their own affections, has been abundantly shown by the tone of these quotations, as well as by his own course. He thus expresses his opinion of the power which she might have, if represented not merely by individual visitors, but by the presence of her Temples and her Services in their completeness;—"Nowhere," says he, "does the English service make so deep an impression as in Italy." And again:—

"In the meantime, it is greatly to be desired that the Church of England would take advantage of the present opportunity of religious toleration in the Kingdom of Italy, and would present herself in the full integrity, purity and beauty of her doctrine and ritual, to the eyes of the Italian people. The most happy results might be anticipated from such an effort on her part."

Finally, he points out, in the language of others, the center from which such an influence could, perhaps, be most judiciously and efficiently exerted. He quotes the opinion of a friend in Milan, "that the people of Lombardy are, on the whole, the most religious of all the inhabitants of Italy;" and, subsequently, that of the "eminent member of the Italian Parliament" already referred to, who called on him at Turin. This latter observed,—

"'In my judgment, the most favorable place in Italy for making such efforts in behalf of Reformation, is Milan. Its literature, its arts, its science, its commerce, its intelligence, the learning and respectability of its Clergy, compared with those of other parts of Italy, the ancient independence of the Milanese Church, its peculiar ritual and usages,—all these give to the Church of Lombardy a claim to take the lead in the great work of religious restoration.'"

In such extracts as we have thus culled from Canon Wordsworth's Journal, we have done better justice to its teachings, than in any comments we could ourselves have made. In these, we have the statements and counsel of the very class of Italians who are most able to speak to us in the name of the best

hopes of the Church of Italy; and we have also one of England's ablest and soundest divines, sharing with us the impressions made upon his reason and his own warm heart, by his immediate contact with such persons, and in the midst of the coming battle-field for truth. In a word, Dr. Wordsworth's tour and its results are the precise confirmation of the language of the *Colonial Church Chronicle*, when, in Dec., 1860, it first sought to enlist English interest in this field. We quote:—

"The Church of England has a work to do in Italy. It is not the work of destruction which Gavazzi would desire to effect in Naples, or the work of division which Guicciardini has been carrying out in Florence. It is to aid the higher and nobler spirits of Italy, in Church and State, to work out their own reformation, on Catholic principles, as the Church of England reformed herself in the sixteenth century."

From the midst of such experiences as these, Dr. Wordsworth wrote the first of those remarkable letters, of which we have before spoken, addressed to a distinguished and influential diplomat, resident near the Court of Italy. These letters, conceived in the very spirit of the counsel given us in the volumes before us, may already be said to have opened the way for the Anglican Church, to the Italian mind. Having, in a former Article, (Oct., 1863, pp. 429–432,) given an analysis of them, and of their immediate effect, we will repeat, by again enlarging upon them.

From the date of the issue, in Jan., 1863, of the published Journal of this tour in Italy, Canon Wordsworth was at once accepted as *the* friend and counsellor of Italy. But the triumph of the principles therein urged, over the practical sympathies of English Churchmen, will date from the hour when, upon the 12th of February following, he rose in his seat in the Lower House of the Convocation of Canterbury, and pending a discussion upon the English Chapels on the European Continent, dwelt upon the external responsibilities of the Church of England, and drew a picture of the future which might be involved in the hope of Italy's reform. "In a strain of rich and noble eloquence," says, editorially, the number of the *Guardian* before us, "such as may well vindicate for the meetings of Convocation that charm of oratory which is the consecrating power of all popular assemblies, he depicted the

obligations of the English Church, not merely to her own children, on the one hand, but also, on the other, to that greater body of which she is but a part, the universal Church of Christ." We cannot but feel that in this speech and in the person of Canon Wordsworth, the Church of England burst the barriers which have so long and so greatly isolated her from the larger and wider duties, and concealed from her the grander powers and responsibilities of a genuine and primitive Catholicity. We have this speech itself before us, in the supplement to the number of the Guardian from which we have quoted.

After reviewing, most glowingly, the different evidences that the times are tending, East and West, to the restoration of a long unknown Christian Unity, he alludes, as a touching evidence of the present spirit of the Church, to the fact that—

"At a period when America is convulsed with a great civil war, the Fathers of the American Church should have quietly met in Synod, and should have discussed the best mode of extending the right hand of fellowship, and holding out the olive-branch of peace, to their brethren of the Eastern Church. * * * It shows us that God's Holy Spirit is moving, as it were, on the face of the waters, and we trust that, in due time, it will bring forth a beautiful creation out of the chaos."

He thus turns the attention of the Church to the immediate object of his remarks :—

"But I would say, let us not forget that we are members, not merely of the Anglican Church, but of the Church Catholic; and that we have a witness to bear, through our fellow-countrymen living abroad, to the whole of Christendom. It appears to me that we may produce the most salutary results to the whole world, if we only resolve at this time to exhibit to mankind our principles in their full integrity."

And in these terms, after sketching the condition of the Church of Italy, he pleads for the application of such principles to the field now opened in that country for a true Catholic influence :—

"Such a sign of the times seems to sound an alarm in the ear of Faith, and to strike a chord which may vibrate from one end of Europe to the other. Should we not do all we can to make that sign a sign of peace, of religion, of charity, of love? Should we not with joy behold all these discordant elements resolved into Christian union,

through the influence of the members of our own Anglican Church? I am satisfied that matters cannot stand where they are. The time has come when it has ceased to be a question of temporal power alone, and when it has become one of spiritual supremacy likewise; for the Pope has declared the two powers to be indissolubly connected, and therefore the manifestation against the one is a protest against the other. * * * * We must remember, too, that what has occurred has destroyed a principle that has held the whole of Europe in bonds for nearly 300 years, the principle of Concordats."

And thus he permits faith to lift the veil which seems yet to hang over the future of the Church :—

"If we can thus be united to other countries, to America, to the Colonies, to the Eastern Churches, to the Church of Italy, and perhaps ultimately, even to the Church of France, we may bring about once more the great fact of a united Christendom—we may meet once more in Œcumenical Councils, and we may discuss matters not only of Faith, but alas! of heresy, no longer in small Provincial Synods like this. We may rival the magnificent spectacle which the Fathers once presented, when they came together to defend, with their suffrages, the Faith which they had jeopardized their lives to maintain."

The testimony and the views of Dr. Wordsworth receive striking illustration and confirmation from two or three other papers now before us, to which we must give at least a passing attention. The first is a Letter, appropriately addressed to the Canon, by "An English Churchman"—whom, we presume we may add, the *London Quarterly* designates as L. M. H.—on the "Progress of Religious Movement and National Education in Italy." This letter is, moreover, included as a prefix to the 2d Edition of the Canon's Journal. In this, the writer, with whose name our readers are already acquainted, gives the Church some of the results of his investigations in Italy during the winter of 1862–3; results which the *London Quarterly*, in an Article on this subject, regards—

"As the best part of the whole book, inasmuch as it conveys the impressions of a man who, if he cannot pretend to Dr. Wordsworth's learning, has had far larger opportunities of studying the state of religion from Piedmont to Sicily, hearing with his own ears, seeing with his own eyes, and carefully guarding against the danger of over-estimating such appearances as fell under his observation."

The opportunities of the writer of this Letter, before, as well as during the period referred to by him, have, beyond any question, been superior to any other Clergyman of our Com-

munion; and so far as faithful, wise, and patient labor in this cause can merit it, the Churches at once of England and of Italy owe him, before *any* man, a debt of gratitude. We do not quote from or analyze his testimony so fully as we would wish to do, only because of our want of space, and because it is rather subsidiary to, than the direct subject of, the present Article. The writer had, apparently, spent the winter chiefly in Southern Italy and Sicily, beyond the range of Dr. Wordsworth's tour. He seems to regard Sicily as being considerably in advance of the main land, in independence of thought and preparedness for action on ecclesiastical and religious matters;—a result which he traces largely to the fact that, from the time of the Norman Roger, the kings of Sicily have always held the right, extorted by that ruler from the Pope, of controlling the mandatory intercourse between the Roman See and the Sicilian Church.

In Naples, he dwells especially on the extent to which Bible reading and study is spreading among the people, and illustrates this by several incidents, to one or two of which we must refer. In one instance, an English gentleman merely read, from an Italian Bible, in a private Chapel of the palazzo of one of the principal inhabitants of the island of Ischia, the passage which formed the subject of a beautiful piece of sculpture. The family and their friends then present were impressed and interested; he was induced to renew his visit, and further readings followed, others besides his first auditory having been assembled. The interest increased. Bibles were sent from Naples; and, to use the words of the narrator himself,—

"The feeling spread amongst the neighbors, and fresh supplies of Bibles were procured. The Priests took up the matter, and preached rigorously against 'the heretical movement;' but this only helped on the spirit of inquiry. Animated discussions took place in various house, sometimes with visitors in the streets, and a general interest was roused through the island."

In Naples itself, it seems, public conferences and discussions of religious, and even doctrinal subjects, such as the Scriptural authority for, or against, the worship of images and pictures, and the Romish doctrine of Transubstantiation, are held

and continued from week to week. Of these the "English Churchman" says :—

"It was impossible not to feel carried back to the keen discussions that we read of, as agitating our own country during the Reformation struggles, as one looked round on this crowded gathering of men of all ranks and classes, and watched the earnest, eager manner in which they listened—Bible in hand, many of them—to the various speakers, as these rose from different parts of the room, to read and comment on the passages bearing on different phases of the subject, which they had evidently been carefully studying at home. I was immensely struck with the acuteness—metaphysical sublety, I may almost call it,—of the arguments of many of these men. They appeared to me to possess a singularly keen, logical power of penetrating and sifting a subject, greater, I thought, than would usually be shown in popular discussions among ourselves. This was combined, of course, with the fervency of expression inherent in their southern temperament. * * * * Here were men, gathered from every rank of life, workmen, shopkeepers, professional men, officers, &c. (I remember one captain, in full uniform, speaking with great force) all coming, with the Bible in their hands, and showing unflagging interest in these discussions for three hours at a time; yet, only two years before, scarcely one of these men could or would have dared to read the Bible openly; in fact, could not have done it without risk of imprisonment."

Again, he speaks of a Parish Priest, who, visiting him,—

"Gladly joined with us in short morning and evening prayers, in which the Italian version of our Prayer Book happily enabled us to unite; reading, alternately, the Psalms for the day, with a Lesson, and a portion of the Prayers."

And again, here writing apparently of North Italy, he says :—

"I have good reason to know that, in many families who would shrink from avowing themselves Protestants, the Bible is read, and our own Prayer Book examined, and, in some instances, used in domestic devotion.

"Those who have earnestly striven to promote the spread of the Word of God amongst Italians, may rest assured that they have been instrumental, under God's blessing, in diffusing an amount of Scriptural light which has reached the eyes and, we may trust, has touched the hearts of many more than those who have openly broken with Rome; and the seed thus sown, will yet, in God's good time, show fruit."

In reference to the "Three Letters" of Canon Wordsworth, which, we remember, were published in Italian, at Turin, the

writer cites some evidences of the extent to which they have told upon the people. On one occasion, "a knot of Ecclesiastics" said, "'This is just the sort of seed that ought to be sown far and wide throughout the country:'" and "in the course of a few days," he adds, "these same men spread several hundred copies" of these letters "amongst the various Cathedral Dignitaries, Parochial Clergy, and others in their own Diocese and neighborhood." On another, a cavalry officer, sitting near him at a table d'hôte,—

"Spoke so clearly and strongly on the need of Church Reform, and returning to the ancient rights of People and Clergy, that I was quite struck, and remarked that he appeared to have studied such subjects carefully. He said that he had lately fallen in with an 'Opuscolo,' published at Turin, which so thoroughly expressed his own ideas, that he could have fancied he had been writing it. This 'Opuscolo' proved to be those 'Letters.'"

Of these, and others in the same series, whose various subjects were named in our last Article, he adds again:—

"It appeared that the men and boys who cry journals for sale in the streets of Turin, had sold them very readily. * * * I understand that several thousand copies of this series of Letters have been spread throughout Italy during this last winter."

But the most remarkable testimony was that of a worthy Benedictine of Monte Cassino, who, in the course of a conversation about the Church of England and her Prayer Book, a copy of which he had studied, was asked, plainly,—

"'Do you that think your and our branches of the Church will ever be re-united?' 'Yes, I do,' replied the Benedictine, 'though neither you nor I will live to see that day; but,' he added, '*meantime, remember that what you of the Church of England can best do to promote re-union of the Church is, not to join us, but help us in our attempts to purify ourselves.*'"

But we can best sum up the convictions of the "English Churchman," in his own words. We quote:—

"I noticed, with great thankfulness, that our friends among the liberal Priests, and others with whom I had become acquainted on former visits, were gradually but decidedly advancing in their ideas respecting the urgent need of Reforms in the Church, and in their desire to promote them. This I found to be the case on re-visiting Florence,

Naples, and other places. During this last winter, we traversed Italy from Piedmont to Sicily; and I can testify, that in the various provinces of Northern, Central and Southern Italy which we have visited, I am personally acquainted with Priests and Laymen, who have expressed their conviction that such Reforms as the following ought to be carried out," &c., &c.

And the writer, in closing, uses this language, addressing, as we remember, Canon Wordsworth :—

"May I venture, in conclusion, to express my earnest hope, that an increasing number of English Churchmen, and of our brethren of the Reformed Episcopal Church, may be led to follow your own example, and personally investigate the present religious condition of Italy? * * * * Judging from our own experience, which you will, I believe, fully confirm, there is the greatest readiness amongst thoughtful Italians to welcome friendly intercourse and interchange of ideas upon religious and educational questions, when assured, as I have always taken pains to frankly assure our friends, that we had no *proselytizing* aims in view; for that we felt it as unlikely that Italians could become Anglicans, as that we could adopt their national habits of life. But there is, I am sure, a large field and wide scope before us of the Reformed Episcopal Church, for giving information and sympathy to those who are struggling, often under heavy discouragements and difficulties, to work out their own ideas of Church Reform, and return to a purer and more primitive faith and worship, in their own way. I believe that since the Reformation there has never been such a manifest call of Providence to rouse us to do all we possibly can to help Italian brethren in this way."

We would gladly dwell more fully upon this "Letter," which occupies eighty pages, as prefixed to Dr. Wordsworth's Journal. It includes many accounts of personal interviews and expressions of opinion, quite parallel with those recorded by the Canon; and also, an exceedingly interesting and detailed account of the progress of education, particularly in Genoa, and in Naples and Sicily. The review of this latter is, however, scarcely pertinent to our present purpose.

A collation of this "Letter," with the "Journal," suggests some interesting deductions. Dr. Wordsworth quotes two North Italians, and evidently with entire acceptance of their convictions, to the effect that Lombardy,—and Milan,—is the part of Italy fittest for Reformation, and the point from which the impulse should and could most effectually be given. The "English Churchman," on the contrary, as manifestly inclines

to the opinion, that South Italy, and particularly Naples, is most ripe for the discussion of such subjects, and for taking the lead in the return to primitive truth. On the other hand, the latter lays much stress upon the readiness of the Neapolitans, and their aptitude for *doctrinal* discussion;—the very thing from which Canon Wordsworth warns us to refrain, carefully urging, and with much supporting testimony of others, the necessity of beginning with questions of discipline and of worship, and *then* advancing, step by step, to the examination of doctrines.

But we must remember, that the tour of the Canon terminated at Rome; and, so far as investigating the Italian preparedness for Reformation was concerned, may be said to have been confined to North Italy and Tuscany; while his correspondent, with a very wide-spread and general acquaintance with the entire field, had been led, not only during this but during previous winters, to largely devote his attention to South Italy and Sicily. We may then fairly infer,—what indeed would be thoroughly consonant with the national distinctions of character between the Lombards and the Greco-Neapolitans,—that while questions of morals and of ecclesiastical discipline would, indeed, be the salient points in one extreme of the Kingdom; and while Milan, with its higher standard of morality and of education, and the traditions of Ambrosian independence, would be the natural center of movement under *such* impulses; the keen, dialectic intellect of the Neapolitans, which has never yet lost an opportunity for entering any arena, would most promptly and most vigorously grapple with the theological phases of the controversy. *We* are, indeed, of opinion, and have been for some time, that the Reformation is likely to advance from these *two* centers, each for its different purpose, until Naples is a sharer in the ecclesiastical rights and independence, re-vindicated by the See of St. Ambrose and the Italic Diocese; and Milan is drawn into Southern polemics, and their resultant faith.

Such is the testimony of an "English Churchman." Let us now turn to a confirmation of these views, which we have direct from Italian sources. Prefixed also to Dr. Wordsworth's Jour-

nal, is a letter received by him "while engaged upon" the preface of this second edition, "from an Italian friend, who is in Holy Orders in the Church of Rome." This letter first reviews the sad religious condition of Italy, and then speaks of the prospects of improvement. We cannot, perhaps, better describe it, than by quoting briefly a few characteristic passages. After dwelling upon the present corruptions of the Church of Rome, he says :—

"Still here are the elements of Reformation. * * * * In the midst of much corruption, there are not a few hearts open to the truth. * * * * There seems to be wanting only an electric shock to awaken the national mind; and sufficient authority to give a steady beginning to Reformation, which may lead back the Church of Italy to her primitive condition and ancient order. * * * *

"However great the corruptions of the Church of Rome may be, it must be remembered that many of the clergy are desirous of reform. Indeed, for the most part, the inferior clergy differ widely in their opinions from the Hierarchy, and are often opposed to the Episcopate. Many parish priests, professors, and other learned ecclesiastics, who derive their knowledge from Sacred Scripture and Church History, are at variance with those Bishops and Dignitaries who are deficient in such doctrine."

And again :—

"We see what results have been already obtained, and we may thence draw some conclusions as to the future. Any one who ventured to speak of religious reformation thirty years ago, would have been denounced as a madman, or perhaps imprisoned and punished as a criminal. The very name of the Holy Bible was rarely pronounced among the learned, and Evangelical Truth seemed like a hateful thing. Now the aspect of things is changed. The Bible is widely circulated; the English Book of Common Prayer, translated into Italian, is read and cherished in many Italian households; the words "Church Reform" are in the mouths of all. It is demanded even by the Clergy themselves."

Without any apparent design on his part to draw any comparison between the two great cities of North and South Italy; two passages, taken from different parts of this letter, seem to have sprung from such a conviction as we have ourselves above expressed.

"The clergy of that noble city (Milan,) has long been divided into two sections; the more intelligent among them proclaim a desire to return to the Ambrosian ritual and principles."

And further on :—

"At Naples the doctrines of the reformation are beginning to make way, even among the multitude."

The opinion of this writer concerning sectarian proselyting, is thus expressed :—

"But in order that we may make some advance towards true religious reformation, the movements of the Italian Evangelical Societies must be organized in such a manner that they may not run counter to each other. The *Darbesi*, the *Vaudois*, the *Plymouthists*, the *Apostolici*, and such like, being antagonistic to each other, will only produce confusion. No other than an organized Episcopal Church can be constituted in Italy. No other religious bodies are conformable with, or adapted to, the national mind of Italy."

He furnishes us, moreover, with an interesting and encouraging fact, when, in referring to Don Ambrogio,—the priest who is preaching so effectively throughout Piedmont as "a Reformer, not a Protestant,"—he speaks of him as "having been instructed in the doctrines of the Church of England." This letter concludes with these impressive and hopeful words :—

"When men of dignity, wisdom and faith are placed at the head of the Italian Government, and when pious, learned and zealous Ecclesiastics, unfettered by oaths to the Papacy, are promoted to the Episcopal Sees now vacant in Italy, they will be enabled, by the help of God, to give free course to the Gospel, and to bring back the scattered sheep to the fold of Jesus Christ.

In the meanwhile, though the knowledge of the facts came to us so much later, a promise and an earnest of the coming victory of Primitive Catholicity over the modern and mediæval corruptions of Rome, was granted in far off India—a witness the more marked and deserving our attention for the distinct and independent testimony which it furnishes to the true policy of Anglican Churchmen in the presence of the growing receptivity of the Italian religious mind. Ere the earliest dawn of a reform movement had become visible to the Anglican clergy actually in Italy, a Sicilian Romish Priest and Missionary, named Miritello, but better known by his priestly appellative of "Father Felix," educated at the Propaganda, and evidently a man of mark and mind, who had learned English that he might acquaint himself with our theology in order to refute it, was pondering over the Prayer Book of the Church of England and that masterly exposition and defence of the teaching of

our venerable Mother Church, "Browne on the Thirty Nine Articles." This writer's thorough knowledge of, and entire fairness towards, the Church of Rome first disarmed his heart; and his powerful reasoning and solid hold upon the strong foundations of primitive antiquity convinced his judgment. He recognized the Colonial English Church, in whose jurisdiction he was laboring, as the true branch and representative of the Holy Catholic Church: and renouncing, in Sept. 1859, his allegiance to the Pope, he became both a member and a missionary of the Church of England.

We are indebted to an English friend for a copy of Father Felix's interesting statement of the reasons "*Why he left the Communion of the Church of Rome.*" This little work derives a double interest to us from the fact that before the *beginnings* of the present religious events in Italy, he not only foreshadowed by his own course the tendencies of the best elements of his Church, but also pleads for a policy, on the part of Anglican Churchmen, upon which they were entering before this voice reached them.

Much as we should like to quote other passages, we can only indulge ourselves in transcribing what Father Felix, in concluding, says of what Anglican Churchmen might do; "decisive expressions, which," writes our English correspondent, "are the more remarkable as he could have known nothing of any effort on our part to work out his suggestions."

"It is indeed a great pity that the real principles and the true doctrines of the Church of England are so little known to the communions which differ from her, and above all on the Continent. It is my firm persuasion, that if the Church of England were presented in its true colors, and its tenets simply expounded, it could not fail to strike the mind of every sensible Christian. A fair statement of her doctrines would confer an immense benefit on her sister Churches on the Continent. * * * * Let the Church of England remember the blessing which her elder but now fallen sister Church, the Church of Italy or Rome, once conferred on her, in the days—alas, the by-gone days,—when she preserved the Faith in all its purity. This mighty Church, whose "faith was once spoken of throughout the whole world," has fallen, through pride, from that height. Let the Church of England now, with affection and charity, tender her hand to relieve her fallen sister, and surely God will enable her to rejoice over her restoration. * * * * * I am sure that many zealous and learned

sons of the Church of England would spare neither time nor labor to benefit the Italian Church. A fair exposition, I say, of the real doctrines of the Church of England, would enlighten the minds of the Clergy and people in Italy; and they would welcome it. Is it too much to hope that a day may yet come, when we shall see in Italy a national Church assembling her Synod, and revising her Articles of Religion according to the only sure guide, the Word of God?—the Primitive Church occupying her right place as a witness and keeper of the Word? I know that this is the prayer of every zealous and charitable member of the Church of England."

Thus fully do others confirm the practical wisdom of Canon Wordsworth's own faithful teachings;—thus closely do both illustrate the dictates of Primitive and Catholic principles. Our immediate purpose in this Article is accomplished. We cannot lay down the pen, without availing ourselves of the opportunity, as we feel we may venture to do, in the name of American Churchmen, respectfully and fervently to thank Dr. Wordsworth for another important service which he has lately rendered to the Church. His bold, faithful and noble protest, as Canon of Westminster in residence at the time, against the appointment of Dr. Stanley to the Deanery of that ancient and Faith-hallowed Abbey, may seem to have been in vain. Untroubled by the inconsistency between his avowed opinions and the solemn oaths required of him, Dr. Stanley entered upon his office. But nevertheless, a great step has been taken, and Church and State have been alike reminded that there are Defenders of the Faith within her Ministry, even against the abuse of secular patronage on the part of those who represent the august official possessor of that sacred title. Canon Wordsworth uttered the voice of the Church in the spirit of a Nazianzen or a Chrysostom; and the Church should render him her sincerest and most grateful acknowldgements.

Art. VII.—SYLLABUS OF CHRISTIAN DOCTRINE.

[The following formal statement of The Gospel System is from one of the best thinkers in the American Church, and will, ere long, be elaborated into a volume. It will be found full of the "seeds of things."—Ed. Am. Qu. Ch. Rev.]

I. Man as originally created by God was a perfect being, sinless and immortal, dwelling in a perfect world. He was made in the image of God. He was full of spiritual life. The law of God was written in his heart. From the Father, the Son and the Holy Ghost, there flowed upon him freely gifts and graces and endowments, transcending nature, truly supernatural, coming from the spiritual world. By the temptation of Satan, and the act of his own free will, Man fell. Thereupon he suffered a three-fold loss. His whole being, in all its constituent parts and faculties, became depraved and diseased by sin. He was cast out of Paradise. He lost his right and title to the gifts of his First Estate. A Son of God wounded mortally, exiled from his Father's House, amerced of his inheritance, this became from that time his state, and that of all men, naturally engendered of the offspring of Adam.

II. By nature, therefore, all men as born into the world are dead in sin—cast out from Paradise, under condemnation of the law—unable by their own power to restore themselves.

III. They need, therefore, 1st. Deliverance from the Condemnation of Sin and its Dominion. 2d. A new Spiritual Life from Heaven to dwell in them and heal them. 3rd. The existence and continuance upon Earth for them, of a sphere for that new Life to dwell in. 4th. In it, all the means and influences whereby the flame of that New Life shall be fed and cherished until it reach perfection.

IV. The Word, therefore, became Incarnate. God made man, the two natures, the perfect God-head of the Son united with perfect humanity in One Person, was born of the Virgin into this World. He lived with us until the age of mature and complete Manhood, as the perfect example and standard

of the Human Race, in his life and precepts. He died then upon Calvary as a Sacrifice and Atonement for the sins of the whole world. He rose from the dead, and ascended into Heaven to be our Mediator. The King, the Priest, and the Prophet of his people upon Earth until the Judgment Day. This is the three-fold work of our Lord for man, which once done establishes the Gospel.

V. For, in consequence of this, and because of it, the Spirit of the Father and the Son was sent upon Earth to organize the Church of Christ, and to call upon all men to come within it. The Church, the Kingdom of our unseen King, the Temple of our High Priest and Prophet within the vail, is a permanent and visible Tabernacle upon the Earth for the Regenerate to dwell within. It is the sphere of the New Life. In it are present unto man all the spiritual blessings which our Lord obtains and confers upon His brethren.

VI. The Church of GOD is a visible organized Society upon earth, with an Apostolic Ministry. It is Catholic as receiving all men, in all times, and of all lands and races, within its bosom. And, as finally, to spread over the whole world. The Spirit is its in-dwelling and organizing power. It is Holy, for within its fold are all the means of Holiness and Salvation to him that believeth and is baptized. All men are called by CHRIST to come within His Church :—"The Spirit and the Bride say, come."

VII. Hence, to all men the Gospel is preached. To all men are proffered :—1st. Remission of all their sins. 2d. Entrance within the Church of Christ upon earth, and with it the New Life of Christ, which together make Regeneration, the new birth into the new state, the state of Grace and Salvation. 3rd. After this, until death, sufficient Grace and Guidance, that we may reach everlasting Glory in Heaven.

VIII. This gift is offered to man on stated conditions, and by the appointed means. The conditions on the part of man are—1st. True and heartfelt Repentance from sin. 2d. Real and sincere faith in God, through Jesus Christ our Lord. These two actually existing in the man, constitute conversion;

that is, a sincere and earnest "turning away from sin and a turning towards" God of the soul, willingly, heartily and affectionately done. It is the work of the Holy Spirit influencing and aiding the will of man. It is required of all who come to Christ, both of those who have never been baptized, and of those who, having professed HIS name in Baptism, have fallen away into sin. Of this work, the ordinary means is the preaching of the Gospel by the Commissioned Ambassadors of our Lord. Yet in manifold ways, and by means the most unexpected, does the Eternal Spirit strive with man, that he may turn towards God.

IX. Man being thus prepared, there is no bar on his part to the Grace of God. The gift of Regeneration is given to him in God's appointed way, and by the means He has established in the Sacrament of Baptism. Therein we are born of Water, the outward and visible sign, and of the Spirit, the inward life-giving power. Therein we are made "Members of Christ, Children of God, Inheritors of the Kingdom of Heaven." All this is done on condition of our Faith and Repentance, by the Supernatural and Miraculous power of the Holy Spirit, acting in this world of Space and Time, in and by means of, the Sacrament of Baptism.

X. This birth is no bare figure, no mere outward sign of a grace which we had before. But it is the actual and real gift of Regeneration, then and there conferred upon us, on the conditions required of us by God, and by the means which He has ordained for our acceptance. Our sins are all forgiven by the Merits of Christ's Death and Sacrifice then applied to our souls by the Holy Spirit. The Life of Christ is then implanted in our being. We are then brought by the same Spirit within the Church of God. As every true and real birth consists of, and is made up of, these two, an organic life and a sphere of being for that life, to mature and exist therein; so our new birth consists of these two, internally and externally, the life of Christ, and our entrance into the Church of God, which is upon Earth, the sphere and home of that new life.

XI. Henceforth, from the moment of our Baptism, we are—1st. The Sons of God, through Jesus Christ our Lord. 2d. We are members of the Election, which is the Church of God visible upon the Earth, "Elect according to the Foreknowledge of God the Father, through Sanctification of the Spirit unto obedience and sprinkling of the blood of Jesus Christ." And 3d. We are in covenant with God through our Lord Jesus Christ, the Mediator of the New Covenant. All these privileges belong to the members of Christ's Church Militant, collectively and individually.

XII. Our Lord Jesus Christ is, therefore, unto us who are baptized into the Church, a living and a present Saviour. Now he intercedes and reigns for us. We are subjects of a Kingdom—members of a Church, that has now a real, organized existence upon the Earth, is now visible and actual in Space and Time, although its King and Prophet, and Great High Priest, its Heavenly Hosts of Angels and Archangels, Cherubim and Seraphim, its communion of Saints that are gone to their rest, nay, our own highest spiritual privileges and blessings, be not visible to our bodily eyes. These, during our abidance in the Church Militant upon Earth, are only to be seen by Faith. In our future life of Glory, in the Church Triumphant, we shall see even as we are seen, "face to face."

XIII. Having thus entered within the Church, the one great key to all the blessings of our state and condition is, upon our part, an earnest and living Faith. Faith is the eye that opens the soul to all the light of Heaven. It is the hand that receives and appropriates all the gifts and graces of the state in which we are placed. It lays hold upon and accepts all the merits of Christ. Faith therefore justifies. For as Christ is the centre of Salvation, the substance and the reality of all means, all Sacraments, all spiritual blessings, it is Faith which willingly, consciously, lovingly accepts and receives HIM in them all. In Him, therefore, it receives pardon of all sins, and all the merits of His Incarnation; of His Death and Sacrifice on Earth, and of his present and perpetual Mediation for us in Heaven. Such, to the Regenerate man, are the effects of

Faith, a living, habitual and loving personal Faith, constantly laying hold upon GOD, through Jesus Christ our Lord.

XIV. Hence, within the Church of GOD upon earth, there are two classes equal in the blessings by which they are surrounded, unequal in the use they make of them. The Sons of God who love, believe and obey their Heavenly Father; and they who, being sons, have no Faith, and therefore no Love and no Obedience to His Laws. The first "hold fast the faith," they "build themselves up in faith," "they follow after faith," "they fight the good fight of faith"—all, therefore, of the spiritual blessings of this state that they can receive, they do receive. First and greatest of all, as opening the way to all, that they are uncondemned or Justified before GOD, through faith in Jesus Christ our Lord. To be in such a state, is manifestly to be really holy, according to our capacity, and that not of ourselves, but of the gift of GOD. Hence, they who have a Living Faith, the Justified that is, make up a class of real saints within the Church of God. "They are the Communion of Saints." Those, again, who have not that living faith, are they who are rebellious sons, they who wilfully and knowingly live in sin, and therefore are condemned before GOD and not Justified.

XV. The signs of a living Faith in the Baptized, are, first, in the Heart, love to God and Man. Second, in the life, a willing obedience to GOD'S Laws;—in other words, a religious and devotional life arising from a true and sincere habitual faith.

Of man's Baptism all men can judge; they can see whether it has taken place or not; of his Justification, only God and the man's own secret heart are certain and assured.

XVI. Our Sonship, begun in this world, is completed at the Resurrection. Here our greatest privileges in Christ, although real, are only initial. Then and there is the consummation, the final completion of our career. We are then born from the state of Grace into the State of Glory, "Sons of God," being Sons of the Resurrection. The Spiritual Life that began in this world, comes to its maturity, then, in the glorified body,

perfected intellect, the redeemed and spotless spirit in open
n of God. We have then attained unto maturity. We
" come unto the perfect man, unto the measure of the
ire of the fullness of Christ." "As He is," so then "shall
e also." And furthermore, the creation itself is then Re-
rated, "born with us, unto the glorious liberty of the Sons
od." And the New Heavens and the New Earth are hence-
1 forever our Eternal Home and dwelling-place. So shall
who in the State of Grace upon Earth, had lived in a true
h, live with our Lord forever in the State of Glory in
ven.

NOTICES OF BOOKS.

BISHOP BROWNE ON THE ARTICLES. With Notes by the RT. REV. JOHN WILLIAMS, D. D. New York: H. B. Durand. 8vo. 1864.

Specimen proof sheets of the reprint of this important work are before us. It will be issued in octavo form, in neat and clear type, and will compare in all respects favorably with the English edition. No late American publication has given us so much pleasure. The superficial and oftentimes partial work of Burnet, the loose and even the false principles on which the Thirty Nine Articles have often been interpreted, have created no small amount of distrust as to the Articles themselves, Yet they are Catholic in their teaching, and ought to be so regarded by the Clergy. We shall never forget the hearty endorsement with which we once heard the late Dr. Jarvis appeal to them, and on this ground. The work of Bishop Browne will, we are sure, exert a powerful influence in thus exhibiting the harmony of the Articles with true Catholic doctrine. The Notes and marginal references are numerous and exceedingly valuable. To American students and readers generally, the work is rendered still more attractive by the editorial labor of Bishop Williams. Long familiar with the wants of theological students, thoroughly furnished on all points of dogmatic theology, no man is better qualified than he to introduce such a treatise to American Churchmen. As a specimen of his additions, we give one of his marginal Notes.

"The Articles were not adopted in the United States of America till September 12th, 1801, although a body of twenty Articles appears in the PROPOSED BOOK. Bishop White states that the subject had been seriously considered and discussed by the Bishops, both in 1789 and 1792. In 1789, Bishop Seabury, the only Bishop present besides Bishop White, "*doubted* of the need of Articles." In 1792, Bishops White and Claggett were in favour of adopting them, while Bishops Provoost and Madison were "directly against" them. Bishop Seabury still doubted, but was disposed to consider their adoption more favourably than in 1789. The latitudinarian objections of Bishops Provoost and Madison might well startle any man who found himself, even though on very different grounds, occupying the same position with them.

"In the General Convention of 1799, the subject was taken up "at the pressing instance of the deputies from Connecticut," and in consequence of instructions to them "from the Convention of their Diocese" The only action, however, was that of the House of Clerical and Lay Deputies. They appear to have appointed a committee who reported "a proposed body of Articles wholly new in form," which were printed in the Journal. These Articles were never voted on in the House in which they were reported, were never acted on by the Bishops, and,

indeed, were never seen by them till they appeared in print. The measure was, in every aspect of it, injudicious and even absurd. But, after all, it worked towards a good result, by "showing the impossibility of agreement in a new form," and exhibiting the inherent folly of the proposal. The feeling of opposition against any such attempt was a continually growing one; and at last—with some alterations, which will be specified in their proper places—the English Articles were adopted, in 1801.

See Bishop White's *Memoirs*, &c., notes K and N.—*J. W.*"

THE FREEDOM OF THE WILL, as a Basis of Human Responsibility and a Divine Government: Elucidated and maintained in its issue with the Necessitarian Theories of Hobbes, Edwards, the Princeton Essayists, and other leading advocates. By D. D. WHEDON, D. D. New York: Carlton & Porter. 1864. 12mo. pp. 438.

We are not about to break a lance with either the Calvinists or Arminians on that old *vexata quæstio*, the Freedom of the Will. Dr. Whedon, the author of this volume, has raised a thousand difficulties, and they are real ones, against Edwards's famous treatise, and this is, apparently, one main object of the volume. Dr. Edwards, sharp casuist as he was, felt called upon to reconcile, in some way, the old doctrine of Predestination to life and to death, with human accountability; and he did it so cleverly as to postpone, a little while, the inevitable reaction of New England theology into Rationalism and Infidelity. But neither his adroitness, nor "the absolute Law of Invariable Sequence," as propounded by Prof. Park, ever did, or ever can commend the old Calvinistic notion to Common Sense, Human Reason, and the Moral Consciousness. Men *know* that it is a libel on the character of God. Nor is the Arminian theory a whit better. We know, that God's government is perfect and supreme. We know, that man is free and accountable. But how to reconcile the two facts, passes man's understanding. Dr. Whedon is a bold thinker; he coins words with a fatal facility, and his book abounds in barbarisms; his style is often involved and obscure, which, however, is more frequently the fault of the thought, than of the writer himself.

THE PRAYER BOOK AND ITS STORY. Principally designed for the Young. By R. M. ABERCROMBIE, M. A., Rector of St. Paul's Church, Rahway, N. J. New York: A. D. F. Randolph. 1864. 12mo. pp. 237.

The principles on which God designs that men should act, are often forced on their recognition, however they may desire against those principles to declaim. When a sectary is pressed with the doctrine of Episcopal Succession in the Ministry of Christ, he has abundance of his reasons, such as they are; and yet, the religious Society to which he belongs, never fails to order itself on the principle of succession, however its legitimacy has become to that Society lost. When a sectary is pressed with the advantages of a pre-composed Form of Prayer for Public Worship, he has abundance of his reasons, such as they are; and yet, he is compelled to follow, in such Worship, the prayer made

for him by some other, with the disadvantage, that the prayer he follows is not the result of the wisdom of ages, but the intelligence of an individual mind, if intelligence there be. The wisdom of ages is embodied in the pre-composed Form or Liturgy of the Protestant Episcopal, or rather Catholic Church, in the United States; and it is to the condensed history of this Liturgy, Mr. Abercrombie has devoted his useful pen. Whoever shall read this volume, will scarce fail of finding in it something which he did not know before; or having known, will be glad to have revived in his memory by the manner in which it is told, or the juxtaposition of its parts. We learn from it something of the Jewish Liturgy, the basis of the Lord's Prayer itself; of the early Liturgies of the Greeks, from which all other Christian Liturgies had their origin; of the Roman, which for centuries, till novelties of doctrine were introduced in the middle ages, conformed to the Primitive pattern; and of the various Uses, as they were termed, which, though more or less, in later times, featured by the growing influence of Rome, were employed by the Martyrs of the English Reformation, for the compilation of that Liturgy, which, A. D., 1548, received the sanction of the Church of England in both her Convocations, and the just encomium of Parliament, that it was indited by the aid of the Holy Ghost. Our author is not regardless of the times and the occasions of the few changes which were made in this frame of the Church's worship, and of the gradual return again from those changes to the Edwardian Liturgy, to which, indeed, the Scottish Church and our own have fully returned, in the sublimest part of Christian Worship, the consecration and Service of the Holy Eucharist. Small as is the volume, it is not unworthy of the Church of whose sublime Ritual it treats, and is creditable to him who has prepared it.

A Treasise on Logic, or the Laws of Pure thought; comprising both the Aristotelian and Hamiltonian Analysis of Logical Forms, and some Chapters of Applied Logic. By Francis Bowen, Alford Professor of Moral Philosophy in Harvard College. Cambridge: Sever & Francis, Booksellers to the University. 1864. 12mo. pp. 450, and xvi.

This work of Prof. Bowen is a valuable contribution to our Literature in the department to which it belongs. It aims at no great amount of originality; and yet, the careful reader will find much in it that has not been before given to the world. The author's aim has been, chiefly, to give a clear, systematic and concise view of the present state of doctrine and opinion on the various topics that come within the range of Logic, or "the Science of Pure Reasoning." And this he has done most admirably. For the first time, we believe, the two great rival systems of Aristotle and Sir William Hamilton are exhibited side by side in the same book, in contrast and comparison. The author clearly inclines to give the preference to the Hamiltonian theory. But his partiality has in no case, so far as we have discovered, led him to disparage or neglect the older system. Besides these two great authorities, the Professor has quoted very freely from other European

writers, especially English and German. He makes favorable mention of two American writers only, Chancellor Tappan, and Professor Wilson, of Hobart College; and these, we believe, are all on our side of the water that have made claims to originality, or anything more than a mere reproduction of some foreign work, in an abridged form, perhaps. In the later chapters of Prof. Bowen's book, he has pretty fully exhibited the views of Mill and Whewell—the greatest names among living men, perhaps, in that department of the Science of thought, the Logic of Induction and Demonstration.

JOURNAL OF THE DISCOVERY OF THE SOURCE OF THE NILE. By JOHN HANNING SPEKE, Captain H. M. Indian Army, Fellow and Gold Medalist of the Royal Geographical Society, Hon. Corr. Member and Gold Medalist of the French Geographical Society, &c. With Maps and Portraits, and numerous Illustrations, chiefly from Drawings by Capt. GRANT. New York: Harper & Brothers. 1864. 8vo. pp. 590.

Now that the enthusiasm which the announcement of the discovery of the source of the Nile created, has died away, the time has come to sit down and examine, carefully and impartially, the amount of positive information which Captain Speke has really added to our stock of knowledge of the Geography of Central Africa. Judging from his Journal, the most that we are really certain of, in respect to the great problem, is, that there is a considerable Lake, the Victoria N'yanza, lying on and South of the equator, which discharges its waters towards the North; and that that outlet is at least one of the head waters of the Nile. After a journey of nearly two years, on the 21st of July, 1862, about forty miles below the Lake, he reached the River, which he thus describes. "Here, at last, I stood on the brink of the Nile. Most beautiful was the scene, nothing could surpass it! It was the very perfection of the kind of effect aimed at in a highly kept park; with a magnificent stream from 600 to 700 yards wide, dotted with islets and rocks, the former occupied by fishermen's huts, the latter by sterns and crocodiles, basking in the sun,—flowing between fine, high, grassy banks, with rich trees and plantains in the background, where herds of the nsunnu and hartebeest could be seen grazing, while the hippopotami were snorting in the water, and florikan and guinea-fowl rising at our feet." He followed up the the River, and saw the stream issuing from the Lake in a picturesque cascade, which he named Ripon Falls, after the President of the Royal Geographical Society. He subsequently went down the River, to Gondakoro, which he reached, Feb. 15, 1863, and thence pursued his journey to Cairo and Europe. Whether, however, this River is the main branch of the Nile; whether, after all, the Tanganyika is not the true source of the Nile; or whether the Victoria N'yanza and the Tanganyika are not one body of water, or at least connected during the rainy season; these and numerous other questions we do not believe to be decided by the volume before us. He did not navigate or explore the Lake Victoria N'yanza; he only saw it, at its extreme Northern and Southern extremities; and there is a provoking want of specific and minute information just upon

those points where we look for the solution of our doubts. In reading Capt. Speke's theory of the ethnology of this portion of Africa, that the Wahuma, as the people collectively are called, are of Abyssinian descent, and so connected with those mighty nations which built the pyramids and made such wonderful strides in the ancient civilization; his naive declaration that "the Abyssinians are the oldest Christians on record," so also his interpretation of the curse which rested upon Ham; in fact, whenever he aims at generalization, we cannot but feel that he shows a thorough disqualification for treating upon many of those questions concerning this unexplored region, which the civilized world will regard as of the first and greatest importance.

Capt. Speke, who had been associated with Capt. Barton in the Expedition of 1856, started, Oct. 2d, 1860, with Capt. Grant, and about two hundred porters, from the Coast of Africa, opposite Zanzibar. From thence he pursued his way to Kasé, about 400 miles, through a region under the control of Arab merchants, who carry on a traffic in ivory, slaves, &c. Beyond Kasé, the country was new, and the volume is full of information. The populous tribes, the native chiefs who rule over them with despotic sway, the productions of the country, the marked physical characteristics of that region, extending 5° each side of the equator, its amazing fertility, its healthfulness, the habits, customs and religion of the people;—on all these points the author, if he does not always satisfy us, leads us over ground hitherto untrodden. We regret we cannot copy his description of Rumanika, king of Karagué, whose courteous manners, and delicate attentions, and constant kindness, were in strong contrast with the greater number of those native chiefs who were treacherous to the last degree, and from whose clutches he at last escaped, only after wearisome delays, and submitting to the most extortionate demands. The predominating influence of Mahometanism, especially on the eastern coast, and which is evidently extending into Central Africa, is worthy of notice. No small part of the interest of the volume is due to Capt. Grant, who furnishes most of the illustrations, and who has also given, in the Appendix, a list of the plants collected between Zanzibar and Cairo.

The Messrs. Harper have re-published the work, in a style uniform with the volumes of Barth, Livingstone, Du Chaillu, Barton, Speke, &c., and a well-executed Map enables us to trace the route of the travellers, from the beginning to the end. The elevations of the country were obtained by instruments, and these are given in a Chart.

POPULATION OF THE UNITED STATES IN 1860; Compiled from the original returns of the Eighth Census, under the direction of the Secretary of the Interior. By JOSEPH C. G. KENNEDY, Superintendent of Census. Washington: 1864. 4to. pp. cvii. 694.

In this large and carefully prepared volume, we have a view of the Population of the United States in 1860, or previous to the commencement of the War, and as represented by number, sex, age, nativity, and occupation, with such consideration of the deaf and dumb, the

blind, the insane, and the idiotic, as their condition appears to demand. With the Tables of Statistics, Mr. Kennedy has given in his Introduction, of one hundred and seventeen pages, some general information respecting the above tables of figures, and certain conclusions, which, he says, are warranted by facts. Thus, on the comparative growth of population in the Free and the Slave States; on Immigration, and the Nativities of the population; on Internal Migration; on the statistics of Marriages, Births, and Mortality; on the Deaf and Dumb, and Blind, and on the Insane, his inferences and conclusions are worthy of consideration. We have used a portion of this information in the first Article of the present Number of this Review; and there are several other points of interest which are equally suggestive. In his remarks concerning the insane, among other causes of insanity, he attributes it, in a very large degree, to Religious Excitement, and he appeals to Reports and to official documents to sustain him in his conclusions. He shows that such excitement is often to be attributed to psychical and physical causes; and his observations are worthy of the gravest consideration. To us, as Churchmen, especially, this portion of the volume deserves special attention, as bearing on the subject of Christian Nurture, and on the true growth of the Church among an illiterate, uneducated people. The Church may, amidst such whirlwinds of religious frenzy, suffer, for the time being; but she is sure to gain in the end. Thus the great religious excitements produced by such men as Whitefield and the Tennants, were greatly instrumental in preparing the minds of the people for the sober and more Scriptural teaching of the Church.

On the growth of population in the Free and Slave States, the following results are reached, and are facts not to be avoided:—

"The area of the nine Free States, enumerated in 1790, is 169,668 square miles, and of the eight slaveholding States, 300,580 square miles, while the population of the former, in 1790, was 1,968,455, and of the latter, 1,961,372; but in 1860, these nine Free States had a population of 10,594,168, and those eight Slave States only 7,414,684, making the difference in favor of these Free States, in 1860, over those Slave States, 3,179,844, instead of 7,083, in 1790, or a positive gain to those Free States, over those Slave States, of 3,172,761. These Free States enumerated, in 1790 and in 1860, were the six New England States, New York, New Jersey, and Pennsylvania; and the Slave States were, Delaware, Maryland, Virginia, North and South Carolina, Georgia, Tennessee, and Kentucky; yet we have seen, that the area of those Slave States was nearly double that of those Free States, the soil much more fertile, the climate more salubrious, as shown by the Census; that the shore line, including main shore, bays and sounds, islands and rivers, to head of tide water, was, for those Free States, 4,480 miles, and for those Slave States, 6,560 miles. Thus it is clear that the increase of population of these Slave States should have far exceeded that of those Free States. The population of these Slave States, per square mile, in 1790, was 6 (6.52), and in 1860, 24 (24.66), and of those Free States, in 1790, was 11 per square

mile (11.60), and in 1860, 62 per square mile (62 44). Thus, while the increase of those Slave States, from 1790 to 1860, was only 18 per square mile, that of those Free States was nearly 51 per square mile, (50.84), or in very nearly a triple ratio, while in wealth and education, the proportionate progress was much greater."

THOUGHTS ON PERSONAL RELIGION. Being a Treatise on the Christian life in its two chief elements, devotion and practice, by Edward M. Goulburn, D. D., Prebendary of St. Paul's (London) Chaplain to the Bishop of Oxford, and one of Her Majesty's Chaplains in ordinary. First American from the fifth London edition. With a prefatory note, by George H. Houghton, D. D., Rector of the Church of the Transfiguration, New York. New York: D. Appleton & Co. 1864. 12mo. pp. 398.

The important position which the author of these "Thoughts" occupies in the English Church, the prominent stand which he has taken in resisting the spread of German Rationalism, especially in his Reply to the Essays and Reviews, the sound learning, the thorough orthodoxy, and the deep tone of piety which characterize all that we have seen from his pen, led us to anticipate a volume from him, with such a title, of great interest and value. We are not disappointed. He says that "these pages, before they were thrown into the shape of a treatise, were orally delivered in the form of sermons, but the subject of them has been upon my mind for seven or eight years, and in the course of that period most of the chapters have been reconsidered and written afresh." He also tells us, in relation to the design of the work, that "these three thoughts—the power of attaining, under God's grace, a real, though gradual growth in sanctity; the possibility of making the homeliest acts of common life contribute to this growth; and the expediency of giving to such topics greater space than they generally occupy in Christian teaching—were present to his mind throughout his argument." The work consists of Four Parts: the First, on the nature and characteristics of the Christian Life; the Second on the Contemplative Life; the Third, on the Practical Life; the Fourth is Supplemental. A Chapter in the latter Part on "The idea of Sacrifice as pervading the Christian's life," is exceedingly rich and valuable. In his first Chapter "On the Low Standard of Personal Religion now Prevalent, and the Causes of it," from 1 Kings XXII. 34: he says a reaction has taken place from "the hard and dry style of preaching which was in fashion some half century ago, when sermons were nothing more than moral essays, setting forth some duty or some grace of the Christian character, with little or no reference to those evangelical motives from which alone an acceptable obedience can spring. . . . . Since that time, with the usual precipitancy of men to extremes, our divines have chiefly busied themselves with doctrine, and relinquished or feebly occupied, the ground of precept."

It is a marked excellency of the work, that it is throughout written in the closest accordance with the Church System of life and growth. We thank the Rev Dr. Houghton for introducing the work to Ameri-

can Christians. They will find it worthy of the high commendation which he bestows upon it, and we hope it will find its way into great numbers of parish and private Libraries.

THE NATIONAL ALMANAC AND ANNUAL RECORD, for the year 1864. 12mo. Philadelphia: GEORGE W. CHILDS. 1864. pp. 615.

The National Almanac, although in its second year, apparently leaves little to be desired in the wide scope of its plan, and the thoroughness and completeness of detail with which the work has evidently been prepared. There is almost nothing connected either with the General or the State Governments, in any of their several Departments, upon which the volume may not be consulted. The Executive, Legislative, and Judicial Departments, the Army and the Navy, are each given with full Tables. Each Congressional District of the different States is given with great fullness; the lists of the Judiciary, Executive officers, Legislatures, &c., of each State and Territory, are minute and exhaustive, embracing every particular of general interest. Seventy-five pages are devoted to foreign countries, their sovereigns, governments, ministries, areas, populations, finances, armies, navies, commerce, navigation and affairs generally. To every intelligent man who wishes to keep an eye upon public affairs, the National Almanac is almost indispensable.

ANNUAL OF SCIENTIFIC DISCOVERY: or Year Book of Facts in Science and Art for 1864. Exhibiting the most important discoveries and improvements in Mechanics, Useful Arts, Natural Philosophy, Chemistry, Astronomy, Geology, Zoology, Botany, Mineralogy, Meteorology, Geography, Antiquities, &c.; together with Notes on the progress of Science during the year 1863. A List of Recent Scientific Publications, Obituaries of Eminent Scientific Men, &c. Edited by DAVID A. WELLS, A. M., M. D., author of "Principles of Natural Philosophy," &c. 12mo. Boston: Gould & Lincoln. 1864. pp. 351.

The great variety of matter comprised in this volume, is indicated by the title, which we have given in full. Under the heads of Geology and Zoology are some papers which might better be classed under the title of Scientific quackery, than Scientific discovery; especially one by Mr. Crawford, in which the commonly received account of the origin and antiquity of Man is boldly denied. Instead of being a Year Book of Facts, the work is a collection of odds and ends of Scientific research, containing some wheat and a good deal of what, very likely, will be found to be chaff.

THE ORIGINAL CONSTITUTION OF THE CHURCH, AND ITS RESTORATION. By a Presbyter in the Diocese of Pennsylvania, United States. London: Bosworth & Harrison. 1864. 12mo. pp. 222.

If the author of this volume, the Rev. Jubal Hodges, had purposely stated a proposition, in which the utter fallacy of the reasonings of the Sect, popularly known as Irvingites, should appear most palpa-

bly, he could not have done it better than in the title of the volume as above given. The original Constitution of the Church, and its Restoration! Who dare say that Constitution has been lost? Who dare thus impeach the truthfulness of the Lord Jesus Christ? Who dare assume the sacrilegious impiety of tampering with such a work? That such a pretension should thus be ventured upon, only shows what loose and radical notions concerning the Church have obtained, in this age of sectism and infidelity. We shall have something to say hereafter upon the simple and obvious error which underlies the system of these misguided men.

LIFE OF WILLIAM HICKLING PRESCOTT. By George Ticknor. Boston: Ticknor & Fields. 1864. 8vo. pp. 456.

An examination of this interesting volume will be found in the present Number of the Review.

CHRISTIAN MISSIONS; Their Agents and their Results. By T. W. M. Marshall. Two Volumes. New York: D. & J. Sadlier. 1864. 8vo. pp. 644, 479, and xxxv.

Some observations upon this work will be found in our preceding pages.

SADLIER'S CATHOLIC ALMANAC AND ORDO, for the year of our Lord 1864; With full returns of the various Dioceses in the United States and British North America. And a list of the Archbishops, Bishops and Priests in Ireland. New York: D. & J. Sadlier & Co. 1864. 12mo. pp. 330.

We suggest to our Church Book Society, as a question of finance, how it is that a Sect, like the Romanists in this country, are able to send out every year such a large, compact, well arranged volume as this, so full of the very information which a Roman Catholic needs to have at hand, and at the price of fifty cents? The Roman Catholics have thoroughly adopted in this country the Provincial System, (while we are talking and sleeping over it,) there being seven Provinces, viz: Baltimore, Cincinnati, New Orleans, New York, Oregon, St. Louis, and San Francisco; there are forty-three Dioceses, each named after a principal town or city; and there are described, under the title of "Vicariale Apostolic," three Dioceses in regions which are Missionary.

SATAN'S DEVICES AND THE BELIEVER'S VICTORY. By Rev. William L. Parsons, A. M., Pastor of the Congregational Church, Mattapoisett, Mass. Boston: Gould & Lincoln. 1864. 12mo. pp. 312.

The author not only believes in the personality and direct agency of Satan, but he attributes to him all the difficulties and obstacles with which the Christian has to contend in the Christian life. A multitude of these, such as those which are constitutional, those which are speculative and theoretical, and those which are the result of habit, need no such paternity to account for their existence and

power, unless we go back to the old notion of Dualism. Sometimes, too, the author attributes to Satan opposition to notions and opinions which, as it seems to us, are peculiar to the author himself;—a method of writing and preaching which is always unfortunate, as weapons of this sort sometimes rebound to the injury of the persons who use them. The style of the writer is strongly sensational; it soon becomes tame and commonplace, and has no such living, lasting power as a more subdued tone. Beyond question, the agency and influence of Satan in the world are greatly under-estimated; but in attempting to particularize that influence, we are in danger of attempting to be wise above that which is written.

CHURCH ESSAYS. By George Cumming McWhorter, Author of a "Popular Hand Book of the New Testament." New York: D. Appleton & Co. 1864. 8vo.

Mr. McWhorter's "Essays," thirteen in number, appeared, nearly all of them, in the pages of the *Church Monthly;* and are on, The Liturgy, The Trinity, Jehovah—Eve, Persons of Adam and Jesus, Redemption, Grace, Faith, Truth, Charity, Conscience, Providence, Prayer, Death. Although upon such familiar themes, his thoughts are not trite; and while popular errors are freely noted, the tone of the writer is not controversial. There is a Christian earnestness, an evidently practical aim in the Essays, a freshness of thought, and directness of style, which deserve special commendation.

THE SANITARY COMMISSION BULLETIN. New York: 1863–4.

This Periodical, an octavo of 36 pages, is published semi-monthly, at 823 Broadway, at $2.00 per year. It gives all desired information respecting the United States Sanitary Commission and its doings; and will assure the public that the funds so liberally contributed are not misapplied. It also contains valuable information respecting similar movements in Europe. We learn that at the International Conference, held at Geneva, in October last, an official circular was sent to the different European Governments, containing the following inquiries:—

1. Is the Government disposed to accord its protection to the Committee of Relief for the wounded, which is being formed within its jurisdiction, as the result of the resolutions of the Genevan Conference, and to aid as much as possible the accomplishment of its designs?

2. Will the Government take part in an International Convention, having for its object:—

(*a.*) The conferring neutrality in time of war, upon ambulances and military hospitals, the *personnel* of the sanitary official service, the volunteer nurses, &c., recruited by the Committee of Relief, the inhabitants of the country who shall go to aid the wounded, and the wounded soldiers.

(*b.*) The adoption of a uniform, or of a distinctive sign, for the persons attached to the service, and for a flag which shall be the same for ambulances and hospitals.

If this last proposition should be favorably received, would there be any objection to a badge on the arm, and a white flag with a red cross?

The answers to these inquiries are given, as far as received.

NINETEEN BEAUTIFUL YEARS; Or Sketches of a Girl's Life, Written by her Sister. With an Introduction by Rev. R. S. Foster, D. D. New York: Harper & Brothers. 1864. 12mo. pp. 241.

The title of this little volume is a singular one, but the story itself is exceedingly well told. The subject of the Memoir, was educated in a Methodist Institution in the West; and her short life, passed in retirement, away from what is called "the world," was yet full of touching beauty. It is one of those books where criticism is, or ought to feel itself, disarmed.

CHRISTIAN MEMORIALS OF THE WAR; Or Scenes and Incidents illustrative of Religious Faith and Principle, Patriotism and Bravery in our Army. With Historical Notes. By HORATIO B. HACKETT, Professor of Biblical Literature in Newton Theological Seminary, &c. Boston: Gould & Lincoln.

The contents of this volume, which are indicated by the title page, are fragmentary, and are evidently gathered from a great variety of sources.

ILLUSTRATIONS OF UNIVERSAL PROGRESS; A Series of Discussions. By HERBERT SPENCER, Author of "The Principles of Psychology," &c., &c. New York: D. Appleton & Co. 1864. 12mo. pp. 446.

Mr. Spencer's views on one of the greatest and most important subjects which can be brought before the human mind, are so thoroughly unsound, so utterly fallacious, and yet so dictatorially expressed, that we propose to examine them in another Number of the Review.

EXPOSITORY LECTURES ON THE HEIDELBERG CATECHISM. By GEORGE W. BETHUNE, D. D. In two volumes. VOL. I. New York: Sheldon & Co. 1864. 12mo. pp. 491.

The Heidelberg Catechism was prepared by Ursinus and Olevianus, two Professors at Heidelberg, in 1563, by direction of the Elector, Frederick III. It was early made the symbol of the "Dutch Church," was ordered to be taught in their Schools and Universities, and to be expounded regularly in their pulpits. Formerly the pastor was required to go through the exposition once a year; but in this country the time has been extended to four years. These lectures of the late Dr. Bethune were prepared and delivered in fulfillment of the above requirement. The descendants of the original Dutch settlers in New York still cling in large numbers to their old doctrines, and as they are among the most respectable and intelligent of our citizens, so they are among the most thoroughly conservative. Their religous standards harmonize with those of the Reformed Church of England less than do those of the German Lutherans. At the Ter-centenary Celebration,

in honor of the formation and adoption of the Heidelberg Catechism, at Philadelphia, Jan. 19th, 1863, some historical facts were given which are worth preserving in this place. Rev. Dr. Nevin said:— "No symbol in the Protestant Church possessed so much intrinsic interest as that of the Heidelberg Catechism, adopted and first published on the 19th of January, 1563. In the Reformed Church of Germany, as well as in that of the Netherlands, its principles have been taught and generally cherished for three centuries. The German Reformed Church stands on a ground intermediate between the different sections of the Protestant movement. It differs from the Reformed Church of Holland, France, Switzerland and Scotland. It should aim to retain its denominational history. The name, *Reformed*, in its original Reformation sense, should be revived. It is to be regretted that this vitally denominational title has ever been pushed into the background, by the addition of narrow, national titles. The one leading distinctive title, *Reformed*, should be so resuscitated as to be invested with its original meaning, and make it to comprehend the Reformed bodies generally, even including the Old and New School Presbyterian bodies, and the New England Churches, forming a grand united phalanx over against the non-Reformed Churches. Still, the German Reformed Church should not set itself in any unfriendly antagonism to any other church. To hold to our denominational life is not only proper, it is also necessary. This will bring out the true idea of the German Reformed Church, in distinction from the other grand Protestant confession, the Lutheran church. As a distinct part of the Reformed Church in general, the German Reformed Church has its peculiar and important mission. The Lutheran Church, too, has a solemn and important mission of its own."

The Rev. Dr. Gerhart said, "the Augsburg Confession did not have so much reference to the views of Melancthon as to the Zwinglian view of the Lord's Supper, to which it was antithetical. It was not the confession of the *Complete* Lutheran doctrine, but served to set forth the general faith of the Reformation in the German states. But it proved unsatisfactory. This became evident from the fact that the Augsburg Confession was altered in 1540, and the Formula Concordiæ was adopted in 1580. The Altered Augsburg Confession was subscribed by Frederick III., Calvin, Olevianus, and Ursinus. A fact was brought out this evening, not known before, viz., that the Altered Confession was so universally adopted, that after a few years no copy of the original Confession could be found. Two tendencies sprang out of these movements: (1.) A strictly Lutheran one, according to the Xth Art. (2.) A Calvino-Melancthonian tendency. These acted and re-acted upon each other, in Germany, neither satisfying the general consciousness. They did not meet the wants of the Church. The unaltered Augsburg Confession did not even answer the demands of stricter Lutherans. Hence the ferment of 1540–80. The Melancthonian tendency was, in substance, the same as the Calvinistic, and excited special animosity. It was called Crypto-Calvinism—charged with secretly advocating the Calvinistic view of the Lord's Supper. In this Melancthonian view, we have the very doctrine which the Re-

formed Church afterwards held, i. e., as to the substance of the doctrine. It was the Reformed doctrine, but not known under that name. The formation of the Heidelberg Catechism was the right development of this Melancthonian style of thought, in regard to the Lord's Supper. Hence we have the result of a progress going on in the mind of those portions of the Church involved in the movement, although the towering name of Luther overshadowed every other, and gave its designation to the theory. So we have two different tendencies bearing the name of Luther. The Essay read this evening showed the bitter conflict which arose between them. I look, then, upon the Heidelberg Catechism as the result of the formative period. It unites *three* tendencies:—The Zwinglian, which lays special stress on the commemoration side of the Lord's Supper, to the seeming disparagement of the other side; the Melancthonian, which laid special stress on the communion side to the *exclusion* even of that of commemoration; and the Calvinistic, which substantially agreed with the Zwinglian and Melancthonian. The Lutheran tendency, noted in the Xth Article of the Augsburg Confession, continued to work, also, and resulted finally in the Formula Concordiæ of 1580. A reaction was brought about in the Roman Catholic Church by the Reformation, which culminated in the Tridentine Decrees, 1545–1563. These three Confessions, therefore, the Heidelberg Catechism, the Form of Concord, and the Tridentine Decrees, are analogous."

A SUMMARY OF MISSIONS to the North American Indians. By WM. CHAUNCEY LANGDON, JR., Philadelphia. J. B. Lippincott & Co. 1858. Large 4to. pp. 14.

The Rev Mr. Langdon has here presented a summary view of the efforts to civilize and evangelize the Indians, which have been put forth by Christians of various Creeds, from the earliest days of North American Colonization. The tables are restricted to that part of North America at present possessed either by the United States, or by Great Britain, and are arranged chronologically and statistically, and cover a period of nearly three hundred years. A compact history of these Missions, and a clear statement of the causes of their almost universal failure, would be a valuable work.

The following publications have been received:

A TREATISE ON HOMILETICS: designed to illustrate the true Theory and Practice of preaching the Gospel. By DANIEL P. KIDDER, D. D. Professor in the Garrett Biblical Institute. New York: Carlton & Porter. 1864. 12mo. pp. 495.

THE WIFE'S EVIDENCE. A Novel; By W. G. WILLIS; Author of "Notice to Quit," &c. New York: Harper & Brothers. 1864. 8vo. pp. 155.

ANNIS WARDLEY'S FORTUNES. A Novel; By HOLME LEE; Author of "Sylvan Hall's Daughter," &c., &c. New York: Harper & Brothers. 1864. 8vo. pp. 174.

THE TRUE PENITENT PORTRAYED; in a Practical Exposition of the Fifty-first Psalm. To which is added, the Doctrine of Repentance as declared in Acts, xvii: 30. By E. C. WINES, D. D. Author of "A Treatise on Regeneration," &c. Philadelphia: Presbyterian Board of Publication. 1864. 12mo. pp. 119.

THE SMALL HOUSE AT ALLINGTON. A Novel; By ANTHONY TROLLOPE; Author of "Orley Farm," &c. &c. With Illustrations New York; Harper & Brothers. 1864. 8vo. pp. 273.

BARBARA'S HISTORY. A Novel; By AMELIA B. EDWARDS; Author of "My Brother's Wife," &c. New York: Harper & Brothers. 1864. 8vo. pp. 187.

THE MOSAIC CREATION, Scientifically Illustrated; A Synopsis of two Lectures on Genesis Ch. I, before the Flushing Literary Association. By JAMES QUARTERMAN. 1863. 8vo. pp. 48.

THE NEGRO'S PLACE IN NATURE: A Paper read before the London Anthropological Society; By Dr. JAMES HUNT, F. R. S., President of the Association. New York: Van Evrie, Horton & Co. 1864. 8vo. pp. 27.

SCHLESWIG-HOLSTEIN SUCCESSION. Official Documents. 8vo. pp. 27.

REV. J. A. PADDOCK'S NINTH ANNIVERSARY SERMON: "The Great Theme." Preached in St. Peter's Church, Brooklyn, N. Y. April 2, 1864. 8vo. pp. 16.

REV. O. S. PRESCOTT'S SERMON; "The Benedicite," preached in Zion Church, New York, on the first Friday in Lent. 1864. New York: 8vo. pp. 23.

THE MILLENNIUM: or the Age to Come. By a Presbyter of Massachusetts. Boston. 1864. 12mo. pp. 24.

REV. M. P. STICKNEY'S SERMON, at the last Sunday's Service of the Church of the Advent in the Church in Green street. Boston: 1864. 4to.

REFLECTIONS ON THE LIFE OF NUMA POMPILIUS, Second King of Rome, from 714 to 672 B. C. Philadelphia: 1864. 12mo. pp. 8.

NEW YORK HISTORICAL SOCIETY. Circular to Members, containing an abstract of Reports for 1863, &c. 12mo. pp. 12.

A TRUE AND SURE WAY TO SUPPORT DIVINE WORSHIP. The Ashar System. Philadelphia: 1864. 12mo. pp. 11.

ECCLESIASTICAL REGISTER.

SUMMARY OF HOME INTELLIGENCE.

ORDINATIONS.

DEACONS.

Name.	*Bishop.*	*Time.*	*Place.*
Anderson, Joseph R.,	Kemper,	May 22, 1864,	Chapel, Delafield, Wis.
Burrows, Thomas,	Potter, A.,	May 1, "	Nativity, Philadelphia, Penn.
Chandler, Chas. N.,	Potter H.,	May 7, "	St. Paul's, Poughkeepsie, N. Y.
Charles, William,	Kemper,	May 22, "	Chapel, Delafield, Wis.
Denham, George,	Eastburn,	April 12, "	St. Mary's, Dorchester, Mass.
Gilliat, Chas. G.,	Williams,	May 25, "	Holy Trinity, Middletown, Conn.
Gilliat, Francis,	Williams,	May 25, "	Holy Trinity, Middletown, Conn.
Goodrich, Edward,	Williams,	May 25, "	Holy Trinity, Middletown, Conn.
Hartley, Benjamin,	Potter, H.,	April 2, "	St. Peter's, Brooklyn, N. Y.
Jennings, Albin B.,	Williams,	May 25, "	Holy Trinity, Middletown, Conn.
Kelley, Chas. Wallace,	Kemper,	May 22, "	Chapel, Delafield, Wis.
Murray, James B.,	Williams,	May 25, "	Holy Trinity, Middletown, Conn.
Reynolds, Wm. L.,	Whitehouse,	Mar. 16, "	Bishop's Church, Chicago, Ill.
Schouler, William,	Chase,	May 5, "	St Paul's (Chapel,) Concord, N.H.
Sherman, Henry M.,	Williams,	May 25, "	Holy Trinity, Middletown, Conn.
Steenstra, Peter Henry,	Eastburn,	April 12, "	St. Mary's, Dorchester, Mass.
Sweet Richard F.,	Kemper,	May 22, "	Chapel, Delafield, Wis.
Turner, William,	Upfold,	April 24, "	St. Paul's, Richmond, Indiana.

PRIESTS.

Name.	*Bishop.*	*Time.*	*Place.*
Rev. Ames, John G.,	Odenheimer,	May 7, 1864,	Redeemer, Morristown, N. J.
" Baldwin, L. B.,	Chase,	May 25, "	Trinity, Claremont, N. H.
" Chubbuck, F.E.R.,	Eastburn,	April 25, "	Emanuel, Boston, Mass.
" Cornell, Aug'e.W.,	Potter, H.,	April 1, "	Grace, Jamaica, L. I., N. Y.
" Crary, Robt. F,	Potter, H.,	June 10, 1862,	St. James', Fort Edward, N. Y.
" Jones, George G.,	Eastburn,	Mar. 17, 1864,	St. Stephen's, Boston, Mass.
" Manchester, L. C.,	Potter, H.,	June 10, 1862,	St. James', Fort Edward, N. Y.
" Mills, La'rence H.,	Potter, H.,	June 10, 1862,	St. James', Fort Edward, N. Y.
" Mills, Wm. C.,	Clark,	Mar. 29, 1864,	St. Mark's, Warren, R. I.
" Wardlaw, Wm.,	Potter, H.,	June 10, 1862,	St. James', Fort Edward, N. Y.

CONSECRATIONS.

Name.	*Bishop.*	*Time.*	*Place.*
Grace,	Bedell,	April 5, 1864,	Cleveland, Ohio.
Our Saviour,	Stevens,	Mar. 29, "	Philadelphia, Penn.
St. Clement's,	Potter, A.,	April 12, "	Philadelphia, Penn.
St. George's,	DeLancey,	June 7, "	Utica, W. N. Y.
St. James',	Potter, H.,	May 8, "	Highlands, N. Y.
St. James',	Whitehouse,	May 19, "	Chicago, Ill.
St. John's,	Whipple,	Feb. 20, "	Crow Woods, Minnesota.
St. John's,	Potter, H.,	June 7, "	Greenwood, N. Y.
Trinity,	Whitehouse,	April 24, "	Chicago, Ill.
Trinity,	Whipple,	May 6, "	Excelsior, Minnesota.

OBITUARIES.

The Rev. Thos. S. Judd, Rector of Christ Church, Butternuts, Otsego Co., N. Y., died at Butternuts, January 30th, 1864. He was born at Farmington, Conn., July 12th, 1804. Graduated at Washington (now Trinity) College, Hartford. Ordained Deacon by Bishop Brownell, in St. Mark's, New Canaan, Conn., June 29th, 1835. Priest by Bishop B. T. Onderdonk, in St. John's, Delhi, N. Y., June 15th, 1836. He was for some time a member of the Class of 1836 of the Genl. Theol. Seminary, but did not become an Alumnus of that Institution. His first parish was St. John's, Delhi. In 1843, he took charge of the parishes of Grace, Prattsville, and Trinity, Windham, N. Y., and was the Rector of the latter for more than 15 years. For short periods he had charge also of St. Peter's, Monroe, Conn., and St. Mark's, New Castle, N. Y. He had been settled at Butternuts as Rector for five months immediately preceding his death.

The Rev. S. S. Etheridge, Rector of Trinity Church, San José, California, died at San Jose, Feb. 18, 1864. He was educated at the Nashotah Seminary; was ordained Deacon, by Bishop McCoskry, in St. Sylvanus Church, Delafield, Wisconsin, May 30, 1858; and Priest, by Bishop Kemper, in the Chapel, Delafield, Wisconsin, June 19, 1859. After laboring awhile in Michigan and Wisconsin, he removed to California, where he was active, and successful in building a beautiful Church at San José, which has just been completed. Bishop Kip said of him—"Earnest in his work, 'valiant for the truth' in the Church, sincere and true-hearted in all the intercourse of life, I look back on the last three years, and feel that I remember in him no traits on which I cannot dwell with pleasure."

Rev. John J. Brandegee, D. D., Rector of Grace Church, Utica, W. N. Y., died at Utica, Wednesday, April 6, 1864, aged nearly 41 years. He was born at New London, Ct., July 15, 1824; graduated at Yale College in 1843; studied at the General Theological Seminary; and was ordained Deacon by Bishop Brownell; and spent some time at St. Thomas, W. I., where he was instrumental in erecting a large Church. He returned to this country, and was ordained Priest, by Bishop Henshaw, in St. James' Church, New London, Conn., Jan. 24, 1849, and became Rector of St. Michael's Parish, Litchfield, Conn. In 1854 he became Rector of the Parish of Grace Church, Utica, where also a beautiful Church was erected under his pastorate. He received the Degree of D. D. from Hobart and Hamilton Colleges in 1863, and was a member of the Board of Missions. His character was, throughout, of that rare type so difficult to describe, which the Church system fairly developed, produces; quiet, unostentatious, yet thoroughly in earnest and effective; deeply devout, yet never obtrusive, noisy and pharisaical; rich in culture, and manly, yet unpretending; thoroughly unselfish and conscientiously devoted to the great work of his life The Rev. Dr. Hallam, the Pastor and guide of his youth, preached his Funeral Sermon, in Grace Church, Utica, April 10th.

The Rev. JULIUS S. TOWNSEND died at Centreport, W. New York, April 16, 1864, aged 40 years. He was born in Conn., in 1824; his parents were Methodists; he entered Hobart College, but graduated at Wesleyan College, Middletown, Conn; became a Candidate for Orders, and studied at Geneva, W. New York; was ordained Deacon by Bishop DeLancey, in Trinity Church, Geneva, June 15, 1851; and Priest, by Bishop Chase, of N. H., in the same Church, July 2d, 1852. He labored in Fayetteville and Jamesville, W. N. Y.; then was Rector, six years, of Trinity Church, Pawtucket, Mass; he then officiated in Attleboro, Mass., and then, for two years, assisted Rev. Dr. Leeds, of St. Peter's Church, Philadelphia; when, prostrated by disease, he returned to die among his kinsmen and friends. His great worth of character, and devotion to his work, secured for him the affection and respect of all who knew him.

The Rev. J. LEASON HOOD, Assistant Minister of St. Andrew's Parish, Wilmington, Delaware, died in Wilmington, April 28th, aged twenty-four years. He studied Theology at the Seminary in Alexandria, and then in Philadelphia; was ordained Deacon by Bishop A. Potter, in the Church of the Advent, Philadelphia, June 29, 1862; and was Assistant Minister to the Rt. Rev. Bishop Lee, of Delaware, at the time of his death.

The Rev. SAMUEL H. NORTON, Rector of Trinity Parish, Fredonia, W. New York, died, ———*

The Rev. JOHN REYNOLDS, died in Pottstown, Penn., May 13th, aged 72 years.

CONVERSIONS TO THE CHURCH.

Rev Mr. CHANDLER, lately ordained Deacon at Poughkeepsie, was, for nearly twenty years, a preacher among the Baptists.

Mr. CHARLES COLLARD ADAMS, a graduate of Wesleyan University, and lately a Methodist Minister, has applied to become a Candidate for Holy Orders in Connecticut.

PENNSYLVANIA: DIVISION OF THE DIOCESE.

The Committee of Seven, on the Division of the Diocese, appointed under a Resolution of the last Convention, in their Report, which is ably drawn up, discuss the question at length. They say:—

"Your Committee, at their first meeting, on the 20th of January, 1864, held in the city of Philadelphia, and at which members from the extreme western part of the Diocese were providentially hindered

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* We request of any competent person the prominent facts in Rev. Mr. Norton's life; and shall always be glad to receive complete sketches of the lives of deceased Clergymen. To preserve a complete record of such is a duty, and *The Review* is an appropriate place.

from attending, organized by the election of the Rev. Dr. Howe, as Chairman, (Dr. Dorr having declined the position,) and adopted the two following resolutions:—

'*Resolved*, That in contemplating any division of the Diocese of Pennsylvania, into two or more Dioceses, such natural lines of demarcation should be adopted, as would render it feasible at a still subsequent time, further and naturally to divide such Dioceses.

'*Resolved*, That in view of this general principle, whenever a division shall be thought expedient, the eastern limit of the western Diocese should run on the eastern line of McKean, Cameron, Clearfield, Cambria, and Somerset counties, corresponding, in the main, with the ridge of the Alleghany Mountains; and the southeastern line of the middle Diocese should conform to the southeastern boundaries of the counties of Monroe, Carbon, Schuylkill, Perry, Huntingdon, and Fulton, with a line running through Dauphin county, corresponding with the southern line of Perry and Schuylkill, thus comprehending, also, a small portion of Lebanon county.'

The southeastern Diocese, which would remain after the separation of the sections above described, and in which the city of Philadelphia is located, would contain fifteen counties, and a population of about 1,370,000 souls. The middle Diocese, as thus proposed, would embrace twenty-seven counties, and a population of something less than 800,000, to wit: 731,000, as per census of 1860. And the western Diocese would comprise twenty-two counties, with a population of 812,757.

An examination of these portions will show that each has great capabilities for employing and sustaining a resident population: in the East, great facilities for trade and manufacture, and fruitful agriculture; and in the Middle and Western districts, immense mineral treasures, and great and growing facilities for taking them to market. And these means of transport by railroads, canals, &c., bind together, also, these several sections of the commonwealth.

The increase of population in these districts respectively, for the past twenty years, appears to have been most rapid in the southeast, and least so in the western district. The census returns exhibit the following facts:—

Population in	1840.	1850.	1860.
Southeastern,	816,936	1,083,534	1,368,602
Middle,	401,983	581,948	751,506
Western,	540,904	673,481	812,757

Among these three sections, our Churches are distributed in the following proportions:—

The southeastern has about one hundred and fifteen churches; the middle has forty-six or seven; and the western thirty-five."

In conclusion, the Committee, while acknowledging the principle of immediate Episcopal supervision, (and this is the great point,) say:—

"There remains yet a full year before this question of division will need to be determined by this body, preparatory to its final settlement by the General Convention of 1865. If, in that time, the Church

shall have such growth in the portion of the Diocese West of the Alleghanies, as to bring it up to the requirements of the Constitution, and the Clergy and Laity there shall have attained to an approximate unanimity of opinion on the desirableness of separation, or if all that portion of the Church North and West of the Blue Mountains, can unite in the desire to form for the present one new Diocese,—it seems to your Committee that the remaining portion of Pennsylvania can make no reasonable objection to the project, and will make no factious or capricious one.

For the present, since it appears to your Committee that there are not, beyond the Alleghanies, the number and condition of presbyters and parishes required by the Constitution, nor unanimity of feeling and opinion touching the desirableness of separation, they regard the division which has heretofore been proposed and agitated, as impracticable; and they therefore respectfully ask to be discharged from the further consideration of the subject. All of which is respectfully submitted.

M. A. De Wolfe Howe, Thos. M. Howe,
Benjamin Dorr, John Clayton,
A. A. Marple, Benjamin Wilde.
J. F. Spaulding,

Philadelphia, April 5th, 1864.

This whole matter, after an earnest debate, was laid on the table in the Convention, by a small majority.

CHRISTIAN UNITY SOCIETY.

On the 18th of April, at a meeting at Calvary Church, New York City, a Constitution previously approved, was formally adopted by this new Society, and the following Board of Officers was elected:

President—Hon. Alex. W. Bradford,

Vice-Presidents—The Rev. Drs. J. Cotton Smith, Howe, Leeds, Clarkson, and Huntingdon; Messrs. John H. Swift, George T. Strong, George L. Harrison, and Wm. B. Douglass.

Recording Secretary—Mr. Wm. Constant.

Secretary for Foreign Correspondence—The Rev. Dr. Coxe.

Secretary for Publication and Distribution—The Rev. Dr. Isaac H. Tuttle.

Treasurer—Mr. George Merritt.

Executive Committee—The Rev. Drs. Mahan, J. Cotton Smith, Howland, Montgomery, and Geer; the Rev. J. Brinton Smith, the Hon. Alex. W. Bradford, Mr. F. S. Winston, Mr. Thomas W. Ogden, and the three Secretaries.

Everything bearing upon the subject of the restoration of Unity to the divided, distracted, baptized Members of the One Body of Christ, not only deserves attention, but is evidently awakening at the present day, a deeper and more wide spread interest, not only among ourselves, but throughout Christendom. What is Unity? What are its essential marks or notes? On what basis will, or can, Unity ever be restored? These, as it seems to us, are fundamental questions, almost univer-

sally ignored now; yet they are questions which must be settled, and settled thoroughly in the minds of Christians, before the subject of Unity can assume a practical shape. For Churchmen to act, or to attempt to act, irrespective of these primary principles, is folly; it may be, treachery. If as Churchmen, we are, after all, wrong in our Church position; if our Ecclesiastical platform needs reconstructing; if there is, or can be, any other basis of Unity than that Catholic basis, which the Church recognized when, "*sub Cruce*," under the immediate teaching of the Holy Ghost, she was herself Catholic; if the English Reformers were simply and radically mistaken, when they determined, that "All those things which were taught by the Apostles, and have been by a universal consent of the Church of Christ ever since that time taught continually, and taken always for true, ought to be received, accepted, and kept, as a perfect doctrine apostolic;" if good old Jewell was but a novice in such matters, when he put forth his famous "Challenge,"—then indeed it is time for us as Churchmen to bestir ourselves. We know that there have been, and we suppose there are now, Clergy of the Church who desire another basis of Unity than Primitive Faith and Order; who would, for example, recognize the validity of a non-Episcopal Ministry, if they were not restrained, (as they are restrained), by Canon. If the Church is wrong, and if these men are right, let us as Churchmen retrace our steps. The appalling evils of Schism demand it. But the great mass of Churchmen do not believe any such thing. And, as we see all around us, what crowds are flocking to the Church, sometimes in whole congregations, as we see Christian men of learning and high culture, seeking the Church as a City of refuge, simply upon the ground of her Primitive and Apostolic character and position, it does not seem to us that we need to trouble our consciences just now with evils for which we are in no way responsible. We certainly gain nothing by *seeming* to distrust our own principles; on the other hand we shall, in so doing, most assuredly be misunderstood, and shall counteract the powerful influence which the Church is already beginning to exert.

The Christian Unity Society, the recent organization of which has called forth the above observations, is about to issue an Address by its Executive Committee. The matter is in good hands.

SEMI-CENTENNIAL ANNIVERSARY OF THE TRACT SOCIETY.

The Semi-Centennial Anniversary of the Protestant Episcopal Tract Society, was celebrated at Trinity Church, on the evening of Tuesday, May 10. The Rev. Prof. S. R. Johnson, D. D. preached the Sermon. The preacher paid a tribute to the memory of those who, in the infancy of the Society, had extended to it their sympathy and support, and among the names thus mentioned were Bishop Hobart, the Rev. Messrs. Duffie, Creighton, and others. Of the first Board of Managers only two members now remained; the Right Rev. Jackson Kemper, D. D., and the Rev. Dr. Wyatt of Baltimore.

During the fifty years that have passed, over fifty million of pages of Tracts have been circulated, at a cost of fifty thousand dollars, and with that sum has been paid every expense attending its operations.

NEW YORK BIBLE AND PRAYER BOOK SOCIETY.

This Society have just issued their Annual Appeal. During the past year, from the first of May, 1863, to the first of May, 1864, 25,000 volumes, valued at $6,000, have been gratuitously distributed through its agency. These books have been scattered far and wide—they have gone to the Camp and Hospital, to the Sailor, the Missionary, the Sunday School. The Appeal says:—"We have known the soldier in the hospital to weep for joy at receiving a Prayer Book. We are told, in a letter received from one of the hospitals at Washington, that language would fail to express the gratitude manifested by the sick and wounded, at the kindness which prompted our Society to supply them with the Book of Common Prayer." In a letter dated at Little Rock, Arkansas, we are informed, "that there never was a period when the Church could, with greater propriety, move forward, than at present. If the present opportunity could only be seized, a great work might be done; but we are almost destitute of Bibles and Prayer Books to distribute." . . . Again, we hear from still another section—"The attachment to our Book of Common Prayer grows stronger and stronger—the calls for it come from all classes." Bishop Kemper, of Wisconsin, writes us, that he needs the Prayer Book in large numbers, to circulate among the thousands thronging to that Western world. They constitute all classes and nationalities, and oftentimes the reading of the Church service strikes a hidden chord, and awakens hallowed memories, which draw the heart of the wanderer back to the fold again. This is but a part of what we hear and know."

MISSIONARIES TO AFRICA.

The Rev. Mr. Hartley, and the Rev. Mr. Burrows, recently ordained Deacons, are under appointment to the African Mission, and are already on their way to that country.

COLUMBIA COLLEGE.—On the 18th of May, the Rev. Frederick A. P. Barnard, D. D., late President of the Mississippi University, was elected President of Columbia College, in New York City, vacant by the resignation of President King. President Barnard graduated at Yale College, in 1828, with the second honors of his class; and was afterwards Tutor of Mathematics in that College. He is a native of Sheffield, Mass.

DIVISION OF THE LUTHERANS IN THE UNITED STATES.

The General Synod of the Lutheran Church of this country, is threatened with a split on the question of the relation of the Church to the Confession of Augsburg. Hitherto the General Synod has only recognized the Augsburg Confession in its essential points as a doctrinal basis, without demanding a concurrence with all its parts. One party in the Church has been for years urging a more strict and literal acceptance of the Confession by the General Synod. This party was highly displeased with the admission to the General Synod of the

Franckean Synod, which hitherto has not recognized the Augsburg Confession in any way whatever, and its representatives at the General Synod entered a protest against the act. The entire delegation of the Pennsylvania Synod, the oldest and largest Synod of the Church, even withdrew from the General Synod.

OUR MISSION TO AMERICAN ROMAN CATHOLICS.

We earnestly wish that the members of our branch of the Reformed Catholic Church in the United States fully knew and appreciated the opportunities for immediate and great usefulness among the Roman Catholics on our own Continent. If they would devote a part of their energy to the practical work of rescuing dissatisfied and inquiring Romanists on this continent from the dangers that await them, we are sure they would do good service to the cause of Christ. Meanwhile, the Sects about us are busy. We have the evidence before us, that they mean to take this field, and to keep it, in their own hands. They are determined that the Romish Church, which is falling to pieces under the burden of its own corruptions, shall be "reformed," according to their modern theory,—a theory which has already proved an utter failure, where it has been fully tried.

We have in our hands a Treatise, written in Spanish by a former Romish Priest in Mexico, holding there formerly a most important position, but who is now engaged, heart and hand, in what he calls the work of "reform." He is aiming, he says, to restore to the Mexican Church "the Doctrines and practices of the Primitive Church, which is the Catholic, as they were in the beginning." This is his language. And yet, under the influence of one of the most un-Primitive and un-Catholic of all the Sects, we mean the Baptists, he has incorporated into his treatise many things on which, as against the Roman Church, he cannot stand a moment. He is not alone in his movements. Other Romish Priests are openly or secretly with him. Their aims and intentions are, avowedly and apparently, Catholic. What they now need is sympathy, direction, aid; in a word, they need the very counsel and support which our Reformed branch of the Church has it in her power to give. Nor is this all. They ask importunately for that sympathy and direction. They know something of our Reformed branch of the Church, now; and wish to know more. We have private letters before us, showing what a door of usefulness is now thrown open to the Church. Indeed, the whole of Central and South America, with its eighteen or twenty millions of souls, so long cursed by Romish corruptions, is now, by Providence, offered as a missionary field to the Church.

Meanwhile, "The American and Foreign Christian Union," with its annual income of nearly sixty thousand dollars, and its band of Missionaries, is zealously endeavoring to meet this great want. Yet, so far from teaching a positive Faith, the following, which we copy from the "General Principles" of the Society, will show how little qualified it is to speak with authority to such doubting and inquiring minds:—

"4. In publishing Books, Tracts, &c., the Society neither publishes

nor circulates, nor aids in publishing or circulating, anything that is of a sectarian character.

"5. When it becomes necessary for the Society's Missionaries to organize churches, whether at home or abroad, those churches are at liberty, when fully established in the faith of the Gospel, to connect themselves with such evangelical denominations as they may prefer."

Thus this Society, according to its own showing, is laboring to pull down, not to build up. The latter it cannot do; for it has no foundations on which its members can agree.

Why will not the Church exhibit a little of the zeal of these men? Why will she not go forth to these teeming millions, already sick of Romish superstitions and impositions, and carry the Gospel as it was planted by the inspired men who founded the Apostolic Churches, and wrote the Apostolic Scriptures? This was the basis of the English Reformation; and history is teaching, in trumpet tones, that it is the only true and only safe basis of Ecclesiastical Reform.

We commend this whole subject to the immediate attention of our Foreign Committee, and to the prayers and sympathies of American Churchmen. That Committee, we are glad to know, already have such a Mission under consideration, and are instituting measures to prosecute it effectively.

SUMMARY OF FOREIGN INTELLIGENCE.

ENGLAND.

DEATH OF THE BISHOP OF PETERBOROUGH.—The Rt. Rev. GEORGE DAVYS, D. D., Bishop of Peterborough, died April 18th, aged 84 years. He graduated at Christ's College, Cambridge, 1803, Tenth Wrangler, and became a Fellow. He subsequently became curate of Littlebury, and in 1814 of Chesterford. This latter curacy he held until Dr. Blomfield, the late Bishop of London, was presented to that living, when Mr. Davys became curate of Swaffham Prior; he afterwards removed to Kensington, and was appointed tutor to the Princess Victoria. He was advanced to the See of Peterborough in 1839. In theology, the deceased prelate belonged to the Evangelical section of the Church. He took no active part, however, in theological controversy, and was liberal towards all religious creeds. Of late years, his Lordship seldom occupied his seat in the House of Lords.

NEW BISHOP OF PETERBOROUGH.—The Rev. Dr. Jeune, Dean of Lincoln, has been nominated Bishop of the Diocese of Peterboro'. He is said to be thoroughly orthodox,—no small matter in these days;—is sixty years of age; he took high honors at Pembroke College, Oxford; he was, for a time, Head Master of King Edward's School, Birmingham; and then, for many years, Master of Pembroke College,

Oxford, and Canon of Gloucester. Under him, his College rose from obscurity to be one of the best managed Colleges in Oxford.

CONSECRATION OF THE BISHOP OF ELY.—The Rt. Rev. HAROLD BROWNE, D. D. was consecrated Bishop of Ely, in Westminster Abbey, March 29th, by the Archbishop of Canterbury, assisted by the Lord Bishop of St. David's, Dr. Thirlwall, and the Lord Bishop of Worcester, Dr. Philpott. The Sermon was preached by Rev. James A. Jeremie, D. D., sub-Dean of Lincoln, and Regius Professor of Divinity in Cambridge.

BISHOP OF TASMANIA.—The Bishopric of Tasmania, which has been for so long a time vacant, owing to the resignation of Dr. Nixon, has been conferred upon the Rev. C. H. Bromby, Principal of the Normal Training College, at Cheltenham.

COLORED BISHOP IN WEST AFRICA.—The Archbishop of Canterbury is about to consecrate the Rev. Samuel Crowther, Missionary Bishop to the Christians in West Africa, living beyond Her Majesty's dominions. The Episcopate is to be formed on the model of the Jerusalem and Central African Bishoprics, under what is called the Jerusalem Bishopric's Act. The Bishop-nominate, who is a black man, was once a slave boy, and being rescued by a British cruiser, became a missionary teacher in Sierra Leone.

CHANGES AMONG THE ENGLISH BISHOPS.—The past seven years have been attended with numerous changes in the Episcopal Bench. Dr. Longley has succeeded Dr. J. B. Sumner in the Archbishopric of Canterbury, and Dr. Thomson has succeeded Dr. Longley in the Archbishopric of York. The See of London is now occupied by Dr. Tait, in the room of Dr. Blomfield; that of Durham, by Dr. Baring, in the room of Dr. Villiers; that of Rochester, by Dr. Wigram, in the room of Dr. Murray; that of Bangor, by Dr. Campbell, in the room of Dr. Bethell; that of Ripon, by Dr. Bickersteth, in the room of Dr. Longley; that of Worcester, by Dr. Philpott, in the room of Dr. Pepys; that of Norwich, by Dr. Pelham, in the room of Dr. Hinds; that of Carlisle, by Dr. Waldegrave, in the room of Dr. Villiers; that of Gloucester and Bristol, by Dr. Ellicott, in the room of Dr. Baring; and that of Ely, by Dr. Harold Browne, in the room of Dr. Turton. The Bishopric of Peterborough is vacant. On being filled up, it will make thirteen changes in the seven years among twenty-eight English and Welsh Bishoprics. Of the present Bishops, Lord Palmerston has had the nomination of thirteen, (including Peterborough, which will be filled in a day or two,) namely, Canterbury, York, London, Durham, Carlisle, Ely, Gloucester and Bristol. Norwich, Peterborough, Ripon, Rochester, and Worcester. Such a circumstance, or anything like it, of one Minister nominating nearly half the English Episcopate, was never before known in the Church of England.

CONVOCATION OF THE PROVINCE OF CANTERBURY.

On Wednesday, April 20th, both Houses of Convocation re-assembled at Westminster for the despatch of business, the Upper House meeting in Queen Anne's Bounty-office, and the Lower House in the Jerusalem Chamber.

In the Upper House, the Archbishop of Canterbury presided, and there were present, the Bishops of London, Lichfield, Oxford, Salisbury, Gloucester and Bristol, Llandaff, St. Asaph, Bangor, Ely, Lincoln, Rochester, and St. David's. There were also present, Dr. Travers Twiss, the Vicar-General of the province; Mr. F. Hart Dyke, the Registrar; Mr. Knyvett, the Apparitor; and Mr. Watts, the clerk.

The most important business before Convocation referred to the recent judgment of the Court of Privy Council on the famous "Essays and Reviews."

THE COURT OF APPEAL IN ECCLESIASTICAL QUESTIONS.—The Bishop of Oxford presented the following petition:—

"The humble petition of the undersigned Clergy of the deanery of Abingdon, showeth,—

"That the minds of many of the Clergy and faithful Laity of the Church of England, have been greatly distressed by the recent judgment in the Court of Privy Council, in the cases of the Bishop of Salisbury v. Williams, and Fendall v. Wilson.

"That the said judgments have been thought to impugn the authority of the Holy Scripture as the Word of God, and the doctrine of the eternity of future punishment.

"That your petitioners earnestly desire to see causes involving important theological questions, determined by a different tribunal to that now empowered to adjudicate upon them.

"That your petitioners would humbly suggest, that the Upper House of Convocation would be the fitting court of final appeal from the Court of Arches, and would earnestly pray that your Lordships should communicate with the proper officers of the Crown, with a view to the abolition of the existing Court of Privy Council, and the substitution of the Upper House of Convocation in its place."

The Bishop of Oxford remarked, in presenting the petition, that he believed it was never intended that the Court of Appeal, as at present constitued, should be the court of final appeal, in this country, on matters of doctrine. He considered that the Court, as at present constituted, was singularly ill-adapted for its purpose; and on a future day he should bring the matter before their Lordships, with a view to propose an address to the Queen.

This matter was, at last, laid over until next Meeting of Convocation. The subject, however, came up in another form. A deputation from the Lower House, consisting of the Very Rev. Dr. Stanley, (Dean of Westminster,) the Dean of Ely, Canon Selwyn, and other gentlemen, brought up a gravamen, signed by forty members of the Lower House, on the subject of a condemnation of a book known as "Essays and Reviews." That gravamen is as follows:—"That a re

markable instance of the injury which is caused to the Church by the confusion of jurisdictions now involved in the constitution of the Appeal Court, in respect of questions of alleged false doctrine, is found in the present position of the endeavor made by this House, June 21, 1861, to procure a synodical condemnation of the book entitled, "Essays and Reviews;" inasmuch as the Upper House (which had directed the appointment of the Committee of this House,) in acknowledging, July 9, 1861, the communication of the resolution of this House, founded upon the report of the Committee, declared it 'expedient to adjourn the further consideration of the subject pending the course of a suit instituted against one of the writers in the said book,' on the specific ground that 'the President of this Synod, and other Bishops, privy councillors, might, in the course of appeal, have to decide the said suit judicially.' That, the suit having now been brought to a close, the injury done to the Church by the delay of synodical judgment, may be in part repaired by proceeding to such judgment." The paper was signed by the Deans of Bangor, St. Asaph, and Peterborough, the Archdeacons of Barnstable, Carmarthen, Dorset, Derby, Oxford, Taunton, Berks, Surrey, Essex, Monmouth, Montgomery, Bangor, and other gentlemen, marking the high character of the names appended to the document. The Bishop of Oxford moved the appointment of a Committee to consider and report upon the subject. That motion, after an earnest debate, was carried by the following vote:

For the Bishop of Oxford's motion, (5.)—Bishop of Oxford, Bishop of Llandaff, Bishop of Salisbury, Bishop of Gloucester and Bristol, and Bishop of Bangor,

Against it (5.)—Bishop of London, Bishop of St. David's, Bishop of Lichfield, Bishop of Lincoln, and Bishop of Ely.

The Archbishop of Canterbury, the numbers being equal, gave his casting vote in favor of the motion, and a Committee, consisting of all the Bishops of the province, was appointed.

This debate, however, disclosed the position which the Bishop of London occupies on the Rationalistic movement. He said, among other equally foolish and equally significant things, "he deeply regretted that the Bishop of Oxford should have founded a motion upon such a paper as the report of "Essays and Reviews" which came from the Lower House—which was, in fact, the report of one individual. Of all the foolish productions it had ever been the misfortune of controversy to call out, this was the worst, and was more calculated than anything he had ever seen, to injure the Christian faith, inasmuch as it consisted of extracts from the volume in parallel columns with extracts from the Articles and Formularies of the Church. The sooner that document was committed to the flames the better. * * * He did not think that the Church was in danger, because the highest Court of Appeal had said that a Clergyman was not legally liable, because he held that statements with regard to physical science, in the Bible, were not the inspired Word of God, nor did he believe that the Church was in danger, because a Clergyman might think that God, in his infinite mercy, might find a means of escape for lost souls. He believed the judgment gave no real cause for alarm."

In the Lower House, Canon Wordsworth presented a petition, signed by several persons, describing themselves as students of the natural sciences, in which they expressed their sincere regret that researches into scientific truth were perverted by some in our own times into occasion for casting doubt upon the truth and authenticity of the Holy Scriptures. The petitioners proceed to say:—

"We conceive that it is impossible for the Word of God, as written in the book of nature, and God's Word, written in Holy Scripture, to contradict one another, however much they may appear to differ. We are not forgetful that physical science is not complete, but is only in a condition of progress, and that at present our finite reason enables us only to see as through a glass darkly, and we confidently believe that a time will come, when the two records will be seen to agree in every particular. We cannot but deplore that natural science should be looked upon with suspicion by many who do not make a study of it, merely on account of the unadvised manner in which some are placing it in opposition to Holy Writ. We believe that it is the duty of every scientific student to investigate nature, simply for the purpose of elucidating truth, and that if he finds that some of his results appear to be in contradiction to the written Word, or rather to his own interpretation of it, which may be erroneous, he should not presumptuously affirm that his own conclusions must be right, and the statements of Scripture wrong; rather, leave the two, side by side, till it shall please God to allow us to see the manner in which they may be reconciled; and, instead of insisting upon the seeming differences between science and the Scriptures, it would be as well to rest in faith upon the points in which they agree. We therefore pray that the Bishops and Clergy in Convocation assembled, and of the Church of England, will do all in their power to maintain a harmonious alliance between physical science and revealed religion."

The petition, Canon Wordsworth said, was signed by some of the most scientific men in the country.

On the motion of the Rev. Sir G. Prevost, the petition was ordered to be printed.

In the Lower House, there was also an important debate on the revival of Diocesan Synods, and the introduction into them of the Lay element. Canon Wordsworth uttered the following pregnant words: "Everybody who observed the signs of the times must recognize two things—first, that everything was tending to unnationalize the Church—he spoke it with great sorrow; and next—and he said it with apprehension and alarm—many things were tending to the unchristianizing of the State. Was it not, then, he asked, the duty of the Church to fall back upon those principles which had descended upon her from the great Head of the Church? When they were in some respects abandoned by the secular arm, was it not necessary that they should lean with more confidence upon the spiritual arm, and seek that strength which was to be derived from the Holy Spirit of God? The Rev. Canon then adverted to several circumstances, which he described as being signs of the times;—The withdrawal of the Queen's letter, by which the religious Societies belonging to the Church had sustained a

ses of 10,000*l.* a year; the withholding the authority of the Crown o a special service for a bountiful harvest; the refusal of the formaion of a Bishop's See in Cornwall. He accused nobody; he only tated facts. The Church, therefore, needed some mode by which hey might, in a regular way, arrive at the true voice of the Laity. In order to strengthen and consolidate the Throne and the institutions of the State, and to unite all hearts in loyalty to our spiritual institutions, it was necessary to have spiritual organizations."

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

The Annual Meeting of the above Society was held in St. James's Hall, Piccadilly; the Archbishop of Canterbury in the chair. In its ast report, the Society had to lament a falling off of income for the ear 1862, resulting from the distress in the manufacturing districts. It has, however, to be thankful for a considerable increase for 1863, nder the head of subscriptions, donations, and collections, which may e regarded as the surest test of its prosperity. This favorable result s due, in great measure, to the liberal response which many of the Society's friends made to its "Statement and Appeal." The receipts or the year ending December 31st, 1863, were as follows: "General Fund—subscriptions, donations, etc., £62,600 5s. 9d.; legacies, £6,240 16s. 9d.; dividends, interest, etc., £4,516 1s.=£73,356 3s. 3d.; appropriated funds, £8,900, 7s. 4d.; special funds, £5,575, 6d.; otal, £87,832, 11s. 4d., or about $439.000. The Society is steadily proceeding in the course upon which it entered several years ago, of educing its grants in those Dioceses and Colonies which, through inreasing wealth and population, are yearly becoming more independent.

CHURCH MISSIONARY SOCIETY.

The report, which was read by the Rev. J. Venn, stated that the otal income of the Society for the past year had been £134,247, including £1,745, which was a special fund for India, or over $670,000. The total ordinary expenditure had been £133,777, with £12,016 harged to India fund, making the total expenditure £145,794. The ocal funds raised for the Missions, and expended there upon the operations of the Society, but independently of the general fund, were not included in the foregoing statement. They amounted to about £20,000, making a grand total, from all sources, of £154,247. The number of clergymen employed by the Society was 269; the number of European laymen, schoolmasters, lay agents. printers, etc., 22; European female teachers (exclusive of missionaries' wives,) 10; native and country born catechists and teachers of all classes not sent from home, 1,983; number of communicants in 1860, 19,828; 1861, 21,064; 1862, 21,261; 1863, 18,110. The Society had 140 stations. It had also withdrawn from 77 stations, chiefly added to parochial establishments in the West Indies, or transferred to the native Church in Sierra Leone, containing ten native clergy, 4,356 communicants, and 12,866 scholars. The disturbed state of New-Zealand had precluded the complete returns of that mission, and the latest numbers were not yet re-

ceived from India. The Report sketched the operations of the Society in various parts of the world, and said that the Society had applied to her majesty for her royal license for the consecration of a Bishop for the natives in Africa beyond her majesty's dominions, so that the native Church might have the advantage of independent action, combined with a filial reliance upon the Church of England. The Committee congratulated the meeting on the appointment of Sir John Lawrence to the governor-generalship of India. Sir John Lawrence had long been a vice-president of the Society, and a zealous supporter of its distinctive principle.

DIOCESE OF CALCUTTA.

In his last charge and its appendix, the Bishop of Calcutta gives the following statistics concerning the state of the Church in his extensive Diocese:—

"During four years, I have consecrated twenty-three Churches, some built in the latter part of my predecessor's Episcopate, some restored from the devastation of the mutiny, some absolutely new. I have admitted twenty-two persons to Priests' and twenty-four to Deacons' orders, and the number of candidates has steadily increased, for while in January, 1859, I only ordained five (after more than a year's suspension of ordinations in the Diocese,) in March, 1863, I ordained twelve, though four others had been ordained at Benares in the previous November. Of those ordained during the last four years, five are natives. I have confirmed 2,045 persons in English, and 1,085 in the vernacular. The *Calcutta Churchman's Almanac*, for 1859, contained the names of only eight students of Bishop's College; in that of 1863, there are twenty. The number of Clergy actually on the register of the Diocese is 203, of whom 170 are in the country, while in 1859, there were but 134. In that year our Diocesan Additional Clergy Society employed only four ministers; now the number on its list is twelve (of whom two are absent on leave,) and it is able to provide immediate employment for eight more. There was then only one Clergyman laboring among seamen, there are now three, two in Calcutta and one at Singapore. The Clergy of the *Progagation Society*, actually at work in the Diocese, then fifteen, are now twenty-five; those of the *Church Missionary Society*, then forty-four, are now fifty. New Missions revived. Indeed, our chief difficulty is to find men for our work. . . . Of the Churches consecrated, eleven were quite new, and of the others, several have been erected since the Diocese was visited by the late Bishop of Madras for Bishop Wilson. Eighteen Churches have been built since 1860, and now await consecration; of these, sixteen belong to the smaller stations in the Punjab."

DIOCESE OF MADRAS.

The Bishop of Madras, in his charge, gives a summary of the position of the Church in the Diocese of Madras, and of the amount of progress that the missionary work of the Church of England has made during the seventeen months, up to April, 1863, of his own Episcopate.

"The larger portion of the Clergy of this Diocese are not Government Chaplains, nor other Clergymen in charge of European and Eurasian congregations, but Missionaries and native Clergymen laboring among the native Christians and the heathen.

These number now no less than 94, or actually engaged in duty 86, of whom 38 are natives. . . . .

The total number of baptized native Christians in this Diocese, connected with the Church of England, is 48,252.

In the city of Madras, the number of such connected		
With the Church Missionary Society is		650
With the Gospel Society,		1,187
At Poonamallee, Bangalore, Secunderabad,	S.P.G.	659
In the Cuddapah Mission,	S.P.G.	971
In " Tanjore,	S.P.G.	4,235
In " Tinnevelly,	S.P.G.	10,537
" "	C.M.S.	21,804
In " Travancore,	C.M.S	7,915
In " Telugu Country,	C.M.S.	294
	Total,	48,252

The Bishop describes these Mission Stations; we have space only for the following:—The work amongst the heathen of Travancore is full of interest and encouragement; the number of baptisms in one year has been 734; I also confirmed there 1,020 Native Christians. An enlightened Sovereign rules over that land. He encourages our efforts to do good to his people.

Of the Syrian Church, there is little to say. For many years nothing has occurred to revive those bright anticipations of Reformation, which Bishop Wilson and many others for a time entertained.

"Amongst those who have been subject to the Latin Bishop, *i. e.* in the Syro-Roman Church, there is a dissatisfaction with Romish rule. They have very recently received a new Bishop, a native of Travancore, consecrated by the Syrian 'Patriarch of the East,' and they are desirous of being allowed to read the Scriptures. And it may be that God will cause His light to shine in among them. Let us wait and pray."

"The sight of Tinnevelly scatters to the winds almost all that has been written to disparage mission work. But unmistakably in Tinnevelly the word of God preached by devoted men has not returned to Him void, but has accomplished much. Not all the results are there that everybody says ought to be there. But there are many saved and sanctified souls there, not perfectly sanctified, but wonderfully different from the soul of an idolater; there are men spending themselves for the Gospel; there are native pastors, tried and efficient; there are catechists bent on winning souls for Christ; there are aged Christians waiting for their call to go and be with Christ; there are many intelligent children learning God's word and the spirit of the Gospel; there are many congregations in which the heartiness of the people and the preaching of their Minister would put to shame many an Eng-

lish Church; there are external signs of something new and something better than the old heathenism, in the cleanliness and order of the Christian villages; and there is an acknowledged superiority in the intelligence and civilization of the Christian population, which must influence for good the heathen around."

EASTERN CHURCH ASSOCIATION.

An "Eastern Church Association" has been formed in London. Among those present at the organization of it, there were members of the Greek, English, Scottish, and American Churches. The objects of the Association are:

I. To inform the English public as to the state and position of the Eastern Christians, in order gradually to better their condition, through the influence of public opinion in England.

II. To make known the doctrines and principles of the Anglican Church to our Christian brethren of the East.

III. To take advantage of all opportunities which the providence of God shall afford us, for intercommunion with the Orthodox Church, and also for friendly intercourse with the other ancient Churches of the East,

IV. To assist, so far as our pecuniary means will permit, the Bishops of the Orthodox Church in their efforts to promote the spiritual welfare of their flocks.

Among the committee of this association are the Rev. T. T. Carter, the Rev. W. Denton, Prebendary Ford, the Rev. H. P. Liddon, the Rev. Dr. J. M. Neale, the Rev. George Williams, Dr. Wordsworth, the Rev. Eugene Popoff, the Archimandrite Constantine Stratulia, and Mr. H. T. Parker, of Boston. Upwards of 100 members had already been enrolled.

INCREASE OF THE EPISCOPATE.

The Archbishop of Canterbury has received, from Sir George Grey, an answer to the memorial from the Upper House of Convocation, praying the Queen to divide the See of Exeter and create a separate Diocese of Cornwall. Her Majesty's government decline to recommend such a subdivision, and also to entertain the general question of the increase of the Episcopate.

IRELAND.

Sir George Grey has intimated to his Grace, the Primate of Ireland, that the Government have resolved not to convene the Irish Convocation. It will now remain for the heads of the Irish branch of the United Church to determine whether they shall proceed to call Provincial Synods.

MISSIONARY WORK IN IRELAND.

The last installment of the Blue Books of the Census of Ireland for 1861 has just been published. Besides the "General Report of the Commissioners," it contains the "Report and Tables of the Religious Professions, Education, and Occupations of the People."

The result of the whole is, the difference between the former and present enumeration shows, that while there were in 1834, 4½ Romanists to 1 Protestant in all Ireland, there were in 1861 only 3½ Roman Catholics to 1 Protestant.

The detailed tables by parishes have appeared, and the test may now be fairly applied.

The parishes in Connemara and Joyce Country, in the county of Galway, in which the missionary work has been carried on, are the following:

Ballindoon, Moyrus with Roundstone, Omey with Clifden, Ballinakill, Killamin including Spiddal, Kilcummin including Oughterard, and a distant part of Cong.

The following is the comparative statement with respect to these parishes, taken from the two official reports, that of the Commissioners of 1834, and the Census of 1861:

Parishes.	Established Church. in 1834.		1861.
Ballindoon.	44		305
Moyrus with Roundstone.	106	197 61	258
Omey, with Clifden Town, and Public Charities.	191	620 199 8	827
Ballinakill, with Ennisboffin.	113 6 = 119		278
Killanin, with Spiddal, and part of Rahoon.	94	169 85 5	259
Kilcummin, with Oughterard, and part of Moycullen.	138	207 80 34	321
The extreme West of Cong in Galway, and part of Ross.	none	81 50	131
	692		2379

In the year 1860, a confirmation was held by the Bishop of Tuam. In the town of Clifton, 201 persons were confirmed, of whom 164 were converts from the church of Rome. In 1863, another confirmation was held there, when 194 persons were confirmed, of whom 157 were converts. Upon the latter occasion, a very minute inquiry was made with respect to the individuals who were confirmed in 1860, and it was found that 88 of them had left the district in the course of the three years.

It was about the time of the Census that the parish priest of Clifden, in a letter inserted in a newspaper in Limerick, stated that there were not forty Protestants to be found in all Connemara. It now appears that in the very town where he lived there were 207 in a population of 1430; so that every seventh person in the whole town was either an original Protestant or a convert. And in every part of the same parish of Omey, (in which Clifden is situated,) he would have found the

same thing; for in a total population of 4,725 there were 62(Protestants not including the town population.

Thus it appears that the increased and continually increasing ber of the members of the Established Church, by conversior Rome, in the district where the missionary operations have bee ried on, have necessitated the enlargement of the only two Ch which formerly existed, and the erection o fnine other Churches, which renewed the existence of ancient parishes, and six cons new ones; while six comfortable residences have been provided ministers.

The authoritative statistics of the Census, and the corrob testimony afforded by these permanent buildings, are not only justification of the statements made in 1861, by the friends of th Church Missions, but they point distinctly to an effectual me gathering the Irish Romanists from the errors of their creed. of ging the borders of the true Church, and extending the influe Scriptural Christianity. The unquestionable results in West G warrant an appeal to all Protestant Christians to supply much means than heretofore for the extension of a work which has pro efficient, and has been blessed with so great success.

CHANCELLOR MASSINGBERD'S LECTURE.

The fourth Lecture on the Book of Common Prayer, delive the Rev. F. Massingberd, Chancellor of Lincoln, in the Cathedr on the Morning and Evening Prayer of the First Book of Ki ward, 1549; the Preface to which was the same as we nov The Lessons, too, were nearly the same as now, but what were Black-Letter days now, were then unnoticed, (with one exceptio they were restored under Queen Elizabeth. St. Crispin's D not a feast of the Roman calendar, having only been obser the English Church since the battle of Agincourt; Shakspea consequently wrong in making the King talk *before* that famou of "those men in England who do no work to-day," for St. C Day was not then a holiday. No such day was observed modern English Romanists, thereby illustrating the fact tha religion is a modern importation from Rome, since the Refor whilst we have preserved the traditions of the original Chu England. The Athanasian Creed was, it was thought, the w St. Hilary, Archbishop of Arles, A. D. 430, but as Athanasi the great defender of the Catholic faith against Arius, at the cil of Nicæa, it seemed to have been called *his* creed, as en ing his doctrine, just the same as the Apostles' Creed was so for a similar reason. As to the practice of turning to the ea of bowing to the name of Christ, the latter was enjoined by Canons of the Church, evidently having reference to the pas St. Paul to the Philippians, in which he said that things in heav things on earth, and things under the earth, shall make lowly ence at that beloved name. We turned to the east to signify th in whom we believe is the Bright and Morning Star, whose com expect, and that He is the Sun of Righteousness, arisen with h in His wings.

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ART. I.—DANTE AND JOHN BUNYAN.

(1.) *The Vision of Dante Alighieri;* by Rev. H. F. CAREY. D. Appleton & Co.

(2.) *The Pilgrim's Progress, with a Life of John Bunyan;* by ROB. SOUTHEY, Esq. Harper & Brothers.

THE *Divina Commedia* of Dante, and the more homely Vision of John Bunyan, known to us all as the Pilgrim's Progress, have always held associated places in our remembrance, as works written for the same end, and having, therefore, some general relation or resemblance to each other. The stately and quaint prelude to the one,—"As I walked through the wilderness of this world, I lighted on a certain place where was a den, and laid me down in that place to sleep; and as I slept, I dreamed a dream;"—and of the other,—"In the mid-way of this our mortal life, I found myself in a dark wood, where the direct way was broken,"—establish at once some connection between the two stories, which the continuation tends rather to strengthen than to break. With the very learned, such an imagination may provoke a smile, and the likeness be pro-

nounced about equal to that which Fluellen found between Henry of Monmouth and Alexander the Great. "There is a river in Monmouth, and there is, moreover, a river in Macedon: It is called the Wye, in Monmouth, but it is out of my prains what is the name of the other river: but 'tis no matter: 'tis as like as my fingers, and there is salmons in both." Indeed, the Welshman's reasoning is quite applicable here. There is a wilderness at the commencement of the one story, and a wild and dark wood at the commencement of the other; and here, at first, it might be thought, all resemblance ended. Nevertheless, we will hold to our first assumption. Even Plutarch's parallels tell, sometimes, as much in their differences and contrasts, as in their agreement; and if, in our reasoning, we should chance, as sometimes happens, to disprove the premises, the result will not be the less useful, so it be true.

Now, we do not expect the likeness between these two compositions to be discovered, either in the characters of the persons represented, or in the scenery or incidents related. In all these respects, there could be but little in common between the Doctor of Bologna and Paris, a noble Florentine, and one of the magistrates of his native city, at once priest and soldier, and for a time the leader of a numerous and powerful faction in the second Rome; and the poor tinker of Elstow, whose only schools had been the smithy and the conventicle, and his only combats with the devil, the justice, and his own perfervid and seething imagination. Assuredly, there is no likeness to be traced either in the matter or the manner of the two visions; yet may the resemblance not lie in this, that they both treat of invisible things, and aim to convey light and instruction on the great questions which refer to human duty and destiny?—While, in addition to this community of object, there is constantly present in both, the same earnest purpose, warm fancy, and strong and well-constructed diction, the union of which can always make real and life-like the most fearful or glorious marvels. This endowment seems to have been given in about equal measure to the Italian noble and the English mendicant, who exhibit, in many other respects, a great similarity of mental constitution; possessing the same strong faith and fervent

piety, strengthened in each by a consecration of misfortune, want, captivity and exile, such as all history has shown to be necessary for the proper nurture of that genius whose deeds or sayings are destined to become immortal.

It will be agreed, that when any two writers possess a perfect knowledge of their subject, and what is either good, beautiful or true about it, and have, at the same time, equal and adequate powers of delineation and expression, their works, whatever may be the theme, can rarely want either vigor or clearness, and in these two particulars, at least, must have a general resemblance. The great reason why we have, in our day, such a number of sapless and unnecessary treatises on every subject, is, that writing has now so long been a trade, and become so entirely mercenary, as to make a perfect knowledge of the matter in hand a very unessential and secondary qualification in making a book or a pamphlet about it. In the earlier times, publicists and scholars got knowledge first, and trusted to it for inspiration in communicating their thoughts to others. It is not so now. People learn to write first, leaving the knowledge to come after, as it best may; thus affording at least one instance, in which the division of labor has been disadvantageous, if not unprofitable; so that, in many modern instances, we have the mill and the water without any grist. This can in no wise be said of the two celebrated persons of whose works we are now treating. No one could be better or more truly acquainted with the origin of Christian belief, or the progress, trials and conquests incident to the Christian warfare, than the poor itinerant, whose course through the turbulent and changeful times in which he lived had been so brave, so temperate, and so constant; nor any one better fitted than Dante to epitomize and make plain all the great truths of religion and morals, elucidating them with examples picked from an age when virtue and crime held most exaggerated dimension. For, at no other period since the commencement of our era, had there existed such a peculiar chaos of Church and State; of conflicting laws and decrees; of rites and dogmas; of stern rule and fierce resistance; as that which characterized the infant governments of Italy, at the period when the polity of Rome was

first mingling itself with the feudal usages of the barbarians, and the new Faith becoming united with the old philosophy. In these wicked and unstable times, his lot had been cast; and he had fallen, at an early age, the unpitied victim of contending factions. Nor were the terminating scenes in the lives of these two persons much different. For we may conceive that the moral and religious entertainment and experience of the wandering artizan, as he went his rounds, mending, perchance, the pans and porringers of his humble patrons, at the same time both giving and receiving ghostly and familiar counsel, could not have been much different from that administered to the other wanderer, while journeying from castle to castle, among his former friends and allies, bearing always about with him the deep sense of unmerited wrong and hopeless dependence, till he became, at length, entirely separated from the world, and men pointed at him and said,—"Behold the man who has been in hell!"

Both these extraordinary persons seem to have been peculiarly sensitive to supernatural, perhaps we should rather say, spiritual influences. They were seers in the true sense of the term; looking into the vast voids of the future and the past, rather than into the nearer and more common realities about them; capable of almost trance-like abstraction, and credulous of dreams. They had both

> "The spirit of the fervent days of old,
> When words were things that came to pass, and thought
> Flash'd o'er the future."—

This peculiarity is, we believe, always connected with that clear, strong and vivid perception of things and their relations, which makes men not only capable of great plans, but imparts constancy and vigor in their execution. We find frequent exhibitions of it among the leaders of important affairs,—revolutions in the State or reforms in the Church. Luther, Knox, Wallenstein, and Cromwell, possessed, in large measure, that far-reaching enthusiasm which accepts or creates omens, and makes, as it were, contracts with destiny; nor was it altogether wanting in the first Napoleon. Indeed, it may be questioned whether this ingredient does not always enter into the composi-

tion of men capable of great deeds, and whether many traditional observances, whose original uses have been long forgotten, and which we have been prone to rank as merely tricks of State, have not owed their institution to true and strong faith, rather than premeditated imposture. Even in his fortunate days, Dante seems to have been much under the influence of his imagination ;—a habit of mind which his subsequent misfortunes could not fail to increase. A dream of his is the subject of a sonnet addressed to Guido Cavalcanti. We might presume it to have been merely a poetic fiction, were it not spoken of elsewhere with so much earnestness. And Bunyan relates, with fervent simplicity, a vision seen in his unconverted state, which contains all the main features of the celebrated pilgrimage.

Thus far, the resemblance between our two authors would appear to have lain rather in the complexion and character of their minds, than of their writings. The one agreement will, however, we think, be found almost a necessary consequence of the other, and the subject on which they wrote, and the purpose of each in writing, prove to be of close kindred. It had, besides, been the main and principal study of their lives. The mystery of human life and destiny, the fact of sin and the conditions of Redemption, had been with Bunyan the great problem, to whose solution all the faculties of his being had been constantly tasked. From his humble position, he had looked to the government of God only as it affected the individual man, bounding his view to the little world within himself. His facts, therefore, were all his own experiences, and, though in reasoning about them, he necessarily came among the technicalites of Religion,—terms which are often of uncertain meaning and liable to perversion in unskillful hands,—yet so clear seems to have been his judgment, and so kindly his temperament, that his theories are always as intelligibly expressed as those of a skillful theologian. He never becomes either conceited or confused, and carries with him always a charity as ample as his faith.

Now this high question, which, considered merely as a personal one, had been the subject of Bunyan's life-long medita-

tion, was the self-same which, in a more cognate and extended sense, had occupied the musings of Dante, and been the source and fountain of his lofty inspiration. Taking the revealed truths and holy mysteries of our Religion as the basis of his song, he lays them before us, in connection with the other pagan systems which had preceded them, giving due credit and admiration to the good and blameless parts of their philosophy and culture, yet, at the same time, placing them far enough from the true empyrean of our own belief to prevent any overestimate of their intrinsic value. He has even preserved much of the *personnel* of the old mythology; and, in his picture of the infernal regions, we have Plutus, Radamanthus and Chiron, the ancient ferryman of Styx, and Cerberus, with his many mouths. He lived in an age when the divinities of Greece and Rome had not been quite forgotten;—the age preceding that in which the bronze gates of the great Christian temple at Rome were to be embossed with life-like representations from the metamorphoses of Ovid. It was, therefore, quite natural for him to make room in his dark regions for the false gods of the old Mythology, placing them, as our own Milton has done, under the dominion of the arch-fiend and father of Evil. He described and apportioned the different parts of the invisible world, according to the revelation of the Holy Scriptures, and the accepted philosophy of the age in which he lived, and peopled them with the great personages of by-gone ages, or of his own time, allotting to each such punishment or recompense as a mere human judgment could award to their mortal acts.

At that time, the recognized system of the world, that of Ptolemy, was false; and the philosophy then in vogue, one of words and not things, tended to establish and perpetuate the error. The plan and local of Dante's Vision partook, necessarily, of these defects. Copernicus had not yet propounded the theory of planetary motion; nor Kepler proved it; nor Bacon exhibited the New Organs of a sound Philosophy. Both the Physics and Metaphysics of that age were false. Yet, among all the nonentities then current, this one truth, that the earth is spherical, a fact admitted by the schoolmen, though coupled with the impossible condition that it must be

stable and motionless, enabled Dante to locate two of his invisible kingdoms; the regions of punishment and penance. The third, that of Paradise, must of course and under any system, have been placed in the Heavens. In the heart of the earth, therefore, and beneath that part of the crust of it then most inhabited, the poet placed his penal fires, a huge cone of torment, in whose nine circuits or galleries all the sins, vices and crimes incident to our nature, were ever receiving their appropriate retribution. The governor and chief criminal in this doleful prison, the arch-fiend, was placed in the center and apex of this pit, to which all its avenues converge, having his head towards Jerusalem, then held as the midmost city of the world, and his feet toward the opposite hemisphere. At this point, the antipode of Jerusalem, the poet fixed the base of his mount of Purgatory, up whose sides were perpetually toiling an endless train of penitents.

The arrangement of the interior of the Inferno, its different wards and their keepers, mostly chosen from the minor gods of the old Mythology, and the classification of the crimes and criminals there punished, have occupied much time of the critics, and given birth to endless commentaries; and the same amount and kind of labor has been expended in analyzing the two other realms of Purgatory and Paradise. The quantity and value of this kind of illustration may be judged of, from the fact, that for several centuries after the death of Dante, Lectures were delivered upon his writings in the principal Italian cities. All these critical labors are, in our opinion, important only as indicative of the care and conscientiousness of the author in endeavoring to keep his narrative in conformity with the knowledge and faith of the time in which he lived. The excellence of the poem we hold not to consist at all in these particulars, except so far as they tend to give it sincerity and connection, and make, as it were, a frame-work and setting to receive and hold up the different individual histories which have been selected and illuminated by the genius of the poet. These chosen examples, particularly those which have been taken from contemporary history, are all true and strong pictures, well limned in words that will last forever. To us,

also, they have a greater value than mere illustrations, as giving correct and faithful impressions of the far backward times to which they belong. In this very polite and conventional age of ours, it is very difficult to have just notions of the people and their usages who have lived even three or four centuries before us. Ordinary historians do indeed give us the dates, facts, and names, but we as continually falsify their statements, by conceiving the actors to have been, in all things, men like ourselves. Now, in those days the world was young, and its inhabitants fresher, stronger, and less artificial than ourselves; requiring a stronger rule, and capable of much greater deviations, both in virtue and in crime. Such were the people with whom Dante was familiar, at a time when the Roman Pontiffs were striving to make all civil government subservient to the triple crown; using, for this purpose, intrigue, indulgences, assassination and simony, and becoming the avowed patrons of sedition and war. The portraits which Dante has presented to us are of such persons, men of his own age and country, with which we are in no wise familiar; and we are indebted to him for the stamp of reality and endurance which he has placed upon them.

The first and generally received opinion, that the Poem had been intended merely as a posthumous revenge on the enemies of its author and his party, has long been set aside as both unwarranted and unjust. There is an air of sad tenderness pervading even its strongest censures, which forbids the belief that so great and continued a labor could have been undertaken merely for the indulgence of a vindictive and malevolent feeling. It is rather to be supposed that his purpose was, in a more recondite sense, the same as that of the less learned person whom we have ventured to put in comparison with him, "to vindicate the ways of God to man;"—bringing to the development of so lofty a theme all knowledge of the past as well as of the present, and laying under contribution all the stores of revelation and history, as well as philosophy. To this end, he had devoted the long and wearisome years of exile, hoping, perhaps, that the great idea which had long fed his musings, bringing as yet only solitude and leanness, might in

the end be the means of restoring him to the much-loved city. This hope is mournfully expressed in the prelude to the xxv. Canto of the Paradise :—

> "If e'er the sacred poem, that hath made
> Both heaven and earth copartners in its toil,
> And with lean abstinence, through many a year,
> Faded my brow, be destined to prevail
> Over the cruelty which bars me forth
> Of the fair sheep-fold, where, a sleeping lamb,
> The wolves set on and fain had worried me:
> With other voice and fleece of other grain
> I shall forthwith return; and standing up
> At my baptismal font shall claim the wreath
> Due to the poet's temples:"—

In the other fiction, the Pilgrim's Progress, the scenery and temporalities are all taken from familiar and natural objects, lying on the surface of our earth, instead of either under or above it, as in the other. No long discussion or troublesome analysis was necessary in disposing of the material part of this story. It cost only a reference to the author's own experience, to place in proper connection and sequence. The Slough of Despond, with its unmended causeway; the Wicket Gate; the exhibition at the Interpreter's House; the Cross and Sepulchre; the Hill of Difficulty, with the arbor at its top; the Beautiful House, with its guardian lions and resident virtues; the Valleys of Humiliation and of the Shadow of Death; the Country of Beulah, and finally, the Dark River, which closes the journey. In like manner, the *personnel*, with the exception of the Apollyon, the two giants, and the 'shining ones,' are all men and brethren like ourselves. This part of Bunyan's Vision, the plan of it, so in contrast with the elaborate construction of his Italian predecessor, required but little thought or labor in its disposition and arrangement, and has left few doubts or ambiguities to be solved or discussed by commentators. His pictures are all homely and natural, our every-day acquaintances, and they are well placed, both for light and effect. The first presentation to us of poor Christian, at whatever time of life we may have first encountered the book, but particularly to those who have read it in early life, never fades from the memory :—

"I dreamed, and behold I saw a man clothed in rags, standing in a certain place, with his face from his own house, a book in his hand, and a great burden upon his back. I looked, and saw him open the book and read therein; and as he read he wept and trembled: and not being able longer to contain, he brake out with a lamentable cry, saying,—'What shall I do.'"

The journey through the Valley of the Shadow of Death, connects, as nearly as may be, the supernatural and the true, and leaves always a deep impression on the reader's mind:—

"Also, he heard doleful noises, and rushings to and fro, so that sometimes he thought he should be torn in pieces or trodden down like mire in the streets. This frightful sight was seen, and these dreadful noises were heard by him for several miles together: and coming to a place where he thought he heard a company of Fiends coming forward to meet him, he stopped and began to muse what he had best do. Sometimes he had half a thought to go back; then, again, he thought he might be half way through the valley; he remembered also how he had already vanquished many a danger, and that the danger of going back might be much more than for to go forward; so he resolved to go on. Yet the Fiends seemed to come nearer and nearer; but when they were come even almost at him, he cried out with a most vehement voice, 'I will walk in the strength of the Lord my God;' so they gave back and came no farther.

"One thing I would not let slip; I took notice that now poor Christian was so confounded that he did not know his own voice; and thus I perceived it: just when he was come over against the mouth of the burning pit, one of the wicked ones got behind him, and whisperingly suggested many grievous blasphemies to him, which he verily thought had proceeded from his own mind. This put Christian more to it than anything he had met before; even to think he should now blaspheme him that he loved so much before: yet, if he could have helped it, he would not have done it; but he had not the discretion either to stop his ears, or to know from whence these blasphemies came.

"When Christian had travelled in this disconsolate condition some considerable time, he thought he heard the voice of a man, going before him, saying, 'Though I walk through the valley of the shadow of death I will fear none ill, for thou art with me.'

"Then was he glad."

But there is no scene that dwells so adhesively in the memory,—and in this we speak not of our own experience only,—as that of the Christian family in the Valley of Humiliation.

"It is the best and most fruitful piece of ground in all these parts. It is fat ground and, as you see, consisteth much in meadows; and if

man was to come here in the summer time, as we do now, if he ew not anything before thereof, and if he also delighted himself in e sight of his eyes, he might see that which would be delightful to m. Behold, how green this valley is! also how beautiful with lilies! have known many laboring men that have got good estates in this alley of Humiliation. 'For God resisteth the proud, but giveth grace the humble;' for, indeed, it is a fruitful soil and doth bring forth r handfulls. Some also have wished that the next way to their Fa-er's house were here, that they might be troubled no more with her hills or mountains to go over; but the way is the way, and ere's an end.

"Now, as they were going along, and talking, they espied a boy eding his father's sheep. The boy was in very mean clothes, but of fresh, a well-favored countenance, and as he sat by himself he sung. Hark,' said Mr. Greatheart, 'to what he saith!' so they harkened, id he said:—

'He that is down need fear no fall,
He that is low no pride;
He that is humble ever shall
Have God to be his guide.
I am content with what I have
Little be it or much;
And, Lord, contentment still I crave,
Because thou savest such.
Fullness to such a burthen is
Who go on pilgrimage;
Here little and hereafter bliss,
Is best, from age to age.'

"'Then,' said the guide; 'Do you hear him? I will dare to say is boy lives a merrier life, and wears more of that herb called *Heart's-ease* in his bosom, than he that is clad in silk and velvet.'"

We quote these passages in justification of our opinion, hat it is not so much the keeping of the allegory in the Pil-rim's Progress, or the invention and philosophic arrangement i the Commedia, which makes the strength or charm in either f them. In the former, the figurative and the real sometimes ver-lap and confuse each other; and in the latter, the falsity f the ground-work invalidates, at least to us protestants and ioderns, much of the superstructure, however consistent and eautiful, which the poet has raised upon it. But these im-erfections do, in neither case, mar the truthfulness of the de-neations, the felicity with which they have been selected, or ie fervor and pathos with which they have been presented to s. No one can help feeling deep sympathy with the linked icontinents, Paulo and Francesca, and the considerate justice

which has been meted out to them, in which the passion by which they fell survives, in its punishment, dooming them to be forever whirled about in the hot and sombre eddies of the infernal winds; but it is in the ingenuous story which Francesca gives of her frailty, and its innocent cause, more than in the ingenuity of the doom which she suffers, that the poet touches most deeply all the chords of feeling in our nature. The tale of the tower of famine, where the murderous Pisans, starved the Count Ugolino and his sons, has been retold in every language, from the time of Chaucer, down to our own, and is only equaled, in the pitiable anguish which it describes, by Byron's more recent lyric of the 'Prisoners of Chillon.'

It were almost worth a critical disquisition of any reasonable length, to compare these two descriptions, that of Ugolino and Bonnivard; if not as representatives of the genius of ancient and modern poetry, yet at least of two very characteristic, perfect, and generally known specimens of each. The subjects are nearly alike, and the epoch, manners, and country, not dissimilar. Besides, the exhibition of this particular phase of humanity, the agony of parental affection when suffering under calamity which falls also upon its offspring, has often exercised poet and sculptor, from the time of Homer to the present.* And, in this instance, the most careless will remark how in Dante, the imagery stands out, solid and strong, like statuary; while in Byron, it is amplified and stretched out, or repeated, like dissolving views, or the rapid propagations of the phantasmagoria. This different management of the artist depended, doubtless, much upon the taste, culture, and civilization of his age; but can there be any question that the earlier is the more perfect work of the two? This amplification and reproduction of imagery is, as we think, the vice of modern poetry, being, in many instances, all that distinguishes it from prose. And from the frequent indulgence of a taste for this kind of embellishment, it has arisen, that a certain class

* The group of Laocoon has been the occasion of more critical discussion than any other sculptured work of Art. Lessing alone has given a whole volume to it. The question, whether the principal figure is uttering a cry, is still unsettled: anatomists being of one opinion, and artists of the other.

f favorite adjectives, frequently recurring in Moore, Shelly, nd some other moderns, which are of themselves ringing and usical, and equally applicable to waves, to trees, to running aters, and falling moonlight, have already become slang words mong the lesser brotherhood of poets, and are thus shorn of he purity and strength of their original meaning. This abuse s really like taking away so many words from the language, or words, as much as anything else, are qualified by their ses. In Dante, there is no redundance of this kind. The massive tablet of his thoughts cannot be etched into figures. Even his interludes have some relation to the main subject, nd neither in him nor in Bunyan do we recollect a single description, where the luxuriance of the writer's fancy, or his love and worship of nature, has lured him to any distance from his appointed course.

And this brings us to another point of agreement between the two, which is the simple certainty of the language. In Bunyan, there is scarcely a word to be found which is not pure Saxon, or of well-defined and accredited signification, while the diction, unfettered by rhythm, is smooth, strong and affluent. Dante has the same characteristic. He had the wisdom, though forming his style after that of his great pattern, Virgil, to write in the Tuscan of his own time, instead of Latin, as some of his contemporaries did, and as at first he intended to do himself; and has left us a model of verse, at once clear, compact and musical. Of Dante's manner, there are, perhaps, no two better specimens than the following, taken from the Paradise. The first, the prophecy of Cacciaguida, from the XVII. Canto; and the second, the prelude to Canto XXIII.

"Contingency, whose verge extendeth not
Beyond the tablet of your mortal mould,
Is all depicted in the eternal sight:
But hence deriveth not necessity.
More than the tall ship, hurried down the flood,
Is driven by the eye that looks at it.
From thence, as to the ear, sweet harmony
From organ comes, so comes before mine eye
The time prepared for thee. Such as driven out
From Athens, by his cruel step-dame's wiles,
Hyppolytus departed, such must thou

Depart from Florence. This they wish and this
Contrive and will ere long effectuate, there,
Where gainful merchandize is made of Christ
Throughout the live-long day. The common cry
Will, as 'tis ever wont, affix the blame
Unto the party injured: but the truth
Shall, in the vengeance it dispenseth, find
A faithful witness. Thou shalt leave each thing
Beloved most dearly: this is the first shaft
Shot from the bow of exile. Thou shalt prove
How salt the savor is of other's bread;
How hard the passage to descend and climb
By other's stairs. But that shall gall thee most
Will be the worthless and vile company
With whom thou must be thrown into the streets,
For all ungrateful, impious all, and mad,
Shall turn against thee; but in little while
Theirs and not thine shall be the crimsoned brow."

' "E'en as the bird, who 'midst the leafy bower,
Has in her nest sat darkling all the night
With her sweet brood, impatient to descry
Their wished looks, and to bring home their food,
In the fond quest, unconscious of her toil:
She of the time prevenient on the spray
That overhangs her couch, with wistful gaze
Expects the sun: nor ever till the dawn
Removeth from the east her eager ken."

There is also between Dante and Bunyan this farther agreement, that, although they both had suffered, and for nearly the whole of their lives, that sort of wrong and persecution which tries most severely the human heart and affections, yet it had in no wise either seared or embittered the warm and genial dispositions with which they had been endowed by nature, or rendered them in any way either misanthropic or uncharitable. The wrongs done to both were forgotten in high and holy contemplation, and have been repaid with kindly uttered counsel and strains of heavenly harmony. Although, in Bunyan's time, the feeling of the whole English nation, as well as that of the non-conformists, against Popery, must have been at its greatest height, he indulges in no harsh or rancorous censures against it. The Pope is represented as a decrepid old giant, and he passes the whole Roman establishment with the simple remark,—"But, as in other Fairs, some one

iodity is the chief of the fair, so the ware of Rome is ly promoted in this Fair: only our English nation, with others, have taken a great dislike to it." His animadver- upon the Clergy of his day, are good natured and lenient, refer mainly to the sin of compliance, which, to one of ersuasion, must have been held in special abhorrence. e, though preserving always his sadly tempered and quiet ier, is less chary with the holy office, and unrobes the thood with little ceremony. This conduct, considering wn true piety, and the power, at that time, of the secular of the Church, is rather to be wondered at. Some of his ires remind us of those of Cowper, in the last Century, are, we believe, not altogether inapplicable, even now. quote again from the XXIX. Canto of the Paradise:—

"Each the known track of sage philosophy
Deserts, and has a bye-way of his own:
So much the restless eagerness to shine
And love of singularity prevail.
Yet this, offensive as it is, provokes
Heaven's anger less, than when the Book of God
Is forced to yield to man's authority,
Or from its straightness warped: no reckoning made
What blood the sowing of it in the world
Has cost; what favor for himself he wins
Who meekly clings to it. The aim of all
Is, how to shine: e'en they whose office is
To preach the Gospel, let the Gospel sleep,
And pass their own inventions off instead.
One tells how at Christ's suffering the wan moon
Bent back her steps, and shadowed o'er the sun
With intervenient disk, as she withdrew:
Another, how the light shrouded itself
Within its tabernacle, and left dark
The Spaniard and the Indian and the Jew.
Such fables Florence in her pulpit hears
Banded about more frequent, than the names
Of Bindi and of Lapi in her streets.
The sheep meanwhile, poor, witless ones, return
From pasture fed with wind: and what avails
For their excuse, they do not see the harm!
Christ said not to his first conventicle,
Go forth and preach impostures to the world,
But gave them truth to build on: and the sound
Was mighty on their lips; nor needed they,
Beside the Gospel, other spear or shield

To aid them in their warfare for the Faith.
The preacher now provides himself with store
Of jests and gibes; and so there be no lack
Of laughter while he vents them, his big cowl
Distends, and he has won the meed he sought;
Could but the vulgar catch a glimpse, the while,
Of the dark bird which nestles in his hood,
They scarce would wait to hear the blessing said,
Which now the dotards hold in such esteem
That every counterfeit, who spreads abroad
The hands of holy promise, finds a throng
Of credulous fools beneath."

The works we have been criticizing, though differing widely both in material and construction, have, nevertheless, another very prime excellence in common; which is, that the incidents are so consistently woven into each other, and follow in such natural succession, as to make the march of the whole story felt in communicating force and momentum to the individual parts. This Homeric property belongs to all good writers, though it be of so subtle a character as to escape analysis; or, rather, it is difficult to say on what peculiarity, either of method or of language, it depends. So that we are fain to believe it akin to that property of the human voice, which, by some mesmeric influence or other, gives the stamp and value of inspiration to thoughts which, with other tones and gestures, become only trite and common. Among the moderns, this quality is, perhaps, more perceptible in Scott, than any other. In his ballad-Epics, in particular, the regularity and strength of the movement tends to remedy or conceal much that would otherwise be accounted defective. Throughout these charming songs there occurs, every now and then, bundles of carelessly written rhymes, thrown off in the fatal facility of the octo-syllabic verse, which would be undoubted blemishes, were they not vivified and freshened by the general movement. Both the Pilgrim's Progress and the Divina Commedia, possess, in large measure, this magical property. In the former work, its source is not perceptible, but in the latter, it is undoubtedly due, in some degree at least, to the arrangement. The presence of Virgil in the first part, of Virgil and Statius in the second, and of Beatrice in the third, strengthens the chaplet upon which so many historical remembrances are strung, and

performs, in some degree, the office of the chorus in the old tragedy. It is this charmed property, and the interest created by it, which has enabled the poet so successfully to elaborate the many instructions in moral and religious matters, with which the Poem abounds. Even the Theology of Dante, though it includes some of the subtlest questions of that difficult Science, is not wearisome, and is, on the whole, better expounded than in volumes of higher pretension and more orthodox character. So that some of his earliest admirers among the Clergy had reason, when they said, that more and better divinity was to be learned from him, than in the Schools. The exposition which Marco Lombardi makes, in the XVII. Canto of the Purgatory, of the much debated question concerning Necessity and Free-will, is certainly more condensed, and at least as satisfactory as any we remember to have seen; and the reasoning of Charles Martel, in the IX. Canto of the Paradise, in reference to the necessary inequality among mankind, is worth all the logomachic cackle upon that prolific subject, which, taking for its text the first sentence of the Declaration of Independence, has bewildered the country for the last forty years.

It has, perhaps, been mainly owing to this living force in the Divina Commedia, that the only artist in the kindred realm of design who has ventured to paint the Poem, has been so happy in his illustrations. We allude to Flaxman, whose series of one hundred and nine subjects, taken, in about equal numbers, from its three different Parts, exceed, in strength of conception and truth of outline, even his inimitable labors of the same kind on Æschylus and Homer. It has been noticed of distinguished painters, that all their good and perfect characters, whether men or women, but particularly the latter, are presented with nearly the same bodily feature and expression of countenance. And it would indeed seem not only plausible but necessary, notwitstanding what Mr. Samuel Weller says of "angels in spectacles and gaiters," that all representations of goodness should have a very near resemblance. Now, though all Flaxman's sculptorial outlines, as they are technically termed, be almost superhuman examples of this kind of Art,

still, their most wonderful quality has, with us, always been, the faithful identity which he has preserved in the principal figures, whose lineaments, in each fresh tablet, present always the same personification, however varied in attitude or expression; and we may safely reckon this as an instance, where perfection in one Art has tended to develop a similar excellence in another.

We will no further prolong our essay, which may be pronounced trivial, inasmuch as its only object has been to justify a resemblance, which perhaps only exists in the writer's fancy, or has been fostered by some peculiar taste or habit of thought. Still the parallel, though not a very just one, will not have been entirely useless, if it in any way tends to direct public attention to either the one or the other of these classics. It is indeed somewhat strange, that in this age of book-making and re-publication, no Englishman has tempted the publishers or the public with a new version of Dante. The translation of Carey, (which we have used in this paper,) is, without doubt, quite correct, and has just enough annotation to relieve, without embarrassing, the text; but it lacks one main feature of the original altogether. There is no melody about it. The lines have, indeed, the requisite number of syllables, but there is no music in them; and the words are often so dove-tailed into each other, as to make a reference to the original necessary, by way of explanation. It would be no easy matter, even for a master of both languages, to translate Dante, preserving, at the same time, his terseness and his melody; but the feat is not, therefore, entirely impossible. And, to do it, we think the first requisite would be, to discard altogether the *terza rima* in which it is written, and which in no way suits the genius of English poetry, where the ring of the rhyming words is more important, and should be more palpable, than in the elder or more vocal languages. If a shorter and more varied measure were chosen, (as for instance that of the prelude to the IV. Canto of the Lay of the Last Minstrel,) so that we should have Dante's thoughts, with English music, we think the effort would be recompensed with public approbation; and thus, what has long been merely a study to the English reader, would become a rich enjoyment.

Art. II.—DANIEL versus ZOROASTER.

A Critical History of the Doctrine of a Future Life, with a complete Bibliography of the subject; by William Rounseville Alger. Phil: Geo. W. Childs; 628 and 630 Chestnut street. pp. 914.

The author tells us, that by twelve years of anxious labor, he has prepared this remarkable volume, 'for the glory of God and the good of man,' under the obligation which he feels, as a thoughtful scholar, 'to do what he can to remove painful superstitions, and to spread the peace of a cheerful faith and the wholesome light of truth.' He trusts that he has been following truth, as one who "carries a star in his brain." We fear, when we ponder such conclusions as the following, that during these twelve years of anxiety, he has been following a light in his brain, which claims its origin in a planet this side the sun and stars.

"The essential thing is, simply, that the hate-life of error and sin is inherent alienation from God, in slavery, wretchedness, death; while the love-life of truth and virtue, is inherent communion with God, in conscious freedom and blessedness. Here pure Christianity leaves the subject, declaring this with authority, but not pretending to clear up the mysteries or set forth the details of the subject. Whatever, in the New Testament, goes beyond this and meddles with minute external circumstances, we regard as a corrupt addition or mixture, drawn from various Gentile and Pharisaic sources, and erroneously joined with the authentic words of Christ."

Among these 'external circumstances' we find, classified as 'mechanical dogmas,' 'grossest details,' and 'relics of a Phariseeism historically traceable from Zoroaster,' the body of Catholic doctrines in relation to the Redemption, the Death and Passion of our Lord Jesus Christ, the Resurrection and the Future State of Rewards and Punishments. The Persian Honover and Amshaspands, Ahriman and his *devs*, figure at every turn, to account for most of the doctrines of the Christian Church. We feel that the author has mistaken the star in

his brain: it is a will-o'-the-wisp, which has led him into the path of Hymenæus and Philetus.

Mr. Alger is a laborious student, of superior abilities, especially in subtle analysis, and of untiring patience. A delicate poetic taste regulates the widely-extended and perplexing discussions of his subject. The territory he has travelled over, and more or less surveyed, is almost incredible. He has, apparently, examined whole libraries of authorities, and uses them with masterly dexterity. He shows no hurry, and moves on with a happy style, around the encyclopedic track which he has marked out for himself, without let or hesitation. We can go to this volume with a certainty of finding hints in it, even more valuable in their suggestiveness, than in the appended Bibliography. The latter is a Library of names, regularly catalogued, of all who have written on the subject. The writers of the volumes stand before us, shelf on shelf, in orderly files. The former is the same Library opened, and the anthologies marked to our hand; the flowers of thought and feeling arranged in a boquet; in which, alas, we are made to feel the folly of human wisdom and taste, without the help of Divine grace. The deadly odor of the Upas of heresy, is hid in the splendid gift. The book is dangerous and evil, for this very skill. We feel that it would be almost a duty to denounce it, in the unsparing terms of the Apostle against those heretics who held 'the resurrection to be past already, and overthrew the faith of some.' But as the author considers that the Christianity of Paul was only an appropriated Judaism, (and the base grand-child of Zoroastrianism,) with many 'mechanical dogmas' super-added to 'pure' doctrine, he would smile at the words of an Apostle, as one who has lost all ideas of an inspired and fixed standard of faith and responsibility, outside of his own will.

We do not propose to examine the whole volume, nor touch on a tithe of its errors. Though purporting to be a comprehensive history of the one subject which stands on its title page, it manages in its devious course, to instil doubts or offer direct denials, of all the most precious doctrines of the Christian Faith. The writer is a naturalist; not a Socinian.

He disavows, and often expresses his distaste of common Unitarianism. He is to be looked upon, rather as a gentle Brahmin, charitable, (to everything saving the Calvinism of his "Old South" neighbors,) "a professor of the benign religion of humanity," with Renan and Colenso; the banner-holder of the savans of Harvard and Boston.

We undertake the examination of one single set of his facts, which, curiously enough, forms the key-stone in the arch of his theory, so far as we 'mechanical Christians' are concerned;—the controversy which he has evoked between the books of Daniel and Zoroaster. He has followed such a plan in regard to his facts and inferences, that if this one key be removed, the whole edifice needs reconstruction. We can afford to leave his other mistakes and oracular responses, to literary men. Judging from the number of them in this matter, they will receive due castigation from them. He deserves in this instance, to be charged with having written a romance, or a cyclopedia of anacronisms. The German naturalists are his chosen authorities, and hardly a well-known English author is referred to, who is not misrepresented. Moses, David and Daniel change places by his 'undoubted authorities,' and skip over the interval of a few centuries, more or less, at his beck.

The theory of this book, on the dearest hopes of a mortal, which directly touches us as Christian scholars, is briefly as follows:—"Mechanical dogmas," that is, most of the Catholic and orthodox doctrines dear to us, were the logical results of Judaism; "the assimilation of Jewish elements into popular Christianity."* This Judaism, otherwise Phariseeism,—"for the germs and outlines of the dogmas referred to were in actual existence among the Pharisees before the conflict between Christianity and Judaism arose,—"was historically traceable to the Persians. "The peculiar theological work of the Apostles in regard to this subject, [Future Life,] was the organizing of the Persian-Jewish doctrine of the Pharisees with a Christian complement and modifications, around the person of Christ, and fixing so near, in the immediate future, the period when it was to be consummated, that it might be looked for at any

* Page 155.

time."* All the texts of the Old Testament, which are supposed to indicate a future reward or punishment, in Job, Psalms or Prophets, were "the product of a late period, and reflect a faith not native to the Hebrews, but first known to them after their intercourse with the Persians."† The translation of Enoch, (Gen vi.,) the removal of the prophet Elijah, and the recall of the soul of the young child, by Elisha, (2 Kings, ii. 4.,) are quietly erased, as the inconsequential and baseless fancies of unknown authors. The key of his theory, however, lies in his idea of the chronological dates of the 'so-called' writings of Daniel and Zoroaster. A close similarity and identity between the doctrines of the two works is taken for granted, and is eagerly advanced at every turn; nay, is so strongly put, that we admit its importance, as suggesting a valuable line of research, for those of our scholars who have the time and capacity to offer the American world what is now lacking, a critical edition of the Avesta. While we would think that the importance of this proposition would have occurred to Mr. Alger, and would have justified a few pages of learned adjudication, we are surprised at the abrupt and unscholarlike method in which the decision is oracularly dispensed. The author has not noticed, that in case the question should turn, as history has decided it, against him, and as logic will necessitate it, (for we purpose to show that the Avesta has no authority, as a document, earlier than two hundred and fifty years *after* Christ,) then his theory of a descent of doctrines must disappear; and until some better is offered, the ordinary account of the peculiarities of the common faith must be received. If he has not *proved* that the Book of Daniel was compiled B. C., 160, (or with Hitzig, "the spring of B. C. 164, *exactly*(*?*) which Lücke pronounces "a certain result of historical criticism,") and if he has not *proved*, that the system known as Zoroastrianism was formed, and is thereafter credibly ascertainable, say five hundred years before Christ, (he claims a thousand years,) then the down-come of his house of cards is inevitable. Whatever be the explanation of the claim that one has pilfered from the other, *his*

* Page 395. † Page 158.

theory will be rejected. This then is the question between him and us. This is the key of the arch, on which he, like Nebuchadnezzar, has set up his image of truth, and invites us to bow down before it, without argument or examination.

We follow his lead, first, as to the date of the Book of Daniel, p. 142.

"The sole passage in the Old Testament teaching the resurrection, is in the so-called Book of Daniel; a book full of Chaldean and Persian allusions, *written less than two centuries before Christ;* long after we know that it was a received Zoroastian tenet, and long after the Hebrews had been exposed to the whole tide and atmosphere of the triumphant Persian power. The unchangeable tenacity of the Medes and Persians is a proverb. How often the Hebrew people lapsed into idolatry, accepting Pagan gods, doctrines and ritual, is notorious. And, in particular, how completely they were subject to Persian influence, appears clearly in large parts of the Biblical history, especially in the Books of Esther and Ezekiel."

Such stuff is offered us as argument.

1. The pride of the Medo-Persian mind is a proverb; but their illustration of another proverb, 'that pride cometh before destruction,' downfall, and disgraceful change, is equally notorious. The fickleness of the oriental mind in the region of Iran, could be easily demonstrated. They changed their religions, frequently—the Hebrews never. They changed everything, again and again, except their own fickleness. 2. At the period assigned above to the Book of Daniel, less than two Centuries before Christ, the Hebrews were not under the power or influence of the Persians, but then singularly free from it. A glance at the times will show the facts.* They were then under the influence of quite other 'gods, doctrines, and ritual,' which a wily forger must have manifested, in spite of himself.

* Hellenism was the prevailing faction of the age. "The conquest of Alexander had introduced the forces of Greek thought and life into the Jewish nation, which was already prepared for their operation. For more than a century and a half, these forces had acted powerfully, both upon the faith and upon the habits of the people; and the time was come, when an outward struggle alone could decide whether Judaism was to be merged in a rationalized Paganism, or to rise, not only victorious from the conflict, but more vigorous and more pure."—*Art. Antiochus Epiph. in Smith's Cyc.* The very first verse of 'Bel and the Dragon,' shows the Hellenist, following the line of Greek history.

Hence his argument falls; that, because the Books of Esther and Ezekiel shew signs—which, who doubts?—that their authors were familiar with the manners and customs of the Persians, under whose yoke they lived, and whose religion, root and branch, they repudiated; therefore, the unknown author of "the so-called Book of Daniel," who was not under that yoke, and not, by any probability, unduly inclined to reverence a fallen dynasty, was obliged to copy Persian notions. Why has he no Greek affinities, beyond the mere names of a few musical instruments? where are his Egyptian impressions? where his Erastian inclinations to the Antiochidæ? the author nods. He sees not the anachronism, nor feels compelled to explain, why a man of B. C., 160, was altogether Persian, and not at all Alexandrian or Syrian.

Again, on page 149, commenting on Daniel xii., he argues:—

"The doctrine of the passage, [i. e. of the bodily resurrection,] as is well known, was held by some of the Jews at the beginning of the Christian era, and less distinctly, for about two centuries previous. Before that time, no traces can be found in their history. Now, had a doctrine of such intense interest as this been a matter of revelation, it seems hardly possible that it would have been confined to one brief and solitary text; that it should have flashed up for a single moment so brilliantly, and then vanished, for three or four centuries, in utter darkness."

1. There is a forgetfulness shown here as to the Books of Kings, and the Psalms, which, even if written by unknown authors, will hardly be brought down to B. C., 164, by the boldest critics. That they contain allusions to the Future Life, will hardly be denied as a fact, even if the allusions can be nullified by the refined criticism of the Nineteenth Century. Ignorant Jews did not reason by the same canons as German scholars. 2. How it is possible for a doctrine to be once clearly and finally delivered to one age, in a single striking passage of history, just as the nation passed out of a theocratic system into the ordinary condition of all other people, and then the one assertion be, as a light-house in an afternight of darkness, a sufficient guide to the voyagers, till the Sun of Righteousness should arise, to bring life and immortality to light in the Gospel, is, doubtless, an impossible concep-

tion to him who sees only human laws and human minds engaged in the composition of the Old Testament; but, to the believer in Inspiration and the ways of that Being whose thoughts are not as ours, it is perfectly simple and harmonious with our knowledge of Him. He built up a continent, and left it for centuries, unvisited by civilized men. He framed a system of worlds, and waited for the human mind to grow up to the point of discovery. He cast forth one single text concerning "the seed of the woman," the 'Shiloh,' 'the greater Prophet,' or the 'Star of Jacob,' and endured the Paganism and perversity of ages, until the coming of the Messiah. With us the question is merely one of fact,—was the doctrine of the resurrection once fairly communicated? If so, then the other prophets had their own mission, their own 'Thus saith the Lord,' to communicate. As uninspired men, they probably would have done, as the writers of the Apochrypha did, analyzed the precious deposit of truth, and added only the results of their own cogitations. As inspired prophets, they told men only what they were authorized to tell them. On the other hand, it is absurd to imagine them as engrossed with the affairs of a coming Kingdom of light and righteousness, unless they believed that they had a personal interest in it, and were to take part in it at some future date. Common-sense, to which our Lord appealed, decides without hesitation, that they who taught of the God of Abraham, Isaac and Jacob, were hoping to meet them in peace, though Sadducees had no such insight. Bishop Warburton argues, that the passage in the Book of Job, 'I know that my Redeemer liveth,' cannot be understood as teaching the resurrection, because, with his views of the intentions of the writer, it would have brought the discussion between Job and his friends to an abrupt termination. But the Christian world, excusing this ignorance in the Patriarch of such a difficulty, has left the proposition with a smile, as one of the paradoxes of that singular athlete. And Mr. Alger would have shown only a kindly consideration for the weaker brethren of the Christian community, if he had avoided a presumption, at which even that distinguished divine would have blushed.

His arguments against the true date and authorship of the Book, are given, however, in somewhat more intelligible form.

"Furthermore, nearly one half the Book of Daniel is written in the Chaldee tongue, and the other half in Hebrew, indicating that it had two authors, who wrote their respective portions at different periods."

1. This is only an 'indication,' not a proof. Why have we no word of the value and direction of this indication? There may have been two periods, possibly two authors, one giving the citations from the Chaldaic records of the other, or there may not. There were certainly two nations concerned in the record, and a native of the subject race was prime vizier of the court of the other; both nations being interested in him; and each having the opportunity of inspecting, in its own tongue, the portions relating especially to them, while both could easily understand the whole book. If the style and manner of the work are unmistakably one and the same, what is the value of such 'indications' against the unvarying testimony, that he wrote it who figured in it, and who in the Chaldee portion speaks of himself, as he probably registered the events of the kingdom, in the third person,—in the Hebrew, in the first. The language of the Book, with its Arian roots, belongs to a period of transition, such as the Captivity, not that in which the forger is imagined. As a fact, it begins with Hebrew, (Chap's i. to ii—4;) continues in Aramaic, when the Pagans are specially concerned, (Chap's ii. 4—viii.,) and then returns to the sacred tongue, for those prophecies which foretold the particular history of the Hebrews. The style is in close affinity to the writings of Ezekiel and Habakkuk, the prophets who lived nearest his age. There have been scholars enough—not to mention the unvarying tradition, relieved only by Porphyry, which leads the vast majority of Christians, who, like Michaelis, have decided on purely linguistic grounds, that the Book is of no late compilation,—to have restrained the oracular and unscholarly assertion, with which the author sums up his brief remarks, that "the greater part of the Book was *undoubtedly* written as late as about a hundred and sixty years before Christ,—long after the awful simplicity and soli-

tude of the original Hebrew theology had been marred and corrupted by an intermixture of the doctrines of those heathen nations with whom the Jews had been brought into contact. Such being the facts in the case, the text is evidently without force to prove a divine revelation of the doctrine it teaches." We pause in amazement at such reasoning, until we learn who are "the gifted critics, whose words are the weightiest" with him, and find them the men at whose unhallowed touch the holiest truths are profaned and denied; such as "Ewald, Bleek, Lücke and DeWette," p. 250; Herder, p. 258, and Baur, p. 362.

He remarks, in the same passage. "Its (the Book of Daniel) critical and minute details of events, are history rather than prophecy." Considering that the Jew, Porphyry, had made this cavil, and been confronted by St. Jerome, to the satisfaction of the world, some centuries ago, we can afford to leave it to fall, as a fact, which now only damages the man who seriously proposes it.

These, then, are the reasons for which we are invited, in a work as voluminous as a Puritan Body of Divinity, to set aside the Book of Daniel as an original authority, and accept the senseless ravings of the Zend-Avesta; and to believe, that Phariseeism was built solely on Parseeism; and Christianity, as given us by Christ and the Apostles, the Fathers and the Church, on Pharisee-Parseeism. When we reflect that these *undoubted* facts concerning the Sacred Volume, have been abundantly refuted by scores of scholars and divines, and that the unvarying evidences of perpetual tradition are as conclusive in this case as if its records had been this day uncovered in the ruined chambers of Babylon, or the crypts of the Prophet's tomb,—we need not wonder, with Mr. Alger, that a truth could have been revealed to the cotemporaries of Daniel, and not have been seen by those who followed him.

We make no offer to go into the critical argument for the authenticity of this Book, being content with foiling the thrust of an adversary. His venerable identity, and "awful simplicity and solitude of original Hebrew theology," unmarred and uncorrupted, but only developed, in all its grand salient points,

for his own age, by "the spirit of the holy gods," from out the mine of the sacred writings of his nation, which he loved to study there on his knees, with his window open toward Jerusalem,—rise before us in all the clearness and vivacity of the Moses of Michael Angelo, and the grand music of Rossini. We can as easily imagine that either of these latter works were the productions of an idiot or a gorilla, as believe that "the awful simplicity" and sincerity of this sacred book could have been forged by a deceiver, formed on the model of a double-tongued volume, whose author was a bungling liar, and the father of a race of devotees, whose mendacity has been the most conspicuous feature of their history in all ages, even up to the time when they beguiled Anquetil du Perron, at well-nigh every step of his acquaintance with them.*

Mr. Alger, having thus disposed of the one side, and relegated the document to the Apocrypha, and left it "without force to prove any doctrine," he considers the author of Daniel, as he supposes that the Hebrews, in their 'awful simplicity,' fancied the souls of the dead, 'a nerveless, shadowy being, in the solemn vaults of the under-world.'"

There comes on the stage the veiled prophet of the Magians, Zoroaster, the reputed author of a book compiled from the lips of Priests, whose character and morals are alike dubious; at the command of Ardeshir Babegan, the first king of the Sassanian dynasty, A. D., 226—242. We emphasize the fact, that even if we omit all doubts before and since arising, the true, logical quarrel, is between the Book of Daniel, and the Book, the Avesta. The latter is a work which is entirely incapable of the use made of it. "It is distinctly stated (Malcolm, Vol. I., p. 500) that the sacred writings of Zoroaster were *entirely lost* during the period which elapsed between the

* Burnouf, the best authority on this matter, found the work of Anquetil "so full of errors, as to be hardly reliable, even as a general representative of the meaning of the original," and accordingly laid it aside. Spiegel supposes that "he obtained from the ignorant Parsee teachers, hardly more than an interpretation of the separate words of the text, which he himself, with more or less success, converted into a connected translation." Sir William Jones and other orientalists are probably nearer right, in asserting that his Parsee friends were more than his match in the doctrine of *reserve*.

conquest of Persia by Alexander, [B. C., 323,] and the elevation to the throne of Artaxerxes, or Ardeshir, the first king of the Sassanian dynasty, [A. D. 226—42, about five and a half centuries.] For when this prince restored the empire, he could only collect fragments of them from the recitation of the priests. And it is, very probably, to this collection, that we owe the origin of the Zend-Avesta, in its present form. It is very diffuse, full of repetitions and trivial addresses to Hormuzd, Amshaspands, and other spirits, good or evil."

We propose, simply, to follow the lead of our author, as he presumes to represent it, evidently laboring under the notion, that the Avesta is a new book with most of his readers. The prime question is the epoch of Zoroaster, a personage who comes on the stage with his *double*, and claims his birth anywhere along the track of fifteen hundred years. Dr. Martin Haug, it seems, has led the way to this new theory of a Parsee foundation to Christianity according to the Apostles, "and thinks it certain that Zoroaster lived in a remote antiquity, from fifteen hundred to two thousand years before Christ. He says that Judaism, after the Captivity, and through Judaism, Christianity afterwards, received an important influence from Zoroastrianism; an influence which, in regard to the doctrine of Angels, Satan, and the resurrection of the dead, *cannot be mistaken.* The Hebrew theology had no demonology, no Satan, until after the residence at Babylon. *This is admitted.* Well, is not the resurrection a pendent to the doctrine of Satan?" p. 141. We cannot say: but we have no doubt but that the denial of it *is*, and that the dogmas of this Dr. Faustus betray the influence of Mephistophiles. Will the reader believe that we have here the sum total of the basis of proof, on which this New England gentleman claims to overset our 'mechanical Christianity,'—to wipe out, at one fell swoop, Heaven and the glorious company of Angels,—to quench the fires that burn without allay, and substitute a belief in mere spirit? Hear him; p. 345. "There are two general methods of interpretation, respectively applied to the words of Christ, the literal or mechanical, and the spiritual or vital. The former leads to a belief in his Second Advent,

with an army of Angels from Heaven, a bodily resurrection of the dead, an universal judgment, the burning up of the world, eternal tortures of the wicked in an abyss of infernal fire, a Heaven, located on the arch of the Hebrew firmament. The latter gives us a group of the profoundest moral truths, clustered about the illuminating and emphasizing mission of Christ, sealed with Divine sanctions,—truths of universal obligation and of all-redeeming power. The former method is adopted by the great body of Christendom, who are landed by it in a system of doctrines, well-nigh identical with those of the Pharisees." The latter is presented by Mr. Alger.

There is a chapter on *the Persian doctrine of a Future Life*, in which the contents and character of the Zend-Avesta come up, in which, could we put the words Daniel, for Zoroaster, and Book of Daniel, for Zend-Avesta, we are sure that no Christian would accept the evidence for Daniel against the doubts which he unconsciously crowds on the Avesta. See ch. viii. pp. 127—144.

We have a serious charge to consider, in the assertion he has made concerning Prideaux, p. 174. "Even Prideaux admits that the first Zoroaster lived, and Magianism flourished, at least a thousand years before Christ. And the dogmas we refer to are the fundamental features of the religion." This is an argument fully in Parsee character. Dean Prideaux, in his celebrated work, (O. and N. Testament Connect., Vol. I., pp. 194—208,) discusses Magianism and Zoroaster at length, with the moderation of a sound Christian scholar. 1. He *admits nothing* which Mr. Alger attributes to him. "In his reign, [Darius Hystaspes, B. C. 521—486, Daniel having died, 2d Cyrus, B. C., 535,] appeared in Persia the famous prophet of the Magians, whom the Persians called Zerdusht or Zaratush, and the Greeks, Zoroaster. The Greek and Latin writers differ much about him; some of them will have it that he lived many ages before, and was king of Bactria; and others, that there were two of the name, who lived in different ages, one long before the other, both famous in the same kind. But the oriental writers, *who should know best*, all unanimously agree, that there was but one Zerdusht or Zoroaster; and that the

time in which he flourished was while Darius Hystaspes was king of Persia." Below, he cites the discrepancies of classic authors, to reject them all. He considers the king of Bactria, one Oxyartes, who was not the impostor.

2. If we examine carefully what Prideaux calls Magianism, and what it must be for the purposes of Mr. Alger, we shall be more surprised at his assertion. The Dean, p. 173, reduces his scheme to very simple elements of fire-worship and dualism, which he assigns to India and Persia alike; and certainly claims for it nothing more than existence. For he describes Zoroaster as reforming a religion, "*which had fallen into disgrace*, and needed to be revived and reformed." "It had sunk so low, that it almost became extinct, and Sabianism everywhere prevailed against it." This old stock was capable of misrepresentation, and so was used by this impostor to hold the graft of his novelties. Prideaux supposes him to have been a *Jew*, and, possibly, according to an ancient tradition, a disciple of Daniel. On the other hand, Mr. Alger means, by Magianism, the complete system, as he reads it, in the garrulous and ill-understood books of the priests of Ardeshir; and this he declares was allowed, by the Dean, to have flourished at least a thousand years before Christ. If he did admit it, it was not in his last and most celebrated work, written 1715—1717, while he died 1724.*

The eighth chapter, on the Persian doctrine, is marked by signs of the author's abilities and patience; but in all his assertions, which offer us a particle of faith in the Avesta, looking to his proposed use of it against the Book of Daniel, he cannot be received without examination. The authority of

* The author is as unfortunate with Bishop Warburton, p. 144; that he held "that the Old Testament rather implies the total and eternal end of men in death." 1. He writes only concerning the Pentateuch, and not of the Old Testament as a whole, and he does not imply any such idea of it, but is simply responsible for his one double-leaded formula, that while all ancient lawgivers used a belief in a Future State of rewards and punishments, as a sanction of the State, Moses did not: using therefor a promise of a Special Providence. Moses, and his age, were supposed to be believers in the common sanction of all States. 2. Warburton holds himself bound, by his one great argument, to prove that the prophets did teach a Future State, preparatory to the Gospel, and cites, with emphatic approval, Grotius, Episcopius, and Bishop Bull. Mr. Alger plays with us in such ventures.

the book, in comparison with our sacred author, is actually *nil.* When Anquetil du Perron returned to Paris, March 15, 1762, after his seven years pilgrimage, laden with the spoils of the East, he was prepared to open up one of the most perplexed and vexed questions which has ever arisen in the world of mere scholastics. It was charged against him, by the best orientalists of his own age, that he had been deluded by the Parsee priests, both as to the matter and manner of the MSS. which he brought. And Prof. Whitney, of Yale College, whom Mr. Alger mentions with respect, says ; " the time has not yet come for a proper appreciation of the task which Anquetil had undertaken. The real weaknesses and imperfections of his work, remained unsuspected for an interval of more than fifty years."* This writer has used an illustration, which shows us, in a word, the singular courage of the proposal, to use the Avesta as a document against a canonical book. "It is somewhat as if the English had been long a dead language, and it were required to restore Milton's Paradise Lost, its only remaining record, from a few, inaccurate, fragmentary, and confused manuscripts, by the aid of German and Swedish."

This Avesta, or Sacred Canon of the Parsees or Fire-worshippers, is made up of a confused mass of records, differing in age, origin and character. The Yaçna of seventy-two pieces, of two grand divisions, differing internally and externally, written in two, or possibly three languages, partly in phonetics, part prose and part poetry, obscure and difficult in language and contents, is the most ancient portion, and may, *in part*, have possibly gone back to the time of Zoroaster. Combined with the Vispered, about one-seventh of its size, and the Vendidad, it makes the Vendidad-sadhe, the liturgical collection of the Parsees. Next are the Yeshts, twenty-four different pieces of different lengths, acts of worship. The Book is in two languages, neither of which is understood. We can fix no period for its parts. The Parsees claim that it is the work of Zoroaster. The book itself *does not.* The oldest manuscripts date from the Fourteenth Century. The original Avestan lan-

* Jour. Amer. Orien. Soc., Vol V., p. 349.

guage, is inextricably mixed up with a second, the Pehlvi, the character and period of which are not established. Westergaard conceives that the language is "*disguised by the devices of the priests.*" We do not yet understand the Zend language—less, the more obscure Avestan tongue. We refer the reader to the Article in the Bibliographia Brit., on Zoroaster, for information on the authority which may be made, as yet, of this motley collection of writings, in various and ill-understood languages, hardly as well deciphered yet, as the cuneiform inscriptions and hieroglyphics of Egypt and the Tigris, handed down by a corrupted priesthood, practised for ages in the school of contempt to be liars, despised even by a respectable Mussulman or Brahmin, and presenting in a few Eastern cities, occasional examples of wealthy and charitable merchants, yet as a whole, as notable a substitute as the sacred plates of Mormon, for the volume of the royal Prime minister of the palmy days of Mesopotamian greatness. The paltry character of the morals of the Avesta, the senseless trash and obscenities found in it, mark it of the earth, earthy. The better portions may have been stolen by the wily renegade of the age of Gustâsp.

If then, we accept the theory of Messrs. Haug and Alger, that there has been a borrowing of dogmas; and then see how clearly their arrangement of lender and receiver is frustrated, there arises a subject of study, to which we call the attention of some studious Catholic mind, which can take this line of argument, and following it back, show how that the decadence of original Magianism, just at the epoch of Daniel, if not resulting from the history of God's dealings as related by him, was yet coincident with it, and confirmatory of his accounts. We can have no fear of any advance of knowledge in this direction. Some scholar may yet show, from the Avesta, not only the shallow absurdities of Dr. Martin Haug and his disciple, but, on the other hand, that the only nation of Pagans, yea, the only sect in any nation, that ever came near to the true doctrine of life and immortality, of angels and ministers of grace, of Satan and his fell *devs*, of Heaven and Hell, of the Invisible and His rule over good and evil, was

that one, to which God sent His people for seventy years, to instruct them and make them "in every dominion of that kingdom, tremble and fear before the God of Daniel, the living and true God."

In the adoration of the wise men of the East,—travellers from the land where Daniel had once been master of the Magi,—Mr. Alger only sees, "the emblematical figure of the far different tributes of Pharisee-Zoroastrianism, which they were bringing to corrupt the system of the young child, Jesus. We have a more cheerful faith. We can accept and imagine a providential connection between the parties Moses and Balaam, Daniel and Zoroaster, Jesus and the Magi, and rejoice before God "in the simplicity and solitude of incorruptible truth," when furnished by His inspiration and preserved by His providence, in contrast to the same Manna, when left to corrupt in the earthen vessels which are unblessed by Him. We will read Daniel and the Avesta side by side, if need be, and lose not one grand letter of the faith of the Communion of Saints, all gathered to their fathers, and awaiting alike the Final coming of the Seed of the Woman, to explain and justify their trust in Him, "from the foundation of the world."

Art. III.—REV. WILLIAM KELLY: THE METHODIST: THE CHURCHMAN.

In the October Number, 1863, of this Review, there appeared a notice of the death of the Rev. William Kelly, Rector of St. James Parish, Dexter, Michigan. Recently, there has been placed in our hands a very complete sketch of his life, or, rather, materials for preparing such a sketch, comprising his own Auto-biography in MS., his private Journal, covering nearly all the period of his Ministry in the Church, and some private letters, giving an account of his family, early education, &c. We are disposed, from these abundant sources of information, to devote a few pages to his memory. We do it, because it is not an unfitting tribute to one of the best of men, and of the most devoted and self-sacrificing of our Missionaries. The Life of a Western Missionary, who sacrifices comforts and luxuries, the associations and refinements of an older and more advanced civilization, that he may plant the Gospel and the Church of Christ in the fresh virgin soil of the West, and who boldly grapples with the difficulties, the trials, the hardships of frontier life, intent only on this one great, commanding object,—the Life of such a man, though it may not dazzle the multitude, like the story of a man of splendid genius, and though it has little of the romance of a Foreign Missionary work, has yet in it all the elements of a truly heroic character.

There is still another reason why we wish to place on record some account of the life of Mr. Kelly. He was born and educated a Methodist. All his early associations, his religious feelings and aspirations, were connected with that System. He entered its Ministry. He became a close observer of its practical workings. He was brought into intimate communion with its spirit, and inner life. He watched its policy. He traced, carefully, its effects on the religious character. He saw its results on the cause of Religion. He became thoroughly convinced that there was something wrong in the whole System. The

Providence of God, at that period, placed before him the claims of the Protestant Episcopal Church. A new field of investigation was opened to him. Soon, a new vision dawned upon him. After a most careful examination of the principles on which the Church rests, his judgment was convinced; he renounced the associations of his earlier and maturer years; and, at the cost of sacrifices which few of us know or can appreciate, he entered the Ministry of the Church, and fulfilled that Ministry faithfully and successfully to the end of his life.

His Auto-biography and his Journal give some sketches of the practical workings of Methodism, which, as they were drawn when he was in full harmony with the System, and an impartial observer, are worthy of attention. We shall copy some of these sketches, not as a matter of curiosity, but to show how utterly impotent Methodism is to meet the wants of the people, and to resist the inroads of Infidelity, and how loud the call is upon the Church to establish, in its integrity, the Gospel of Him Who is the Way, the Truth and the Life.

The Rev. William Kelly was born in Killyleagh, Co. Down, Ireland, Aug. 9, 1821. Though sprung from humble life, his parents gave him all the advantages of education which their limited means allowed, and at one of the public schools of Dublin he passed an examination under the late Archbishop Whately. His parents were devout Methodists Their house was a preaching place and a home for the preacher; and young Kelly, at an early period, became an earnest Methodist. But Methodism in England and Ireland and the Canadas, is a different thing from Methodism in the United States. It still bears, there, the impress of John Wesley's mind and character, and is more nearly what he meant it should be. It is not a Church. John Wesley did not intend it should be. He knew that he could no more make a Church, than he could make a world. It is a Society. Its object is to stir up religious affections among those whom the Church cannot, or does not reach. And hence, now that the Church is rousing herself to her duty, many of the most respectable of the Methodist preachers there are seeking Orders in the Church, as they are doing in the United States. Had the same policy prevailed in John Wes-

ley's own day, Wesleyanism would never have been heard of in the Old World or the New; and the Church of England would at this day have covered this country with its Churches and Schools, and been deeply planted in the hearts of the people. Alas! those were the days when the Arianism of Hoadley, the cold Morality of Tillotson, and the cruel neglect of Episcopal duties generally, left the Church to mourn in desolation. Hoadley, during the six years that he held the See of Bangor, never once visited his Diocese. These titled ecclesiastics were engaged in secular duties; some of them were learned scholars; not a few might be found flocking to the celebrated watering-places; but they had no heart to attend to the spiritual wants of the souls over which the Holy Ghost had made them overseers. Here is the secret, and the whole secret, of the growth of Methodism.

Young Kelly was baptized into the Church; and, as long as he remained in his native country, felt her restraining conservative influence, and still regarded himself as a member of her Communion. At the age of twenty-three he became a licensed preacher, and removed to this country; and here our more special interest in him begins. With all the enthusiasm and enterprise of a young man of high and noble ambition, who felt that he had but one life to live, with a heart full of the love of Christ, he saw in this New World an opportunity for wider usefulness than was opened to him at home. He landed in New York in the Summer of 1845, and soon found his way to Michigan, where he was employed as a local preacher. In his Auto-biography, at this period, which is very minute, we see a complete representation of the man himself, intellectually, socially, æsthetically, and religiously. He appears before us, always, the strictly honest and conscientious man. There is in it, also, at this period in his life, that intense subjectivism which the Methodist System tends to foster. Religious frames and emotions are not only sought and cherished, but noted and marked as indices and proofs of acceptance with God. Their absence is bewailed; and the ordinary Providences of God are looked upon as special instances of the divine favor or displeasure. While the truly devout heart will always see and

recognize the hand of God in everything; yet, between this filial loving dependence and a morbid subjectivism, a perpetual introversion of the soul, there is the clearest and most important distinction. We shall notice, hereafter, how different the tone of this Auto-biography appears subsequently, when Mr. Kelly had become familiar with the Church, and had drank in of her spirit. While there is, evidently, more depth and tenderness of feeling, there is far less of that obtrusive outwardness which, at length, becomes almost of necessity, a mere matter of form and cant, and wholly destitute of life and power.

Mr. Kelly's experience of Methodism in this country, was to him like a new revelation. For nearly ten years he had given himself, heart and soul, to the interests of the Gospel in connection with it; but, at length, he began to distrust the whole System of Methodism. It seemed to him to be out of place. It evidently was not doing, in this country, the work which its founder designed it should do; and, at the same time, it was proving itself unequal to those great interests which it had gone out of its way to lay hold of. Claiming to be a Church, he saw it was not doing the work of a Church. It was not conserving the Faith. It was not moulding and elevating the character of the people. And, besides all this, under the cloak of religion, the meannesses and infirmities of poor human nature, often found an opportunity to develop and gratify themselves.

We shall quote only enough from his MSS. to illustrate those features of Methodism which first aroused his distrust of the System. We need hardly say, that the names given are fictitious; the facts stated are realities. The following is from his account of a Protracted Meeting:—

"The day after Christmas day, which had been on Saturday, I commenced the meeting; and on Monday evening, my colleague, Br. Grobheit, preached. The meeting was continued for five weeks, without intermission, except on Saturdays. There were, generally, two services a day;—one at two o'clock P. M., for young converts and seekers, and public preaching in the evening. The services were scarcely ever allowed to be held after nine o'clock P. M. There was no singing of senseless insipid ditties allowed. We requested them, at first, to adhere to the hymns of the hymn-book. We generally preached on alternate nights; but, whoever preached, there was an

understanding with the other, what should be preached. The one who did not preach, exhorted, after the other, and invited the "mourners" forward.

"We were generally able to maintain good order; to keep down all unnecessary noise and confusion. But, to do that, was not always so easy a task. There were a few attempts to carry the meeting off into a scene of wild uproar. There was one Peet Updike, whose wife was agent, in these parts, for the Morosus clique, who was, sometimes, rather hard to be controlled. Whenever you met him, it was always preferable, if possible, to keep to the windward side of him. He was the source of a very strong, peculiar aroma, of which tobacco fumes formed a powerful ingredient; and the end of the stem of a very black tobacco-pipe was always projecting from the pocket of his greasy vest, except when it was doing service in his mouth. There were stronger reasons why he should be restrained than these. His piety was generally questioned, and his word and promise more than doubted. However, he was always sure to be nearest to the pulpit, and, if possible, to be the first to pray; and, during the speaking, "to give in his testimony for religion." One night, while the prayer-meeting was progressing, Peet's noise kept steadily increasing, manifestly, much to the annoyance of father Farmer, and several others, of the more sensible of the members. At length, while father Farmer was praying, Peet Updike managed to get several around him to begin to pray aloud; and then, to help along, broke in to pray at the top of his own voice. I endured, in pain, until Br. Farmer had finished, and then, to drown the confused noise of several voices praying aloud at once, I commenced to sing. The majority joined in with me. This had the desired effect; and when the last notes of the singing had died away, all was silent."

The following is a sketch of another Protracted Meeting:—

"I was very much wearied; and in order to enjoy Protracted-Meeting life as well as might be, sat down near the stove. After singing and prayer, he read as his text, "Brethren, I count not myself to have apprehended, but this one thing I do; forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." What the sermon was about, I never remembered; except one most distinct impression left upon my mind, that the Sermon was eminent in one quality,—it had no relation to the text. But the manner of it was decidedly original. After a few incoherent sentences, in a moderate voice, he succeeded in getting his voice up to the highest pitch. He screamed and stamped. He walked from end to end of the work-bench, now swinging his hands aloft over his head, and holding them clenched across his breast, bent forward, screaming until he was almost black in the face, and until it seemed as if the last grain of air was pumped out of him. There was, at times, so much tobacco saliva flying, that it was better to be at a respectful distance. Ever and anon I was afraid that he would walk off the end

of the bench, in his fervor; and sometimes almost in hope that he would, in order to terminate the ridiculous and disgusting farce. But, verily, there was order in his madness. He always turned at the proper place, and kept up his wind-storm, much to the wonder of the sober, and the amusement of the younger part of the congregation, until he was completely exhausted.

"It has been remarked, already, that the Sermon had little, if any, relation to the text. It was as closely allied, however, to the text, as one I heard Br. Benynus preach from; "And there were six steps to the throne." Of this very appropriate text, it was said, he might as well preach from "there were six rails to the fence." However, as I know not whether the outline is in any of the skeleton books, or "pulpit assistants," and as it might be lost, I will here write down the "steps," faithfully, as I heard them. They were:—

1. *Consideration.* 2. *Justification.* 3. *Adoption.* 4. *Regeneration.* 5. *Sanctification.* 6. *Glorification.* These are all true steps in the Christian life; but the number of steps by which Solomon ascended to his throne, has no possible relation to ascent to everlasting life.

"A Protracted Meeting is generally a centre of attraction to all kinds of describable, and frequently indescribable, religious characters. A generation of religious loafers always gather, and hang around, fluent in pious talk, leaving their families to "live by faith," and their children to grow up and walk by the light of nature. They hang around and receive their bread and lodging a few nights, for their assumed piety, and windy, verbal prayers. This imposes an amount of labor upon the females of the Methodist families, nearest to the meeting, incredible, except to those who have seen it.

"There was one, not exactly of the above class, but very near it, who made his appearance at this meeting. He was not to be identified with the above class, because he had not shrewdness enough to "make a gain of Godliness." He was remarkably simple, and free from all guile; so much so as to be almost childish. One afternoon, Br. Grobheit found it necessary to go home, to attend his family. Before leaving, he said to me, 'Happy Jemmy is in the neighborhood, I understand.' 'Who is happy Jemmy?' 'Well, he is a very simple, ignorant, but very pious, good man. He always, when anything pleases him in meeting, laughs outright. I thought better to put you on your guard beforehand, lest you might be put out with him, or think it was some one come to make fun.'

"The preaching on that evening proceeded as usual, until, all at once, in the corner of the Church, on my left hand, a very sharp, quick laugh, something approaching to a giggle, broke out, followed by, "Oh my soul;" and then again a louder, sharper giggle, and all was still. Strange and unusual as it was, there was a something in it, an indefinable influence, that it by no means affected the audience to laughter. All was as serious after as before. After the prayer-meeting, which followed preaching, there was an opportunity for any one, who chose, to speak. Several had availed themselves of, and improved the opportunity, when, suddenly, in the same place from

ence the laugh had issued, an inferior, diminutive looking man, h a jacket like a sailor's, without the bagged-out pockets, and a ther belt around his waist, jumped up. He had scarcely got to his , when, with a very sharp, high-keyed voice, and hurried manner, said; "Brethren, I believe on the Lord Jesus Christ;—I have he- ed on him for a great many years; and I grow more beautiful ev- day. I was converted away down in Canada, among the old tight- r Methodists. Brethren! I was a poor, wretched sinner. The rit of the Lord caught me at the church door. He struck me like ıl of Tarsus. I rolled down like a great calf. My heart was like ail of water. The Lord Jesus come and gathered it up again, and le me all new. And now, Brethren, I look for the first resurrec- ; for, as Paul says, What would all this profit me, if I have no t in the first resurrection. Yea, blessed and happy are they who ll have part in the first resurrection; Amen." This was delivered h a perfect rush. There was no indication of a pause when he ɒɹed, and he popped down on his seat as quickly, and unceremoni- ly as he had arisen. No sooner seated, than his face was covered h his hands;—for that was his invariable posture in meeting, except ing prayer, singing or speaking.

Here we have a description of a Methodist Preacher and his mon :—

'The Rev. Joshua Stillingham, 'Preacher in charge' of a neigh- ing 'Station,' had come over to urge the holding of the 'Camp- eting.' He was rather fine looking,—was dressed in the best of the ion, and stood as straight and stiff as a church-steeple. If he ld have been silent, he might have passed for knowing something, he was always talking, and much of it pompous nonsense, mixed h pointless wit. He was so learned that it was said that once, n appointed on an Examining Committee to sound the lore of the ng preachers, he prevailed on another preacher to write out a set questions on English Grammar for his use. And at the examina- , being asked to explain something, by one of the candidates, he lied, with offended dignity, 'We are not here to teach, but to find how much you know.' His voice sounded dry and hollow, as if ame from a place alike destitute of feeling and mental supplies.

'He took the lead in urging the holding of a Camp-Meeting. 'Breth- ,' said he, 'I have come over to enjoy our Quarterly Meeting; a l old-fashioned Love Feast, such as we used to have.' Then he bed his hands—'Why, brethren,'—a smack of the lips—'we have into such a cold, formal way, we're ashamed to do as we used to

Brethren, we have got into a kind of dog-trot way of doing gs; we're afraid to shout'—here hands rubbed again—'Brethren, s get together, and get warm, and get happy'—hands rubbed— d shout, and have the power, and get out of this dog-trot way.'— us he went on, at some length, ringing changes on these few ughts about shouting, and getting out of the 'dog-trot' way."

'The motion to hold a Camp-Meeting was carried, and a committee

to secure a location and prepare the ground, appointed. On Sunday morning, the congregation was too large for the Church; so the Presiding Elder went across the road, and preached in the School-house, leaving Br. Stillingham to edify as many as could crowd into the Church. Br. Stillingham read as his text, "Now he which establisheth us with you in Christ, and hath anointed us, is God; who hath also sealed us, and given us the earnest of the Spirit in our hearts." (2 Cor. i. 21, 22.) After a very brief introduction, which had no visible relation to either the text or the sermon, he commenced to talk in short, abrupt, broken sentences, about being 'established' in the doctrines of the Gospel, by saying; 'Brethren, you ought to be established in the doctrines of the Gospel.'

"Brethren, there's a great many people established, like the old Dutch Justice, away down on the Mohawk. A case was once brought before him for trial. The first lawyer made a very long speech, as lawyers, Brethren, are apt to do. When he had got through, and sat down, the old Justice looked up and said; 'Ah, an you hash got your case, Mishter.' Then the second lawyer made just as long a speech, and perhaps a little more earnest. When he got through, the old Dutchman knocked the ashes out of his pipe, saying, 'Vell, I tot vile de oder man vas shpeking dat you had got nothin to say; but Mishter, you hash got your case too.'

"So, Brethren, the last speaker, with these people, always gets his case. They go to a Protracted Meetin, and come forward to be prayed for. By and by they get religion, and are so happy. Why, Brethren, they are shoutin happy. Then they believe in goin to class meetin, and love feasts, and camp meeting, and in being sanctified;—getting the second blessing. Brethren, this is what I call being established in the doctrine of the gospel, if they'd only stay so; but they wont. For, soon a Baptist Elder comes along, and begins to talk about water, and about going down into the water, and before you know what your about, the're off after him, and under the waters, head and ears, and all.

"Well, Brethren, that dont last long, for soon a Mormon, a real believer in Joe Smith, comes along, and talks about the plates of brass dug up at the foot of a tree, and read by looking through a stone, into the crown of an old hat; and about the land promised to the saints. And this works upon him wonderfully, and, some fine morning, you may see him start in his wagon for the promised land. Brethren, this isn't the way to be established. These people haint no bottom in 'em. Whoever comes last, they'll run after him.'"

What is meant by "having the power," a current expression among the Methodists, we learn in the following account of one of Mr. Kelly's pastoral visits:—

"There was a family, generally esteemed to be one of the most religious in that society where they resided. The old brother had asked me to come and spend a night with them. I found them residing at

the edge of an immense forest of heavy timber. The road was opened no farther than to their house. I found the old lady so infirm, that she had not been able to attend public worship, except once or twice, for several years. She asked me to preach a sermon for her benefit. I preached, or rather talked for some time to her, her husband, and little grand-daughter—for that was the whole family—from "Blessed are the pure in heart, for they shall see God." After which, we had singing and prayer. Altogether, the time was very pleasantly and very profitably spent. It was a spiritual luxury to be favored with such conversation. By some means, the remarks led to the subject of 'having the power.' She told a long list of cases of persons, whom she had seen 'having the power.' During the recital, she very clearly intimated, and broadly implied, that she thought this a certain evidence of a genuine work of the Holy Ghost upon the human heart. Unfortunately, by way of conclusion, she asked my opinion. I told her that I did not regard 'losing the strength' as a certain invariable sign of the presence and operation of the Holy Ghost; that I had known persons who always, in any considerable grief, went into this state of insensibility. Others I had known, who, whenever they were strongly displeased, or suddenly disappointed, would fall motionless, and, to all appearance, cease breathing. Besides, this is in accordance with the constitution of the nervous system; which, whenever overworked, or suddenly excited to an unusual degree, ceases to act, for a time. So the mind, by a too long, earnest, undivided attention to one all-absorbing subject, exhausts the nervous energy, and insensibility, for a time, necessarily ensues. Never shall I forget the look of horror with which I was observed, when I had delivered this opinion."

This "having the power," and the reliance that is placed upon it, are also described in the following extract :—

"At 'Protracted' Meetings, some one must exhort after sermon, and invite the 'mourners' forward. This duty I devolved upon an exhorter, Brother Marley; to which he was nothing loth. Sometimes I stopped with him. If he was forward and talkative, he was the very essence of modesty, compared with his wife; who, withal, had more brass in her nature than he had. But they both 'professed sanctification.' Some of the pranks she had performed at Camp-Meetings, I would not write, lest, if ever these notes should be seen, it should be said, that I wrote to bring religion into disgrace;—to turn it to ridicule. But those things were told, in all good faith, as evidences of her great religiousness.

"The conversation was, as a matter of course, desultory; and as I found myself at the central power in Vorwand influence, I determined not to express, but to gather opinions. The writing of sermons and preaching from skeletons or small memorandums, also came up. At once she opened upon us in complete armor. 'D'ye think that when God calls a man to preach, he needs to write sarmans? No; let him preach just what the Holy Ghost puts in his head; that's good enough

for me. D'ye think Christ and the Apostles had to go up and down the country with their hats full of greasy old bits o' paper to preach from?'—'Well, wife,' said her spouse, meekly; 'we are not Christ and his Apostles. And if I should write down a few thoughts, I don't think it would be any sin.' 'William Marley, don't you never mention such a thing agin to me. If ye ever do write any sich things, an I get my hand on em, I'll burn em right up, and I wont never hear you exhort agin.'

"In the progress of our conversation, Br. Marly related to me a scene which he had witnessed at a Camp-Meeting, and told what one of the preachers had done. He was one of the parties concerned, and the preacher's action was to him awful. At a certain Camp-Meeting, a prayer-meeting was being held in front of the preacher's stand. 'We were having a glorious time,' said he. 'Some were singing, some clapping their hands for joy, some were groaning for mercy, and some were jumping. Two young sisters had the power, and fell down between the benches. Br. Stanley,' continued he, 'jumped up on the stand, and told them to stop that noise, and to carry the young women into a tent.' 'Now,' said he, 'I would not have dared to do that. I knew it would grieve the Spirit, and that the good work would stop; and, sure enough, it did stop; it went no further. They tried, several times, but never could get up the interest again.'

"'Well,' said his mild wife, 'you were fools to hold your tongues, if Jim Stanley did bid ye. I tell ye I'd not a stopped. No; if the Holy Ghost told me to shout, I'd shout, aye, if Jim Stanley was standing afore me. I'd not be afeerd on him, if he does think himself so big a man.' This was delivered in a tone of defiance, and loud enough for a Colonel at the head of his regiment on parade.

"From these conversations I learned, that to them, and, in fact, more or less to the whole Society, the great evidence of the genuineness of one's religion was, to be able to talk much, and shout loud in Meeting, and above all to have 'the power.' No proof of one's holiness could be higher than this. But this good, decided, zealous Sister Marly, would not even speak to her sister-in-law; and several more of the sisters, though hearing the same Sermons, attending the same Class Meetings, and professing sanctification alike, would not speak to each other."

One of the features of Methodism which arrested Mr. Kelly's attention, and which he saw to be a legitimate fruit of the System, was a spirit of penuriousness and meanness in money matters. From a number of illustrations, some of them worse than these, because the hypocrisy is more glaring, we select the following, as told in the fewest words. Simple, and silly, even, as the incidents are, they are yet so thoroughly characteristic, that we shall not pass them by:—

"One Saturday afternoon, as I was preparing for Sunday, Br. Brew called. Now, Br. Brew was one of the warmest admirers of Metho-

dism. It was really a luxury to hear him enlarge upon its advantages, and how much religion he enjoyed there. His sentiments generally came out in fragments; far enough apart, sometimes, for words to grow between the utterances. One night, when stopping at his house, he entertained me to my heart's content. 'Why—I used to be a—Presbyterian—but they haint—no religion—there. I'd freeze mong em—they're so cold—and then—they dont believe in—bein holy —bein sanctified.—Sin must be in em—as long—as they live. I—like —the Methodist church—where—one can get—warmed up . . . . . What curious folks them—Episkepels—are. Why I heerd that—Episkepel preacher once—I happened in—there want no preaching—at our church. So I went in there. And what d'ye—think he preached about? Why, about bein—cheerful—that we ought allers—to be cheerful. Whoever heerd such preachin?' To all this, and much more of the same kind, I listened that night. Perhaps my patient attention moved his heart to be generous and liberal, out of his abundance, to the preacher; for his visit was only a few days after my stay with him. Being in and seated, after warming himself, and the usual salutations had been passed, he remarked. 'I was comin down to town—didn't know but—you'd like some meat.' Thank you—'Bin killin yesterday. Brot long some nice side pork and—some—spare-rib.' Well, how much have you—have you weighed it? 'The spare-rib—weighs nine pounds and—the other piece eighteen and three—quarters.' How much will it come to? 'Why, I thought the spare-rib was—worth three cents—a pound—and the other four—as that is the market—price.' Very well.

"The market price for the best pork, as I learned from the man he sold to, was three cents per pound. And that spare-rib, which cost me twenty-seven cents, on my Quarterage, was the sparest rib I ever saw. It looked as if the bones had been scraped.

"This reminds me of a similar affair that occurred the preceding year. Coming home faint and weary from visiting in the country afoot, on a cold November evening, just as frost was setting in with severity, Mrs. Dunn said to me, 'one of the members from Wyandotte class has been here, and left thirty cabbages. He said he had agreed to pay one dollar and fifty cents, and you might give him credit for so much.' Where are they? 'He threw them over the fence, and, as it is going to freeze hard to-night, you had better bring them into the cellar, after you have rested.' Well, I suppose I must; but we don't need so many cabbages; perhaps I may be able to sell them to Mr. Wylder. Accordingly, weary as I was, I picked them out of the snow, and carried them, two at a time, into the cellar. Mr. Wylder, who kept a provision market down town, lived across the street from us. Next morning I called over to see if he wanted to buy, or thought he could sell any cabbages. 'Who did you get them from?' said he. From Mr. Branks. 'What did he charge you for them?' Three cents a head. 'Well, that's astonishing. I bought every good cabbage that he had, yesterday; every one worth having that I could sell, and paid him only two cents a head for them. Then he had a few poor ones in the bottom of the wagon, that I supposed he would feed to his oxen, for they were good for nothing else.'

"We kept them in the cellar, used a few of the best, and in the Spring, I had the pleasure of carrying them out, and throwing them over the fence to the cows."

Subsequently, on making a visit in Vermont, he saw enough to convince him of the utter inability of the Sects to protect and transmit, in its integrity, the Faith of Christ. He says:—

"While looking at the state of Society at the East, as far as I saw it, my mind was forcibly impressed with the inefficiency of the Sects to keep the Faith. Riding through 'Middle Granville,' one day, I saw a very neat public building; asking what it was, I was answered, 'a Spiritual church.' On the other side of the street, there stood the Congregational Meeting-house, a fine building, which has had the religious control of that village from, I suppose, nearly its first settlement.

"For at least forty years, Methodism has reigned supreme in West-Poultney. No other communion has competed with it. It erected, first, a fine stone building; and, subsequently, a more spacious and more elegant edifice, in the center of the village. Besides, for many years, the Troy Conference Academy has stood there, with its strong teachers. So that Methodism has had the spiritual and intellectual moulding of the people; has had its annual Revivals, both in the Seminary and house of worship, for years. If it could keep the Faith anywhere, it ought to have done it here. But, about two years since, an adventurer from Boston, named Grant, came up to preach a garbled Gospel; expunging the soul from man, immortality from the wicked, and denying the true character and Person and Death of Christ. And, lo, he gathered an immense crowd in a few weeks; took in one hundred and fifty members, raised fifteen hundred dollars, and purchased the old Methodist house, where they now meet. Methodism did not furnish all its members, but the largest share. And a Baptist lady said, in my hearing, 'all denominations ran after him, except the Episcopalians.'

"This is easily understood. The Sects, without exception, teach, in self-justification, that no Form of Church Order and Government is of divine prescription; and Congregationalism teaches that the people can make the Articles of Faith to be taught in the Church. From this the descent is easy and rapid; for, if one man, or set of men, may make a Church, or arrange Doctrines to suit themselves, others may; and there is no stopping place short of the dark and barren waste of Unbelief. God forbid that I should say or write that all the individuals of these systems do so; but this is the natural tendency of the first principles of the system."

From MSS. filling many hundred pages, we have selected passages, here and there, almost at random, which exhibit the practical working of Methodism at the West. That a man of refinement and taste should be disgusted with such things;—

that a Christian man of discernment should penetrate the emptiness of such a System, and should see and feel its utter impotence to do Christ's work in such a field, where the foundations of a great nation are being laid,—is not strange. It is only wonderful that the desertions from Methodism are not a thousand fold more numerous than they are.

It was at this period in Mr. Kelly's history, that the claims of the Protestant Episcopal Church arrested his attention; and at this time we were brought into personal correspondence with him. The one great question which occupied his mind, was the question of "Church Authority." The form which that question finally took, was this: What claim upon the consciences of believers in every age have Institutions which are of an unquestionably permanent character, and which were established by the inspired Apostles, under the immediate teaching and guidance of the Holy Ghost? There were other incidental questions before him; such as the right use of the Fathers; the harmony of Reason and Authority in matters of Christianity. And there were other questions on which he was always a learner, for he was a studious, thoughtful, conscientious man, a man never too old to learn, up to the day of his death. But the above question, thus presented, rid the whole subject of the sophistries by which the Romanist, on the one hand, and the Rationalist, on the other, have both sought to engraft their innovations on the Primitive Apostolic Church. If the one may tamper with the Apostolic Ministry, so may the other. If the one may create a Pope, the other may do away with Bishops altogether. If the one may add new Articles of Faith, such as the Immaculate Conception of the Virgin Mary, the other may deny any and every Article of the Apostles' Creed. Mr. Kelly came to the conclusion, that such Institutions, so established, are of binding authority in every age. The question, of course, resolves itself into one simply of fact. What were those Apostolic Institutions? On this point he saw no room for doubt. Of course, he gave up his Methodism; for he saw that its Ministry was, confessedly, of modern origin, and so could not possibly be that Ministry which Christ Himself established and promised to be with, until the

end of time; and he at once determined to seek for Holy Orders in the Protestant Episcopal Church, where he was satisfied the Ministry was to be found. But Mr. Kelly thus tells his own story in his Journal :—

"The first thing that shook my confidence in Methodism—in whose bosom I was nurtured from my infancy—or rather aroused my mind to inquire, was the melancholy discovery, while visiting as a pastor, that Methodism had a very slight hold upon the affections of its members. During the first year of my Ministry, I was startled to hear so many assign, as a reason why they neglected public worship and the other means of grace, that 'they did not enjoy religion.' Then the question arose in my mind, why has Christianity such a small hold upon these people, that as soon as they cease 'to *enjoy* religion,' they act as if they thought themselves absolved from all obligation to worship, love and obey God? The solution of this question, and providing an answer satisfactory to my own mind, was the work of years of thought, of anxiety, and of prayer. I might have arrived at a solution of the problem sooner, had I not proceeded upon the assumption that Methodism could be brought up to its primal glories, and itself remove all these evils. As time wore on, and the horizon of pastoral observation increased, the above evil was much confirmed, and others made their appearance. Several years after the above question arose in my mind, the brethren of the "Marshall Dist. Ministerial Association" requested me to write an essay on the "Present State of Methodism in Michigan." After a careful analysis of its statistics for seven years, I found that positively it had in that time barely averaged an annual increase of one per cent.; while, considering the increase of the population and resources of the State, relatively, it had much declined. The great leading reason which I assigned for this state of things was, that Methodism had no great distinctive principle, except its Itinerancy. Its doctrines are not *peculiar;* its Class-Meetings were deserted; grass grows upon the ways to its love-feasts. And as to its Itinerancy, it is disliked by the best portion of both preachers and people. A system, without some great central idea, some grand peculiar principle, must soon be dissolved, and the elements which entered into its composition coalesce with those surrounding systems for which they have the strongest affinity. The writing of this essay drove me to a more careful study of first principles, and a more earnest study of history, and the laws of human society. To the above defect in Methodism, I soon added another equally, if not more potent, in causing weakness; i. e., it is not linked by any associations to the great historic past of the Christian Church. To the great many, who have little time, few books, and less taste for study, this link must be furnished in a 'Form of sound words,' which has come down from the dawn of the Church;—a Liturgy which has outlived the shock of every persecution, ever fresh, and ever new.

"About this time, I expounded in due course one of the Pauline Epistles to my charge. I soon found that I could not expound the

Scriptures as a whole, according to the commonly received Canons of interpretation, and retain the System of Methodism unimpaired. Then again, I wondered why Methodists should, in their controversies with Baptists, lay down first principles, which, in their controversy with Episcopalians, they would evade; because I could see, clearly enough, that when pushed to their legitimate consequences, the polity of the M. E. Church must be found wanting, as compared with the Primitive Church.

"Thus my mind proceeded, from one thing to another, a long, lonesome, weary way; in which it seemed, sometimes, as if my heart would break. I clung, oh! how tenaciously I did cling, to every argument or show of argument; but, finally, all passed away from me; the ground on which I stood was (to me at least) hollow. I resigned my place and position, my hopes and prospects, my all in Methodism, and went forth to ask admission to the Ministry of the Protestant Episcopal Church."

His Journal, at this period, is exceedingly creditable to his head and his heart. It was not without a most painful struggle, like "the bitterness of death," he says, that he sundered the associations of his early years. He was, besides, somewhat advanced in life; he had a considerable family on his hands; he had no property or means of support; and during the whole period of his candidateship, he depended on his own manual labor for the purchase of his "daily bread." His Journal, at this time, deeply touches our sympathy; yet God raised up many kind friends for him, whose assistance he most gratefully acknowledges.

Mr. Kelly was ordained Deacon by the Rt. Rev. Bishop McCoskry, in St. Thomas Church, Battle Creek, Mich., March 26, 1855; and Priest by the same Prelate, in St. Paul's Church, Detroit, June 17th, in the same year. The Bishop at once appointed him to a most difficult and arduous post at Ontonagon, on the Upper Superior, where, as the first Missionary of the Church in that destitute region, he remained until the Summer of 1858. The story of his indefatigable labors in building a new Church, gathering a congregation and a noble little band of communicants, is well told, in his Journal. His anxieties had greatly endeared this people to him; and he at last parted from them with sadness and great reluctance. "Never," he says in his Journal, "was my heart so wrung

with sorrow in parting from any people, as from this congregation."

We have been impressed, in reading his record, with the different phases of life with which the Western Missionary is brought into close contact, and sometimes into collision. We can now better understand, what has so often been told us, that the Church must send her very best men into that field, if she expects to hold it in possession. Here too is the great argument for Theological Schools at the West. The men who are to mould the Western mind, should be trained upon the soil, accustomed to its modes of thought and reasoning, and be familiar with the customs, habits and manners of the people. The worldly adventurers who flock to that region are, many of them, men of mark, men of education, men who seek to gain, or regain, wealth and position; and none but those who are men indeed, in the best sense of that word, are fitted as Missionaries to command their respect and gain their confidence. Yet in the hearts of those adventurers, there are noble impulses; and sooner or later the well-furnished Missionary of the Cross finds his opportunity to win the influence which he seeks. Mr. Kelly's Journal abounds in illustrations of the varied qualifications which the Missionary needs. We select a single one.

"A very zealous Irish Papist, an old gentleman, called upon me today, avowedly to borrow a Prayer Book; but, from the current of his conversation, I should infer, rather to get into an argument with me, and endeavor to convert me. I talked with him very plainly, and as far as I possibly could, avoided all appearance of argument. I endeavored, rather, to arouse his conscience, than to shock his prejudices. I spoke to him very plainly of the awful sinfulness of praying to Saints, and to the Virgin Mary. Poor man! I found he had the spirit of the system, which is, to deny what he found to be untenable. I said to him, 'Did not Christ command all the disciples to drink of the Cup, when He instituted the Sacrament of the Supper?' 'Why, yes; oh, certainly,' said he. 'Then,' said I, 'why have the Priests dared to take away the wine from you in this Sacrament?' 'Oh,' said he, 'I have had Wine.' I replied, 'you need not tell me; I know better, and you know better. You never tasted of the Cup, and you know it.' 'Well, but,' said he, 'there is Wine in the Bread.' 'No such thing,' said I; 'and you cannot believe in your heart that there is.' He was now, evidently, fain to endeavor to escape."

His Journal abounds in incidents of great interest. There is one, showing what a single Church family can accomplish, simply by living a life of Faith in the Gospel which they profess; a life of consistent adherence to the principles and ways of the Church, which ought to be sent in the form of a Tract all over the Church.

After a service of more than three years at Ontonagon, Mr. Kelly accepted an invitation from St. James' Parish, Dexter, Michigan, which had once before been urged upon him. This had for two years been his field of labor while a Methodist Minister, and he at once found himself amongst warm friends and admirers; but the Parish was sadly in debt for their Church, and much depressed. Here he remained for five years, and until the close of his life; often meeting with such discouragements as one must encounter in a new field, surrounded by all sorts of untoward influences, but still toiling on, in faith, and love, and patience; and his labors were at last crowned with success. He lived to see the Parish firmly established, and his people growing in the unity, and faith, and peace of the Gospel. Mr. Kelly died at Dexter, Aug. 13, 1863. The spontaneous expressions of public sentiment at the time of his death, showed how strong a hold he had upon the respect and affection of the community.

We might fill page after page with illustrations of his singular purity of motive, his simplicity of aim and purpose, his self-sacrifice, his strict conscientiousness, and his unswerving fidelity to what he believed to be duty. He was a man of warm domestic attachments, and his duties to his wife and children, even amid the severe trials and hardships of Missionary life, was a beautiful feature in his character. He was eminently a man of Prayer. He believed in God and he believed also in Christ. In his discouragements and difficulties, he sought divine guidance and strength, and obtained them. Some of these Providential answers to prayer were remarkable, and such as ought to silence the Atheistic babblings on this point of such men as Kingsley and the "Muscular Christianity School."

In natural endowments, Mr. Kelly's mind was of a high

order. He was fully alive to the Beautiful in Nature and Art. Passage after passage in his Journal we have marked, in which he seems to have fairly revelled in the magnificent Lake and River scenery of the West, as it first met his eye; and on a visit of business to New York, there is a certain view of the City, its Bay, and Harbor, and environs, one of the finest in the world, which arrested his attention, and which he describes with the enthusiasm of a true Poet. His instincts and feelings were generous and noble, exhibiting a nature of the finest mould. As a scholar, his love of knowledge and his studious habits had made him, notwithstanding his early disadvantages, a man of varied and solid attainments. Upon his conversion to the Church, a new field was opened to him, and he was rapidly becoming a well read Churchman. As a preacher, he was regarded by the Methodists as one of their ablest men, and especially as "mighty in the Scriptures."

There is one feature in Mr. Kelly's character especially noticeable. We mean, the influence upon him of the Church System. His Auto-biography and his Journal are throughout full of religious sentiment, for he was eminently a religious man. What we refer to is, the marked change in his Journal between the time when he landed as a Methodist preacher on our shores in 1845, and at a later period, when he had become thoroughly imbued with the spirit of the Church. While there is nothing less of the religious element as the effect of the Church upon him, yet there is a subdued and chastened temper, a softening and refining of the heart, a depth of tone, in his later writings, as of one whose whole spiritual nature had been elevated and purified. The change itself, in his character, and the producing causes, are too obvious to admit of doubt. We may learn in such a fact, what richness of spiritual culture there is in the Church, if her children will subject themselves to her training. Mr. Kelly came into the Church, not, like too many of our modern converts, with all their Puritanical self-conceit and self-will still clinging to them, but with an ingenuousness and docility which made his plastic nature susceptible to her influences. He was a rapid learner, and the transformation in him was as marked as it was beautiful.

'e cannot more appropriately close this imperfect tribute is memory, than by quoting the beautiful lines of Keble, :h he himself had inscribed as a motto on the first page of atest Journal.

"LORD, in thy field I work all day,
I read, I teach, I warn, I pray;
And yet these wilful, wandering sheep
Within Thy Fold I cannot keep."

* * * * * * * * *

"Back then, complainer; loathe thy life no more,
Nor deem thyself upon a desert shore,
Because the rocks the nearer prospect close."

* * * * * * * * *

"Go; to the world return; nor fear to cast
Thy bread upon the waters, sure at last
In joy to find it after many days.
The work be thine, the fruit thy childrens' part;
Choose to believe, not see; sight tempts the heart
From sober walking in true Gospel ways."

Art. IV.—CHRISTIAN BROTHERHOODS.

The foundation of all society, of all companionship, of all true brotherhood, must be sought in God. He hath not revealed Himself to man as One enthroned in solitary grandeur, self-satisfied in the solitude of His own eternal being; nor yet as one subjected to a changeless law of absolute necessity; nor even as existing in an abstract unity of person, as of nature, solitary in an eternal loneliness; but rather as the One in Whom inhere eternally, the highest of all relationships, the purest of all companionships, the tenderest of all sympathies, and the holiest of all love. He hath taught us to believe in Him as Three, yet One. He hath revealed Himself as an Eternal Father, and a co-equal Son, and an Eternal Spirit. We must believe that from Eternity, the Blessed Three in One have thus existed; that God hath had eternally within Himself the Infinite Object of His love, *"the Only-Begotten Son, which is in the bosom of the Father;" and that the co-eternal Spirit, proceeding from the Father and the Son, hath with them so existed, that they from all eternity were One—One in substance, One in goodness, One in wisdom, One in might, One in holiness, One in perfection, One in an everlasting companionship, One in an eternal sympathy, One in an everlasting love. The mystery of the Holy Trinity reveals to us the perfect, abstract form of that Divine Society, which is the root and basis of all human relationships; for all that we can know on earth of holy ties which bind together man and man, is but the earthly shadow of the Divine reality which exists eternally, absolutely, perfectly, in God the Father, God the Son, and God the Holy Ghost.

Accordingly, when the Eternal Son espoused our nature, and took upon Himself our Manhood, that thus the foundation of a new creation might be laid, and that "they twain," the

* St. John, i. 18.

Godhead and the Manhood might be One, it needs must follow that a new principle of life and unity would be introduced on earth; that the Divine Law which held together the Eternal Three, should thenceforth bind into a holy fellowship, those who were members of the Incarnate Son; that the same bond of love which had eternally pervaded Father, Son and Holy Ghost, should, through the merits of the Son, be given to His members, and that thus a new Society, a perfect brotherhood, a complete companionship, should be established, in which the love, the unity, the sympathy which had eternally existed in the Triune God should, according to their measure and degree, be known and realized by those who were the subjects of this new creation in Christ Jesus.

And thus our Lord, before His passion, prayed *"that they all may be one, as Thou, Father, art in Me and I in Thee, that they also may be one in Us." "I in them, and Thou in Me, that they may be made perfect in one."

If, then, this idea could be realized; if this divine Society which the Saviour founded, and for which He prayed in these most touching words, were now existing in His Spirit and His power, unchilled by selfishness, unpolluted by contact with the world, undivided by heresies and schisms; if the Church were now on earth, in all the freshness and the beauty of her Pentecostal birth, then we would see a perfect picture of Society, a complete and undivided brotherhood, a pure and holy companionship, such as would present an image, earthly it is true, yet in its measure perfect, of that divine society which exists in Heaven. What can be more wonderful than that description of the Pentecostal Church:—"All† that believed were together, and had all things common; and sold their possessions and goods, and imparted them to all men, as every man had need. And they, continuing daily with one accord in the Temple, and breaking bread from house to house," (or more exactly, celebrating their holy Eucharist‡ in their own private Oratory,) "did eat their meat with gladness and singleness of heart, praising God and having favor with all the people."

* St. John, xvii. 21—23. † Acts ii. 44—47. ‡ Wordsworth in loc.

And what wonder was it that with such zeal and fervor, such unity and love, this divine society, this holy brotherhood, should become a praise and glory in the holy city, and that the Lord should add daily to it those who were longing for salvation?

Moreover, we know that this holy principle of love, drawn from the very nature and being of the Lord Himself, was recognized by Christians in the Apostolic age, as the only basis of true brotherhood and union between themselves. Thus, to quote no other passages, St. Paul in his Epistle to the Ephesians, presents it as the object for which they had been called into membership with Christ, and exhorts them to "walk worthy of this vocation whereunto they had been called,* with all lowliness and meekness, with long-suffering, forbearing one another in love, endeavoring to keep the unity of the spirit in the bond of peace." And as the groundwork of this holy unity, he says, "there is One Body, and One Spirit, even as ye are called in one hope of your calling; One Lord, one Faith, one Baptism, one GOD and Father of all, Who is above all, and through all, and in you all." And then resulting from this oneness were those gifts and ministries, which were "the joints and bands" whereby each member of the mystical Body might be held in communion with the Head, receiving life and grace and nourishment, "knit together, and increasing with the increase of GOD," until we all come, in the unity of the Faith, and "of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." It would be easy, too, to shew that herein only can we find the true solution of so many problems which perplex the deeply thoughtful and earnest minded men of the present, as they have of every generation.

We may dogmatize and reason as we choose; we may strive to close our eyes to the great truth which meets us everywhere, in every rank, and business, and condition of society, yet there it is. There is an instinctive yearning of the heart and mind of man for some companionship; there is a human cry for sympathy, and brotherhood, and love; there is a reaching forth

* Ephesians iv. in connection with Col. ii. 19.

from man to man, for that which man alone can give, and which the Divine Man, Jesus Christ, *will* give. There is this cry, intensely human, from the depths of our humanity, for human sympathy, and human brotherhood, and human love; and until the Church shall set herself to meet this want, and shew herself as did the Lord, her Head, the Comforter, the Sympathizer, the Blesser of mankind, she must fail to win the sorrowing sons of men to own her as His Bride. If it be true that she is set on earth to act for Christ, to be His representative, to illustrate His character, and to carry on His works, then must she be as He was, the healer of the broken-hearted, the strengthener of the weary, the comforter of the heavy-laden, the sympathizer with the sorrowful. It must be her office as was His, to go forth among the wrecks and ruins of a sorrow-stricken, sin-sick world, on messages of mercy and of love. As when the disciples of St. John, the Baptist, came to Him, asking for the signs of His Messiahship, He pointed to the works of mercy He had wrought, and sent them to their Master, with the message, *"Go and shew John those things which ye do hear and see; the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them." So must she be able to appeal to just such works, in token of her mission.

The two-fold marks by which the Church must commend herself to be the Bride of Christ, and prove to all men that she is sent to be their teacher, comforter, and guide, to lead them to the Lord; the marks and tokens of her mission must be always there, viz., the love her children have for one another, and the zeal and fervor of that love to win men to the knowledge and the love of Christ. †"By this," our Lord hath said, "shall all men know that ye are my disciples, if ye have love one to another;" and again, "Herein is my Father glorified, that ye bear much fruit, so shall ye be my disciples." We may boast as we choose of our Apostolical descent, our valid Ministry, our glorious Services, our undoubted Sacraments.

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* St. Matt. xi. 4, 5. † St. John xiii. 35; xv. 8.

We may heap up proof on proof, and argument on argument, from history and Scripture, to force conviction on the world, that the Church is indeed divinely ordered as the Witness and the Minister of Christ among mankind; but of one thing we may be sure, that she will win allegiance only where she does the works of Christ. She may glory in His name, and trace her lineage to the Mount of Olives, and adorn herself with all the glories of the past, and chant her Hymns, and Creeds, and holy songs, and enrich and beautify herself with all that art and learning can contribute to her store, but she will prove herself His minister only when she does His works. "See how these Christians love one another," "See how they strive to comfort and relieve the sorrowful," "See how they make the wilderness and solitary places of humanity to be glad for them; and the desert to rejoice and blossom as the rose;"—these were the mighty arguments which brought the sorrowing nations of the ancient world such willing captives to her feet; and these must be the weapons she must always wield, if she would convert the world.

Now it is a question of the first importance, how can these principles be best illustrated, and made most effective, most directly and practically applicable at the present day? It is our firm conviction, that if the Church is ever to prove herself to others, what we her children believe she is, that if she is ever to succeed in the regeneration, sanctification, and elevation of mankind, it is not to be so much by the preaching of the Clergy, as by the united, systematic action of her children, both of the Clergy and the Laity. It is to be by *associated Religious effort*, through combinations, such as brotherhoods, and sisterhoods, and Religious Orders both of men and women. There must be combination and association. Men must be drawn nearer to each other. They must learn to realize that in union there is strength. They must be taught to know, and love, and understand each other. They must unite to strengthen one another's hands, and warm each other's hearts; and by well-directed and united action, and united prayer, to learn their real power.

And it must be in the Church; for all these combinations and associations are but her instruments. She is the divinely

ppointed messenger to man. To her has been entrusted by er Head "the adoption, and the glory, and the Covenants;" ıe Law, the Gospel, and the Oracles of God; the blessings, nd the Sacraments, and promises. All these have been comıitted to her care, and no Society can venture to intrude upon er office without the guilt of sacrilege. But she must use her wn instruments. She must call the children to her side, and ıtrust to each his "gift;" that he may minister the same as *"good steward of the manifold grace of God." And as ıe secret of success lies always in united, active, systematic fforts, so will she work most wisely and most surely, through ombinations and organizations which embrace all classes and ll orders, Clerical and Lay, male and female, high and low, ich and poor; giving to each his appointed place, recognizing ı each his specific gift, placing each one in the position best tted for its exercise, and thus engaging in the highest and oblest of all enterprizes, the time, the talents, the means, and ıfluence of all her members. Such Societies are in no danger, ' this principle be well observed, of becoming substitutes for ıe Church. Where once this law of order is recognized and bserved, there can be no *imperia in imperio*. They are the ids, not the antagonists; the auxiliaries, not the substitutes, or the Church. And as we love to think of her as the Bride f Christ, so may we think of them as "the Virgins that be er fellows;" the hand-maidens that stand round about her to arry out her will.

It is remarkable how early in the Church's history the neces-ity of such subordinate instrumentalities forced itself upon er. Indeed, the appointment of the Apostles may be looked pon as the example which our Lord has given to illustrate hese principles. They were an organized association set apart by lim for a specific work. They were endued with a collegiate nd corporate character, as a divinely ordered Society, armed ith peculiar powers, charged with peculiar trusts, invested ith the power of self-perpetuation, and sent out into the orld to fulfill their Master's work. And this divine Society till exists, and shall exist, until He comes again, as a standing

* I. Peter, iv. 10.

witness that organized associations are the most effective agencies for heavenly, as for earthly enterprises. Even before the Apostles left Jerusalem, the necessity for some expansion of this associated work became imperative. With the increase of converts, and the abundance of alms to be distributed among the poor, the Apostles found it necessary to call into being an Order of men to take charge of this department, and relieve them of their labor. *"It was not reason that they should leave the word of GOD and serve tables;" wherefore they called the faithful to select among themselves Seven men of honest report, whom they might appoint over this business. They did so; and as Moses, acting on the same principle centuries beforehand, had divided and sub-divided his responsibilities among †"the rulers of thousands, and rulers of hundreds, and rulers of fifties, and rulers of tens," so did the Apostles delegate this trust to the order of Deacons. And we read, immediately, as if it were the result of this arrangement, that "the Word of GOD increased, and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the Faith."

Still confining ourselves to the New Testament, we find evident traces of the principle on which the Apostles acted, to engage the members of the Church in work for which they were especially qualified. Thus ‡Aquilla and Priscilla are mentioned by St. Paul no less than thrice, and in such a way as to lead us to believe that while they continued in their occupation as tent-makers, they were among his most efficient "helpers in Christ Jesus." ‖"He finds at Ephesus a certain Jew named Apollos, an eloquent man, and mighty in the Scriptures;" he is taken and taught more fully in the way of GOD, and set to work in his appointed sphere as a teacher of the Word; and at once we read "that he helped them much which had believed through grace." §St. Luke, a physician of the body, is chosen as a physician of the soul. ¶Zenas, the lawyer, is associated with Apollos, and sent forth on Churchly work.

* Acts vi. 1–7.
† Ex. xviii. 23–26.
‡ Comp. Acts xviii. 2, 3; with Rom. xvi. 3, 4.
‖ Acts. xviii. 24–28.
§ Col. iv. 14.
¶ Titus iii. 13.

he Evangelist, * Philip, "had seven daughters who had the ft of prophecy." † Phebe was a Deaconess of the Church at enchrea. Urbane, Tryphena, Tryphosa, Persis, and many hers, are mentioned by St. Paul by name, as fellow-workers the Church. So that from these glimpses which we get, om time to time, we see that in the Apostolic age the Church und work for every one. It was a living, acting, energetic ody, in which each one had his place and duty. And while e higher gifts of Governments, and Ordinations, and special inistrations, were confined to the Apostles, they took of the pirit which was upon them, and put it upon those beneath em, that they might bear the burden of the people with em. They divided duties and responsibilities. They set the nity to work. They employed both men and women. Some, would seem, they organized as co-workers with each other; , as we would say, in Brotherhoods and Sisterhoods. Some ey engaged in connection with their family duties; some in eir professional capacity; some to minister to strangers; me to attend upon the sick; some to relieve the afflicted; me to carry alms to suffering Churches; some to teach; me to preach. Whatever it might be for which he was best alified, that was the work assigned to him, until the Church, the first freshness of her new-born life, was like a swarming ve, busy with a ceaseless energy; active, stirring, energetic, ganized; each member moved by a common spirit, directed a common will, warmed with a common love, and moving e a mighty army to do battle for its Lord.

Nor was this changed when the Apostles had departed to eir rest. With the transmission of their office to their successors, there was a transmission of the same powers of ordering, governing, and directing in the Church. With the extension of its borders into new countries, and the gathering within r fold of different nations, there would be, necessarily, an laptation of her principles to the new conditions of society; it the principles were never changed. During the age of rsecution, the Church was compacted by the external pres-

*Acts xxi. 9. † Rom. xvi. 1.

sure of the Heathen world; while it was quickened to an intenser life by the burden of the Cross she bore for Christ. No noble cause has ever triumphed but by suffering. It must be born in blood, and baptized in tears, and made to tread the foot-prints of the Crucified. So was it with the Church. She bore the Cross, as did her Master; and like Him she triumphed, even when she seemed to die. And there it was, in those dark days of trial, that we find the purest and most powerful workings of her inner life. While her Bishops were proscribed and martyred; while her Priests and Deacons ministered by stealth "in deserts and mountains, and in dens and caves of the earth;" while the faithful met in catacombs for worship, and the sand of the arena was drunk with the blood of Martyrs, then was it that these principles were most active and effective.

Indeed, the Bishops and the leading Clergy were marked men. They were the ones on whom the fangs of persecution first were fastened; and while they pined in prison or were given to the lions, the Church's work went forward without disturbance, through the agencies which she had called to life. Even so early as the time of Septimus Severus, (A. D. 193-211,) we find traces of a Brotherhood within the Church. There were organizations among men and women; their members penetrated every rank and order of society, from "Cæsar's household," to the honest slave. There were Deacons and Deaconesses; Virgins and Widows; some to assist at female baptisms; some to act as female Catechists; some to visit the sick and the distressed; some to minister to the Confessors and Martyrs in prison. There * were Acolythists, to assist in the divine Liturgy of the Church. There were Fossarii, to provide Christian burial for the dead. There were Catechists to instruct the young; and many other officers and orders which the Church created to carry on her work, both for the bodies and the souls of men.

The Church in those days was not too dignified to move upon the lowly ground of our humanity. She was not too proud to take the lowliest hand and give it work; to warm the

* See Brigham's Eccl. Ant., Book III., for an account of the "Inferior orders in the Primitive Church."

humblest heart, and find an outlet for its sympathy. She did not die of her respectability, as some now think her to be in danger. No! She knew she had a mission to the sons of men. And that mission was, not only to declare the glad tidings of salvation through Christ Jesus, but to make each Christian a Christ-bearer, a true *Christopher;* and to send him forth to teach others as he was taught, to bless others as he was blessed, to rouse in others' hearts the holy flame which had been kindled in his own.

No one can read with any care the Church's history in those dark days of persecution, without the firm conviction that she was all alive. She quivered and she trembled in her every fibre with the life of God. Shut in from the world, surrounded and compacted by the fires of persecution, quickened by the love of Christ, filled with the Holy Ghost, conscious that even in her sufferings she was growing more and more like Him Whom she adored, knowing that the Cross was pressed upon her heart only that the Crown might shine with greater glory on her brow, she seemed to give expression, in its intensest form, to the divine idea of the life of God in human society. All that we can imagine here on earth of unity, of sympathy, of brotherhood, of love, of active energy for good, of peace with God and man,—in one word, of Heaven upon earth, of a divine Society among men, was known and realized in those ages, dark, as men would say, with sorrow, but radiant to the faithful, with the brightest glories earth can ever know, of Heaven. Those were the ages when the living Church, the living Body of the Lord was *living* among men. And the great laws which prompted and controlled her life, were those of love, and systematic enterprise, in due submission to high Churchly order.

Coming still farther downward, in the course of history, we reach the period when the Church, emerging from the fiery rage of persecution, was to be tempted in a far more fatal form. She had met the world, and triumphed when it frowned; she had now to meet it, and be tempted by its smiles. And it should be carefully observed, that when the Church was mingled with the world, and when, in consequence, her spirit was debased; when worldliness crept in upon her, and she

became secularized; the refuge of her earnest, faithful souls, was found in Brotherhoods. This opens the whole subject of Monastic life. For it should be remembered that Monasteries were the home of religious Brotherhoods. And if we want an argument to confirm us in the conviction that religious Brotherhoods are among the most powerful instruments for good, we can find none stronger than may be drawn from their experience. True, when they were withdrawn from Episcopal supervision, and thus departed from the fundamental principle of Churchly Order, and when they yielded to the seducing snares of wealth, and power, and luxury, they became corrupt,—though even their corruption has been overdrawn,—yet, in their pure and palmy days, ere the first fervor of their love had worn away, they were the brightest, and the holiest, and the happiest places of the Church. They were the centres of Civilization in the midst of Barbarism. They were the homes of learning in the midst of ignorance. They were the refuges of the oppressed in the midst of violence. They were the centres of religion where all around was Heathenism. They furnished labor for the strong, and shelter for the weak; food for the hungry, and clothing for the naked; rest for the traveller, comfort to the poor, instruction for the young, a home for the aged, care for the dying, and burial for the faithful dead. They stood between the high and low, the rich and poor, the weak and strong, the noble and the peasant; and grasping each with the mighty hand of associated labor and of Christian charity, they solved the problem which still remains a mystery to modern economists, of reconciling capital with labor, and binding into a sympathetic whole, the divergent classes of society. There, almost only, in the fearful centuries of violence which followed on the breaking up of the Roman Empire, could be found refinement, civilization, Christianity, the peace and quiet, and repose, which loving, yearning souls were longing to enjoy with God. Few things so sadden the thoughtful Christian in our Mother-land, as the melancholy ruins of those noble structures which fell before the rapacious Henry and his avaricious nobles; and when, perhaps beside them, he sees the public Poorhouse, supported by the "rate," and knows how coldly, stint-

unfeelingly, and irreligiously, the poor are "taken in and for" there, and then compares this *modern charity* with grand ministers of mercy, he cannot, if he be a man, ess a tear. But we must not linger on this theme. It l be observed, however, that here the principle of Broth- ls was the great foundation of Monastic life; and we l nothing in asserting, that not only were they full of igs in their day, but that even we, in many ways which ow dream of, are indebted to their influence.

would be unjust to leave this sketch without some refer- o another institution, based on the same principle of erhood, which flourished on the Continent and in our r Country. We mean the * Guilds, or Corporations, were so numerous and powerful in the 13th and follow- nturies. These all proceeded on the principle of combi- , union, association, Brotherhood. They were Societies a corporate life. Their origin goes back before the an Conquest; but of that early period of their history iow but little. They were, originally, voluntary fellow- or brotherhoods, combined for purposes of trade, or pleas- r religion. They held their Charters from the King or under which they had the regulation of its trade. Most ntly, even when the combination was not purely of a re- s character, they took the form of religious† bodies, and laced under the protection and invocation of some Saint. Brotherhoods took charge of all the interests of their re- ve trades. They formed a body corporate, with rights, operty, and livery. They relieved the poor and needy of members. They took charge of widows and orphans. made provision for the Christian burial of their dead.

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ne 23d year of Henry VIII., no less than sixty of these Companies had the Mayor's feast in Guild house.—"*Stow's Survey of London.*"

ef account of these Guilds will be found, likewise, in "Weale's Survey of " from which we gather that in 1851 there were reckoned no less than ine Companies on the Corporation List, some of which are extinct. Their purpose has almost entirely disappeared.

style of the Draper's Guild is, "The Master and Warden and Brethren and f the Guild or Brotherhood of the Blessed Mary the Virgin, of the Mys- Drapers of the City of London."

They were, in fact, a wonderful system of Christian Brotherhood, which, while they were banded together for secular purposes, yet gave due prominence to the religious element. They were Societies which combined, in a wonderful degree, the interests of their trades, the relief of their poor, the social intercourse with their members, the care of their orphaned children, and the whole array of works of mercy; and this so blended with, and hallowed by the spirit of our holy Faith, as to make one mourn that we must see, as we now see everywhere, Commerce divorced from Christianity—Trade divided from Religion—Charity consigned to hirelings—Education to the world; and the whole social fabric, in its business and its pleasures, torn from the blessing of the Church. Surely, with all our boastings of superior enlightenment, we have yet to learn the secret they possessed of banding men together for the lawful occupations of the world, and yet imparting to their business and their pleasure, a religious character.

This whole subject is far too wide and too important to receive only this passing notice. Let it suffice to call attention to it; and to leave on record the conviction that it is by some adaptation of these principles that the Church must work, if she would make herself felt, as a living power, to reconstruct society, and to restore order among the broken elements of the world. Shame is it that the Church, divinely ordered, filled with the life and love of GOD, commissioned by "the Man Christ Jesus," to go forth among men, to bless them;—shame is it that she should see society escaping from her control; Education wrested from her grasp; Commerce emancipated from her influence; Charity denied her blessing; amusements fleeing from her presence; and the whole social fabric, with its teeming life and varied interests, divorced from her guiding, purifying, and ennobling power. Shame is it the Harlot World should thus usurp the office of the Bride of Christ, and she stand idly by, silent, unmoved and tearless.

We need not be detained by speaking, at any length, of the feeble efforts in this direction in the 17th and 18th centuries. The history of the Religious Associations during that period is remarkable, as showing the working of a deeply religious

life, in an age of flagrant immorality and sin. But they were but weak attempts to revive the secret of associated Christian life; and must be regarded rather as witnesses to a want which they were unable to meet, and as pioneers in a good work which GOD, in His own time, would revive among His people. Still, their influence was powerful in their day. They were largely instrumental in the establishment of the two great Church Societies, that for the Promotion of Christian Knowledge, and that for the Propagation of the Gospel in Foreign Parts. Dr. Bray's scheme for founding Colonial Libraries, was aided by their liberality. The Corporation of the Sons of the Clergy was established during their prevalence. The Tenths and First-fuits were restored, in the form of Queen Anne's Bounty, and fifty new Churches were built in London alone. In fact, all the great institutions which preserved the Church's life and activity to our own times, owe their origin to this period, and, in some degree, to the quiet, noiseless influence of these Brotherhoods. But they have passed away. Few even know of their existence. And we should recur to them, not only to be thankful for their influence for good; but also to ascertain the causes why, with such marked success in their own day, they should have perished so entirely, that, warned by their experience, we may be guided in determining our plans in the establishment and regulation of such institutions among ourselves.

It does not seem too much to say, that the time has come for members of the Church to think and act upon this subject. It is the remark of one of the profoundest writers of the day, that "the principle of Association, in religious matters especially, is one of the universal and significant characteristics of the age." It is so in the Old World, and it is fast becoming so with us. The necessity of Sisterhoods is no longer an open question. That battle has been fought and won. And now, in England, there is no more striking indication of a quickened Christian life, than the success which has attended these Orders of Religious Women. Of course, they have encountered obloquy and reproach; for when will Satan suffer any good thing to spring up, without attempting to destroy it. Nor is it to be denied that in some things, the mis-directed zeal of

earlier efforts has been regulated by a longer and more practical experience. But we may now appeal to the working of these English Sisterhoods, as a triumphant answer to the charge, that they can only flourish under Roman guidance; and we may point, with thankful satisfaction, to their patient, quiet, steady perseverance in good works, as the most convincing illustration of their thorough practical efficiency. There they are, those religious women, pledged to a religious life, bound to each other by the bond of Christian love, under the guidance, and with the blessing of the Church, going in and out, as did their Master, "doing good." They nurse the sick, they tend the dying, they instruct the young, they reclaim the fallen, they take charge of orphans; all that comes, properly, under the head of "Women's Work," is now performed, in many places in our Mother Church, by these associated Christian Sisters. The present writer has seen them in the vilest "slums" of London, women of refinement, position, education, engaged in all these ministries of love. *And he has had the frequent and repeated testimony of the English Priesthood to the priceless value of their labors. Nor is it too much to hope, that the blessing which has attended the work of Sisterhoods in England, will, in GOD'S good time, be extended to similar enterprises here.

Now, what we have seen from women, we claim, in their appropriate sphere, from men. What we have seen from Sisterhoods, we demand from Brotherhoods. If women have their peculiar sphere of duties, men have theirs, and we demand that men should band together, and in associated order, under Churchly guidance, to go forth to labor for the welfare of their fellow-men. And it is encouraging to know that the spirit is at work. Already, in the English Church, there are Guilds, and Confraternities, and Churchman's Unions, and in this country there are Unions, Guilds, and Brotherhoods, all showing that the want is felt, and that the Church will meet it. Of course

* The Bishop of Honolulu refers in a letter (Sept. 9, 1863) to the "Colonial Church Chronicle," to the valuable assistance he receives in his interesting mission, from "a young person trained by the East Grinsted Sisters." This is the Sisterhood under the care of the Rev. Dr. Neale.

it must be expected that there will be failures, and mis-steps, and disappointments; for these things are not creations, they are growths, and growth implies a struggle and a conflict; but we are well convinced that the cause is right and will succeed. And we look on all these enterprises as witnesses that the Church's want is felt, and that the hearts and minds and hands of Churchmen will not rest until that want is met. And now, let us suggest some thoughts, which we believe to be important, for the due development of such associations.

First;—They must be in and of the Church. GOD has ordained one Society and only one, to do His work on Earth.* And there is danger from the vanity of man, the pride of the human heart, and the temptation of the Devil, that Societies, when they become numerous and powerful, should separate themselves, array themselves against her, and undertake to do her work without her. This was one cause of the corruption of the Monasteries. And we all know how Wesleyanism, which originated as a Society within the Church, when it became great in numbers, and strong in influence, like "Jeshurun, waxed fat and kicked," cut itself off in schism, and is now running the downward course which heresy and schism have always run. Therefore, as the starting point of such Societies, they must be in and of the Church. The Bishop, as the Father of the family, the centre of Unity, must be the acknowledged head of all Associations in the Church; otherwise they will become Presbyterial or Congregational, both very well for human institutions, but not for those which are divine.

Next;—as they can seldom enjoy the direct presence and influence of the Bishop,—they should be under suitable Clerical guidance. For Priests and Deacons are only the Bishop's representatives; and for the sake of Churchly order, pastoral influence, priestly blessing, and the coöperation of the laity with the clergy, a religious brotherhood should give due prominence to these religious elements. But while the Clergy are

* The Family and the State are of course Divinely created Societies; but it is to the *Church* alone that we look for such works of charity and love as are here referred to.

thus associated, and have their due position, it should be remembered that *the real strength of Brotherhoods lies in the laity.* So much has been so well and ably said upon the subject of lay coöperation, that it is not necessary to enlarge upon this point. This only will we say. That when men's hearts are really engaged in any object, they must and will work for it. "Lord, what wilt Thou have me to do," is the first cry of a quickened soul. And it is right. Love shows itself by action; and where you see a workingman, you find a living man, and where you find a Christian "zealous in good works," you find one with the life of GOD within his soul.

Work, therefore, is the expression of the religious life. It is the struggling of the living soul. It is its tribute to the love of GOD. If the man be earnest, he *must* have work; and if the Church does not provide it, he will make it for himself, or seek it elsewhere, while his faithless Mother pines, and dies, for want of just the energy she throws away. Therefore we welcome Brotherhoods and Sisterhoods, because they provide the outlet for this Christian zeal. They welcome it; they cherish it; they regulate it; they guide it; they find a way in which each one, as he has received a gift, so may minister the same as a good steward of the manifold grace of GOD.

In this connection, too, it should be noted, that reference should be always had to individual peculiarities and individual gifts. No two men are just alike. Each has his own peculiarities of mind and character, his especial predilections, his peculiar gifts of grace, or nature, or education. And that will be the most successful Brotherhood which can discern these gifts, and find employment for them.

In nothing is the profound wisdom of the Romish Church more clearly seen than in her power of analyzing and understanding character, of recognizing the strong and weak points of her children, and engaging them in works which are best fitted to employ them and to bind them most strongly to her service. And hence it is that in her system, the learned and the ignorant, the artist and mechanic, the rude and the refined, the dreamy mystic and the practical every-day worker, find a place. She has employment for them all, from the en-

thusiastic devotee, whom she engages in the perpetual adoration of the Blessed Sacrament, to the rustic Sister of the poor, who goes around the villages of France, to gather bread and alms to feed the hungry,*—and in all true Church work this principle should be observed. And when our Brotherhoods and Sisterhoods shall have reached the point they ought to reach, they will find work for every one, and just such work as will be best fitted to unfold his character, and to advance the common good.

Moreover, when our Brotherhoods shall have been more fully developed, we venture to believe that they will embrace a much wider field of Christian enterprise than they now cover. Of course it must be so; for, as their efficiency is manifested in a smaller, it will be invited to a larger sphere of usefulness. If they are found faithful in a few things, they will be employed as rulers over many things. And looking forward to that day of more extended influence, it may not be improper to suggest a class of duties which ought, without much delay, to be undertaken. That we may not be thought to be Utopian in our speculations, we will not draw at all upon our own ideas, but simply mention that which has been already tried, and found to be entirely practicable. Thus the Oxford Churchman's Union, starts with these first principles:—

I. "The object of this Union is to promote the close and active coöperation of Clergy and Laity, by any of the following means, or others which may be conducive to the same end:—By meetings for conversation and mutual improvement. By circulating books and information on subjects of interest affecting the work and condition of the Church. By holding friendly intercourse with neighbors, with due reference to the parochial system, for the purpose of encouraging young men to take a personal interest in religion. By instructing the ignorant. By taking steps to provide improved lodgings for artisans, laborers, or casual travellers. By Lectures, Readings, Singing Classes and Musical entertainments. By providing places and means of recreation suitable to the seasons of the year. By providing refreshment-rooms for working men, with a view to encourage temperate habits."

* Of course, these remarks will be understood as applying to the principles contended for, not in any way to the distinctive marks of Romanism as a religious system. It is well known that her power of judging character has been used as well for political aggrandizement as for religious purposes.

All this is practical and practicable. And while there is an evident deficiency in the devotional element, it is a grand advance upon the "high and dry" theory of Church respectability. Oh for the day when we shall see the Church come down from her stiff dignity, and learn to move among mankind, to bless them in their labors and their rest, their study and their play, their sorrow and their joy!

As another instance of the kind of work which Brotherhoods should undertake, we quote from the statement of the "Guild of St. Alban."

"Wherever we have been well established, the following works have engaged our attention, and we have actively carried on as many as in each case we could. 1.—To establish or assist in night-schools for grown-up lads or adults. 2.—To assist in the Sunday Schools, or to form them if not already established. 3.—Parochial visiting under the sanction and direction of the Clergy. 4.—To provide decent and devout interment for the poor. 5.—To form Societies and Church Clubs among workmen. 6.—To assist in the Church Choir. 7.—To distribute alms and notices; and to perform all such other pious and charitable works as we may have any opportunity of undertaking under the guidance of the Clergy." In this association there is an express recognition of the duty of its members "to cultivate personal holiness."

Now here is nothing which lies in any way beyond the range of associated Christian action. It is all practicable, and is now in exercise in the English Church. And we ask our readers to consider what would be the efficiency of a Church which was well stored with such machinery;—a Church with Brotherhoods, charged with these works of mercy,—to feed the hungry, to clothe the naked, to harbor the stranger, to supply the needy, to visit the sick, to minister to prisoners, to bury the dead, to instruct the ignorant, to counsel the doubtful, to comfort the afflicted, to interest the working men and women in a holy life, to engage in the music of the Church, to take charge of Night and Sunday Schools, to interest the young and save them from destruction, to stoop to the amusements of the people, and by a holy influence to sanctify and bless them, even in their play.

Of course it cannot be expected that any single Brotherhood will undertake all this; but when once the principle of

Brotherhoods becomes established; there must needs be adaptation to especial wants and duties, and in due time, and by the natural outgrowth of the work, new Orders and new associations will arise to take charge of different spheres of labor. All this has been exemplified in the past history of the Church; it is therefore possible. It will meet, as nothing else can meet, the emergencies of the Church, in her present struggle with the world; it is therefore necessary. And we believe if she has not lost her life and love, it will be done.

We reserve, until the last, that which is perhaps the most important element in the efficiency of Christian Brotherhoods, viz: the development of the Religious Element. It has been already seen, how this predominated in the earlier Church associations, never being overlooked, even by those which were chiefly of a secular character. And if our Brotherhoods are to be *Christian Brotherhoods*, if they are to be anything higher than merely human societies for mutual help and comfort, if they are to rise at all above the dignity of "Mutual Aid Associations," or "Life Insurance Companies," they must be thoroughly imbued with a religious element. All that has been thus far said, relates rather to the principles and practical working of such organizations; this to the very main-spring of their life. If it be their object to do the works of Christ, to go about as He did, doing good, to bear, as He bore, blessings to the bodies and the souls of men, then must they be quickened with the same love, which sent Him forth upon His ministry. They must be filled with the life of God. They must be animated by His love. The Divine flame of Charity must be kindled in them as a *Body*, or else that Body will become cold and lifeless and corrupt. Therefore we plead for a more full development of their religious life.

Our space will not permit us to work out this thought. This only will we venture to suggest,—that Brotherhoods should, (we are not now speaking of their individual members, but of the Order,) in their united, corporate, organic character, give bold expression to their religious principles. Let it be clearly understood, that they are *Christian* not *Worldly* organizations; and that, while they go forth gladly on their ministries of mer-

cy, they do it for the love of GOD ; and do it, that in and by the doing, their own love may be enriched and quickened and intensified. Therefore let them make provision for regular and frequent Services together. Let them agree on times and forms of private prayer, for mutual intercession, and for the welfare of the Brotherhood. Let them have appointed seasons for the joint reception of the Holy Eucharist, with special preparation, and distinct intention for the well-being of the Order. Let them rigidly observe the Church's system of Festivals and Fasts, and, as far as may be possible, of Daily Prayer. Let them set up the standard of holiness of life, and boldly use all the means which the experience of holy men has pointed out as useful to promote it. These are the outlines of a relious discipline, which might be easily arranged to meet the wants of different Brotherhoods ; and if clearly understood, and faithfully persisted in, would stamp them as *Religious* Brotherhoods, and make them powerful instruments, not only for the works of charity, but for strengthening the spiritual life of their individual members. It was this which gave their energy and power to the Religious Orders in the Early Church. It is this which is the secret of the wonderful efficiency of those now active in the Church of Rome. It was this which gave, in Wesley's palmy days, the charm to his Society. And it is this which we must have, if we would realize in any just degree, the true idea of such Associations. Who can tell the power which they would wield, if they were filled with the Christian spirit of earlier days !

Let us picture to ourselves the life and energy with which the Church would wage her warfare with the world, if she would work with Orders and Associations, male and female, penetrating every rank and order of society ; all marshalled in her service ; all owning her Godly discipline ; each charged with specific duties ; all animated with a common spirit ; all kindled with a holy love ; all aiming to make the life of Christ a reality among men. Is it too much to hope for ? Is it too much to work and pray for ? We believe that, in GOD'S good time, it will be realized. And we commend these principles as just the principles we must act upon to carry out this work, and make

ıurchly, holy and divine. Let us beware lest we degrade ›le enterprise. Let us beware lest we sink down content- in ministering only to each others' needs. Let us beware ve baptize a selfish Institution with the name of Christ. ıs beware lest we be satisfied with temporal blessings, such elief Associations, and Mutual Insurance Companies will us in the world. Let us rise to some appreciation of the leur and the dignity and power of Associated Christian , with Christian sympathy, and Christian life, and Christ- ›ve. Let us set up the high ideal which other Brother- s, in other ages, and in other lands, have realized; and not, until we stand, where they have stood, among the tiest agencies for blessing and for saving men.

ART. V.—NEW YORK CITY A FIELD FOR CHURCH WORK.

(1.) *Letters and Report on the Home Missionary Work of the Protestant Episcopal Church*, by Members of the Lay Committee of the General Convention, with an Introductory Letter, by the Rt. Rev. WM. BACON STEVENS, D. D., Assistant Bishop of the Diocese of Pennsylvania. 1863.

(2.) *The Church's Mission to Working Men; or the Power of Christian Fellowship and Sympathy.* A Report to the Board of Missions of the Protestant Episcopal Church in the United States, October, 1863, made by a Committee composed of the Rt. Rev. HORATIO POTTER, D. D., the Rev. JOHN HENRY HOBART, D. D., Rev. HENRY E. MONTGOMERY, D. D., and others.

(3.) "*The Undeveloped Powers of the Church.*" A Primary Charge, delivered to the Clergy of the Diocese of Pennsylvania, May 25th, 1864, by the Rt. Rev. WM. BACON STEVENS, D. D., Assistant Bishop of that Diocese.

(4.) "*Woman's Mission in the Christian Church.*" A Report made to the Convention of the Diocese of Pennsylvania, May, 1864, by a Committee composed of Clergymen and Laymen, with letters, by the Bishop of the Diocese of Pennsylvania, the Rev. D. S. MILLER, Rector of St. Mark's Church, Frankford, and by Successful Female Workers.

IN our last Number we presented an array of facts respecting the social and religious condition of the working people and of the poor in the City of New York. These facts demand the earnest attention of all thoughtful persons; and especially do they claim the devout consideration of the Ministers and members of the Protestant Episcopal Church. As we believe that Church to be God's appointed instrument for saving men and regenerating a corrupted humanity, the existence of such a

seething mass of sin and misery at our very doors, calls upon us, as citizens of New York, and especially as baptized members of Christ's Church, to put our hands at once to the work. This Christian duty is very plain; and the necessity for prompt action is too apparent,—for the police and military force failed to preserve order in the City, and owing to the increase of political and social corruption, they may fail to prevent frightful eruptions of turbulence and crime. They can never reach the source of this evil, or infuse hopefulness and power into one fallen being; therefore their agency is valueless in raising to the light of a better and higher life multitudes who are now living in ignorance and sensuality.

Christians and philanthropists have done much to check the progress of this alarming disease. We thank God for it, and we are encouraged to believe that when the simple Gospel System is faithfully worked, and the Clergy and Laity throw their full powers into this missionary work that is brought to their very doors, grand results will be achieved.

To convert this careless and reckless mass of men, we need ourselves to be converted from errors in principle or practice; to be turned from a blind or bigoted attachment to one or two exclusive methods of saving souls, and to be drawn by Christian sympathy towards our poor and erring brethren. A practical divorce exists between the adults of the working class and the Church; and it is our duty to examine closely all the alleged errors in principles and practice that may have, in any wise, tended to produce this lamentable state of things. Not only so, but if we can ascertain any want of adaptation in the Services or the public teaching of the Church, to meet the requirements of this large class, we are bound to atone for this error by making still greater concessions and efforts to win them back, than would have sufficed to restrain them before this estrangement occurred.

In vain, has the Church sought out the infants of ungodly parents and brought them to Baptism, when their sponsors were allowed to train them in irreligion and vicious practices. Almost in vain, have we gathered thousands of children into our Sunday and Parish Schools, without adapting the Services

and the public instruction of the Church to their requirements, and without giving them the needful oversight, or carrying Christianity to their homes. A foundation for good has no doubt been laid, but the superstructure is rarely reared up; for few of them, and especially of the lads, are grafted savingly into Christ's Church.

As it is not possible to maintain morality without the Family relation, so it is folly to imagine that Religion can be extended to the class under consideration until Christ's Family cordially receives and fosters those who are most exposed to irreligious influences. Home ties cannot be preserved when the Family is not congenial to the tastes of children as they approach maturity; and, if we believe that there is naturally a still weaker interest in the Christian Household, surely older and more cultivated Christians are bound to make the Church an increasingly happy home to children, that Her holy influences may strengthen, as their temptations become more powerful.

Those who have examined the statistics, assure us that Jews in our large cities exhibit a much greater freedom from pauperism, from gross vice and from crime, than is exhibited by surrounding Christians. This fact is beyond question; and the reasons should be investigated, for modern Jews suffer a fearful disadvantage in rejecting the claim to Personality made by the Holy Ghost and of Divinity by the Messiah; hence they have no Divine Saviour, either living or expected, and no Personal Comforter. They have however a true *Brotherhood*, and hence, they are vigilant and faithful in caring for their people. The recognition of God as a common Father, *if acted upon*, must work a good that no system of doctrinal truth however orthodox can achieve, so long as it remains but a theory. Christian doctrine without Christian practice and Christian fellowship, is the Body without the Spirit.

The Church, in the City of New York, has the means and the appliances by which she can eradicate this growing evil, although the work at the first may progress slowly, owing to its magnitude and the neglected condition of the field. Her Ministers must rouse themselves by prayer and reflection to a juster

sense of the vastness of the work, and of the special measures to be adopted. The Pulpit must speak more frequently and more specifically, calling on all who love the Lord Jesus Christ to enlist in this work, and thus indefinitely increase the pastoral power of the Ministry. The people must organize Parish Associations, that their zeal and efficiency may be thus increased, and by the instruction of their Pastors and their more experienced brethren and sisters, qualify themselves for special action. That action must reach with its loving offices, and its fervent prayers, every child, and every adult, who is living without God; and must follow them up closely and perseveringly until the Lord gives His blessing.

The existing troubles in our land have prepared many workers in the school of affliction, and a very large number, especially of younger females, are being trained in the various charitable and patriotic enterprises that now abound. It may be too discouraging to operate solely or even mainly upon the degraded, but rather let us first adopt a comprehensive system that will reduce the supply of dissolute persons, by Christianizing the class from whose neglect this degradation is caused.

We propose now to give extracts from the publications referred to at the head of this Article. We do so, because they embody suggestions approved by the Bishop of this Diocese and others in authority, and are moreover the fruit of much practical and successful experience. But we desire our readers to remember that we are not yet done with the subject. We have not taken up this matter of Church Work in New York, and in our large cities, lightly or unadvisedly. For years the conviction has been deepening within us, that this duty is one which the Church cannot continue to neglect, except at the peril of all social order, domestic tranquility, our homes, our property, and all that we hold dear and sacred.

"*The great problem is,—How, by the use of the Church's system and instruments, to draw men, and especially workingmen, and those living without Religion, to Christ?*

"It has been felt by most of our Clergy and Laity, that our Church had not hitherto succeeded in enlisting the attention and interest of the great mass of our countrymen; while, at the

same time, it was felt that, by her method of worship and of training for the young, she was preëminently fitted to edify them. By some, it was thought that all attempts to do this would be abortive, and that she must be content with ministering to a small fraction of the population. By others, who could not forget that when the Saviour sent His Church into the world, it was to preach glad tidings to "every creature," various expedients have been proposed. On the one hand, it has been proposed to drop, in good part, our liturgical worship and all distinctive teaching, when dealing with the young or the poor, in Missionary Work. By others, the plan of Free Churches, of a richer and more decorated Ritual, of larger almsgiving, has been relied on. It cannot be questioned that much good has thus been done. In proportion as these measures have been united with kindly intercourse and with ministrations from house to house, they have been the more blessed. But of themselves they can effect little, and what they do accomplish is at the expense, on one or the other side, of what is distinctive of our Church.

"We have erected, in our larger towns, many Mission Churches; but a difficulty in their way has been, that they were associated too exclusively with the poor, in the minds of the independent and self-supporting; and have, in some cases, fostered a chronic pauperism by giving alms too freely and too indiscriminately. And yet another, and in some instances still greater hindrance to their success, arises from the unwillingness of cultivated Christians to leave their old parish, with its pleasant associations and ministrations, and incorporate themselves permanently with the Mission. Unless they identify themselves with it, their services lose half their value to the enterprise, which, at its outset, needs earnest and enlightened Lay help at every step and in every part of its work." (Pamphlet 1st, p. 4.)

"The most devoted ministers in our mission chapels testify, that unless intelligent Christians coöperate with them by systematic visiting, and also by forming part of the *worshipping assembly*, little permanent benefit results from their arduous labor." (Pamphlet 2d, p. 9.)

"For the voluntary and unpaid labors of Christian men and women in carrying the Gospel to the destitute, there seems to be no substitute. We have tried Deacons of limited education; expecting, but thus far in vain, that they would be willing to "use that Office" through life. In England, they have tried paid and licensed Scripture Readers; and there is no doubt that, with the established habits and homogeneous population of that country, they have done much good, especially when laboring under the auspices of the National Church. In this country we have used largely the *Colporteur* system; but the visits are only occasional and brief, and if made in connection with no Church organization, do not lay the foundation for that *Parochial* life which seems to be essential to the permanence and growth of Religion among men. Preaching in the open air, in Theatres and Academies of Music, has been tried, but only with transient effects. Our Clergy have been, in many cases, models of Missionary zeal, visiting the poor and afflicted with untiring assiduity; but unless sustained by a band of earnest, persevering Lay workers, they have not accomplished results proportioned to their efforts. The full and sympathizing intercourse, the ready assistance in time of pecuniary or domestic difficulty, the nameless acts of good will which ought to obtain between established Christians and the weak and wandering members of Christ's Fold, cannot be performed by Ministers alone. In many cases the Laity are better fitted to perform them; in all cases, by assisting in the work, they gain inestimable blessings to themselves, while they render great service to their Pastors and to the objects of their beneficence.

"We have many signs of increased zeal and activity. Our Hospitals, Orphan Houses, Church Homes, and other like Asylums, attest the growth of a large hearted charity. But do we not need effort to make the *homes* of our people more neat, and comfortable, and Christian? Are we not too apt, in providing for the sick and destitute, to withdraw them from family associations and family influence? Do we not need that the wives and mothers of working men, in our cities and towns, should be inspired with higher hope and ambition,

should strive to make their meals and evenings at home attractive, and by books and other innocent and exhilarating means, be able to counteract the attractions of the beer saloon and the dram-shop? Do we not need to demonstrate, by our personal labors in the houses of the poor, and in drawing them to our Churches, that our Religion is the copious fountain of good to body, and mind, and soul, and that it is under the shadow of our Churches that they can be most truly men. Here is work, I venture to think, to which every follower of Christ is, or may become, equal. It is work which, if neglected, must entail upon us untold loss and shame.

"Many of the best minds in the Church are now deeply exercised with the consideration of a fundamental principle, that underlies much of the Missionary Work, that we are attempting in our large cities. It has become a very grave question, whether there is much permanent value in any effort to reach persons who reside within a reasonable distance of a Church, unless they can be grafted into it. That some good is effected by the mere contact of zealous Christians with neglecters of their souls, cannot be questioned; but persons with evil surroundings, who have for a long time yielded to sensual appetites, or even to indifference, need the constant Christian watchfulness, counsel and sympathy, that can only permanently emanate from Christ's organized Family. It is believed by many of our city Clergy that the Church cannot perform its true functions until one or more free Services on each Sunday are provided in every parish for the poor and the indifferent, that they may be thus drawn into the Fold of Christ." (Pamphlet 1st, pp. 5–7.)

"The enemies of the Church say that her Missionary Work is hindered by a cast-iron Liturgy. In these days of doctrinal instability, this fixedness in our Public Worship may be most fortunate; and as the usual Morning Service was originally cast in three pieces, it may again be divided, as was the practice when it was originally framed, and as is now the usage in many congregations on Holy Days and Communion seasons. This division of Services is also sanctioned by the House of Bishops; as it was virtually by the General Convention on the

last day of its late session, when Morning Prayer was said at 9 o'clock and the Litany and Communion Service at noon. Nearly all intelligent Christians admit that half of our Morning Service used at one time is more profitable than the whole, to three out of the four classes that compose our congregations. The young, the irreligious, and illiterate Christians, are more likely to be edified by the shorter than by the longer Service, and if the Service is divided, the help of the mature Christian is needed on both occasions." (Pamphlet 1st, p. 17.)

"The Home Missionary Work of the Church is considered by some otherwise excellent Laymen as of so little value, that they would rather sacrifice it, than to allow a division of the Morning Service, even where not one word is omitted. Others, who ride daily in our street cars side by side with working men and women in their soiled clothes, object to the use of their pews on Sunday by the most cleanly of these people, although they are then neatly dressed. No wonder that some of our spiritually minded people are unduly drawn towards the Romish Church, for she welcomes the poor and the estranged at all hours when the pew renters are not in actual possession." (Pamphlet 1st, p. 18.)

"Is it not possible to have a free Missionary Service on Sunday in each Church, conducted in a spirit as truly catholic as that in which we approach the heathen who live in other countries? In addition to the regular teaching at stated hours, surely we can afford to have one simple Service that shall be wholly free from Church or party politics, and from anything that might wound a weak brother trained in the peculiarities of any other Christian body; Christ Crucified being the only theme. Our Foreign Missionaries are careful to avoid exciting the prejudices of the Chinese and Africans, that they may reach their minds and hearts with the knowledge and love of a suffering Saviour, thus giving them power to break away from superstition and fleshly lusts; and should not we be quite as lenient towards our own brethren, who are often prejudiced against the Christian Church, by parental harshness, by the dogmatic teaching of some Ministers, or by the inconsistency of many members? In conducting Foreign

Missions, we study the difference between the written and the spoken language; but in this country we are not so careful, therefore we often fail to reach the heart, and excuse ourselves by saying that the people should be educated up to a higher intellectual level. Many working men have never felt any other tender emotions than those that were aroused by mother, wife or child, using the simplest Saxon words set in homely phrases. Our Saviour availed himself of these inlets to the heart, although the Jewish Rabbies scorned to use them; therefore the common people heard him gladly." (Pamphlet 1st, p. 22.)

"The present is a most important juncture in the religious condition of the working-class. While the direct influence of the Church of Christ increases in some directions, it is to be feared that on lads and working-men it is declining. They have less traditionary reverence for the Ministry; they are, owing to an improved intelligence, less accessible to superstition and to appeals to mere fear. Under ministrations which, operating on such principles, succeed in arresting them for a time, they improve but little; and too often they fall away to a deeper indifference or a more reckless and defiant impiety. The spiritual necessities of this class cannot be met merely by the current routine of Sunday and sanctuary Services: not even preaching in the open air, in halls and theatres, will suffice. The most eloquent sermons, the finest and most touching music, the most imposing sacrifices of prayer and praise, will not, alone, heal the breach which now unhappily separates the laboring-man from the proper influence of the Church and the Ministry. Nor will Scripture Readers and Bible-women, Deacons and licensed visitors. By itself, any one of these is partial and incomplete. Its effects will be transient, unless it is connected with house-to-house visiting, with a proper pastoral oversight, with the cultivation of *Christian Brotherhood*, with a cordial recognition of the manly qualities of those with whom we deal, with a willingness to respect all their rights, and to further all their innocent tastes and aspirations.

"Even secular plans and undertakings may furnish the

Church with some hints ; for we read that "the children of this world are, in their generation, wiser than the children of light." The politician never rests ; he searches out every voter ; he brings before him whatever may seem best fitted to move him to his purpose ; he provides conveyances for the aged and infirm ; he supplies him with the ballot, and never leaves him till he sees him drop it where it is beyond all further contingencies. So the vender of intoxicating drinks does not depend merely on the appetite of those who pass his door, on the good quality of his liquors, or the beauty of his saloon, to secure custom. He employs those who will be boon companions and add the pleasures of society to the exhilaration of the cup. Often, too, he has emissaries who go abroad to lure the unwary : if happy, by the promise of increased delights ; if unhappy, by the prospect of oblivion to their sorrows. Is it strange that working-men should contrast such unresting zeal, such indomitable perseverance, such fertile ingenuity, such genial fellowship, in "the children of this world," with the coldness and the halting, hesitating efforts of those who profess to work for the eternal redemption of their own souls and the souls of those around them ?

"Special efforts are therefore to be made. The dwellings, recreations, reading, and household economy of these people are to be improved, by the all-pervading influence of the religion which is profitable for all things. This must be done with delicacy, and a tender regard to their self-respect, and their jealousy of improper interference or scrutiny. It must be the loving assiduity of a true friend, anxious only to serve, bent upon rendering to all their due, not withholding just and liberal wages, not confining its charities to seasons of peculiar suffering or want ; but shedding, at all times and over all, the benignant sunshine of its Christian courtesies and its unaffected, unostentatious sympathies. We must remember that, in every human being, we behold a man and a brother ; and that the Church is the visible representative of Him Who consorted freely with all classes, and dispensed healing everywhere to body and spirit, and was found most frequently among the humble and lowly." (Pamphlet 2, pp. 24–26.)

"The Church of Christ was designed to represent Him on earth, and to minister to all the moral needs of the human race. Her work, then, is not done when she sends out preachers and teachers; when she exhibits Sacraments and Liturgies; when she sets up Churches at home and Mission stations abroad. She must grope her way into the alleys and courts and purlieus of the City, and up the broken staircase, and into the bare room, and beside the loathsome sufferer; and like the sun, shine on things foul and low as well as fair and high, for she was organized, commissioned, and equipped for the moral renovation of the world." (Pamphlet 3, p. 3.)

"Sympathy, frankness, love, combined in one whole-hearted effort, will do the needed work. The Church has never yet known the full power of these, because she has never fully put them forth; but were she to do so, she would soon prove her ability to bless and heal a sin-sick world. But this sympathy and love cannot be put on; it is not a mask, to be worn on occasions, but a living face, the outgrowth of a feeling soul. It is the work of the Holy Ghost to plant, nourish, and fructify it in the heart. The poor quickly detect its counterfeit; they as quickly recognize the true. Animated then by such principles, there should be set in motion a variety of plans suited to the occupations, localities, or characteristics of the several classes to be reached." (*Ib.*, p. 17.)

"This is an enterprise in which the Clergy must take the lead. At their call and under their guidance, more prayer must be offered, that the Holy Ghost may baptize Christians with love for such avocation and with willingness to prepare for it. Pastors must fill their souls with a deep sense of the grandeur and also of the difficulty of turning men to righteousness, and they must devise means by which godly men and women can be drawn to engage in it. The teachers of our Sunday-Schools are now, in most of the parishes, the only helpers of the Clergy in their noble office. But lacking the judgment, tact, and perseverance which can come usually but with training, many of them fail with their scholars, and yet more when they undertake to visit and do good from house to house. Lads leave the Sunday-School; and, in a fearful pro-

portion of cases, desert the Church and all regard for Christian ordinances. How to retain them under our ministrations is surely a question of most pressing, most urgent importance; and yet this cannot be done unless existing agencies are improved; in other words, unless Ministers of Christ and those whom they call around them as teachers and visitors, are more zealous and more thoroughly furnished for this specific duty.

"More love for Christ, and for carrying on His great work among the young, is certainly needed, and it should be sought. But the many who are ready to labor among the suffering in every army hospital and on every battle-field, the multitudes who are prompt to offer themselves for teaching in Mission Sunday-Schools, would indicate that willing spirits are not so much wanting, as the power and capability which come from practice and from proper training. We see what has been done in our Public Schools by the normal education of teachers. Why should not a corresponding gain accrue to our Sunday-School System, and to lay-work in the Church generally, by a like measure taken under proper auspices?

"At first, few men may be disposed to submit to such training; but we have many women who have a "mind to the work" of instructing the ignorant, ministering to the sick and needy, converting sinners from the error of their ways. They exhibit great aptitude for it; and, though they shrink with delicacy from the rough contact of strangers, yet, after moderate experience and judicious guidance, they are found most effective in reaching even the hardened and the reckless. Those of our sex who have repelled the approaches of Clergymen, and resisted the appeals of men, yet bow instinctively to the influence of a refined and godly woman. With boys, especially, they are, if properly skilled and experienced, all-powerful; and here, we believe, is a vast fund of power which needs but to be drawn out and thoroughly organized. Men will, in good time, be induced to follow their example; and, instead of bungling and unsuccessful effort, we shall have that which is most efficient; and, instead of a few to help the Clergy in their arduous work, we shall, with God's blessing, rejoice in multitudes.

"We are firmly convinced that working people, and the neglected generally, may be reached. Experience both in England and in this country shows that, by proper means and efforts, they can be drawn to our Communion, and many of them incorporated into it as living members of Christ's Flock. They have seen not a few inmates of our Military Hospitals, who entered them strangers to the Protestant Episcopal Church, and strongly prejudiced against it; and yet, after a few weeks' or months' attendance upon the Bible-class of a lady who ingratiated herself by acts of kindness, return to their camps or to their homes loving the Saviour and loving the Church of which they had become earnest members. Everywhere it may be the same. We need faithful helpers to the Clergy. We need judgment in dealing with "babes in Christ," and with those who know not our ways. We need that our public Services should be so arranged, as to meet the manifold wants of different classes, and yet not overtask the Clergy." (Pamphlet 2, pp. 29–32.)

We have thus far quoted from three pamphlets, designating them by their numbers. The fourth, giving the detail of work accomplished, is thus introduced.

"The accompanying Report of services by Christian women, shows that working-men and their families have, in large numbers, been sought out, religiously taught, and incorporated into our Church by a mode that is scriptural, simple, inexpensive, not burdensome to the Ministry, adapted to the Missionary Work in every Parish, and that is capable of indefinite extension. As there is a prevalent desire to develop this power that is too often latent in the heart of Christian women, and to use it in the benevolent work of the Church, it has been thought well to print an edition of this Report separate from that in the Journal of the Convention, and to append some particulars, that all who are striving to extend Christ's Kingdom may be able to examine the details of a work of infinite value, so systematically and successfully commenced."

The subject is considered in the following order:

1st. The work recently accomplished by Christian women.

2d. The methods pursued by the most successful workers.

3d. The way in which these workers were obtained and pre-
red.

4th. The influence of their work on themselves and on Par-
es in which they have labored.

5th. The testimony of those under whose auspices they have
rked.

Under the last head, the Bishop of the Diocese of Pennsyl-
ıia certifies to the high value "of woman's influence on god-
s men and reckless youth, thus demonstrating how much can
done among the most forlorn of our people through the
ıncy of ladies."

The Rector of a Parish in which Christian ladies have
rked extensively and systematically, bears the strongest tes-
ıony to "their success in seeking out and bringing sinners to
ıus, watching over these souls and keeping them in the right
y."

The Appendix is specially valuable, as it contains suggestive
ails given by successful teachers of Bible-classes composed
young men and adult males. We trust these extracts will
d to dissipate gloomy forebodings, and incite to prompt and
orous action in our Home Missionary work.

ART. VI.—HERBERT SPENCER'S "FIRST PRINCIPLES" AND "ILLUSTRATIONS OF PROGRESS."

I. *Illustrations of Universal Progress:* A Series of Discussions. By HERBERT SPENCER, Author, &c. New York: D. Appleton & Co. 1864. 12mo. pp. 446.

II. *First Principles of a New System of Philosophy.* By HERBERT SPENCER, author of Illustrations of Universal Progress, &c. New York: D. Appleton & Co. 12mo, pp. 508.

THE name of Herbert Spencer has become known as that of the author of one of the most fascinating and most mischievous systems of Materialistic Atheism. In the volumes before us, he has given us an outline of his system; and the first installment of a work to be completed, as we learn from a Prospectus accompanying each of the volumes named at the head of our Article, in nine volumes; going over the whole domain of Matter and Mind, the Physical Constitution of the Universe, the Operations of the Mind, the Laws of Social Organization;—all in fact of Heaven and of Earth that, in our author's opinion, man either can or needs to know. A pretty large undertaking, surely, for *one man*, in this short life; and we are apt, therefore, to suspect, at the outset, that the work must be either badly or superficially performed; much imagined, where there is not time for the slower process of patient investigation and discovery; conjectures thrown in, where facts are wanting; mere "guesses at truth," assumed when there is need of the most careful and oft-revised analysis. Most of us, with a fair show of modesty, think it quite as much as it is safe to attempt to *master, thoroughly*, any one of a dozen departments into which our author's field may be divided. And, few indeed dare attempt, and still fewer succeed in making, discoveries and adding something substantial, which shall be both *new* and *true*, to the present stock of knowledge, without concentrating our labors on a very narrow field, and spending

our time and strength, both of body and soul, on that one work. But men differ in capacities, as much as in the modest estimate of themselves; and we are not perhaps authorized, beforehand, to say what a man cannot do. Meanwhile, we can look at what the author has done.

The Books named at the head of this Article are not all that the author has already published; but they are all that we have received; and we must, therefore, be understood as speaking of his views as they are presented in these volumes. We may have something to say of them, when we shall have received the volumes that are promised to follow. But these two are all that we need for the present undertaking. They give his theory in full, though in outline; and those that are to follow can do no more than furnish further illustrations and confirmations,—or, possibly, material for refutation, of what he has already issued.

And first, let us do the author and the publishers an act of justice, which is the more necessary, as our review of the nature and tendencies of Mr. Spencer's System will be unfavorable. Mr. Spencer is a man of no ordinary powers of mind or industry. His writings, by their very number, though consisting thus far, to a great extent, of Articles for the Reviews, chiefly the Westminster, show him to be a man of vast labor. But, by their contents, they show an universal familiarity with the whole cycle of Science. In all the departments which depend on observation and induction, he seems familiar, even to the latest discoveries and plausible conjectures. And if, in any department of knowledge, he seems less at home and less a master of what others have attained, it is in the Higher Mathematics, and in Metaphysics. He writes with uncommon vigor and perspicuity. We doubt if any author ever succeeded better in making his readers understand what he means; certainly none that has entered so far into the more remote abstractions and generalizations of Science. He has quick perceptions, rapid generalizations; he never gives way to mere sentiment. He has great powers of language and has a charm about his style and discussions that win upon the reader, and are not unlikely to carry him away and make

of him a convert, before he is aware, and before he is well convinced that what he is accepting is true.

And for the publishers we would say, that the books are gotten up in the usual good style and care that the community has long been accustomed to expect from that illustrious house, "the Appletons." And were this all we have to say, we should not have thought it worth while to say so much. But the question has been asked, why they undertake such works? do they sympathize with his Materialism? do they intend to lend the influence of their name, and their means of circulating books, to the dissemination of Atheism? We have received no commission or authority to answer for them. But charity, and recollections of the past, suggest an answer. That a great movement in the department of Science is going on, no student, no observer of human affairs can doubt. And this movement is not a mere discovery of facts,—a mere addition of details to the catalogue of what is already known. It reaches to the foundations; and will posit there axioms and principles not before consciously accepted or formally enunciated. It will make generalizations never before reached; and which were not, until this age, possible. This movement, though originating in the department of Natural Science, and confined in its direct effects and influence to that department, will, undoubtedly, reach beyond it, and require a revision of our Sciences in other departments. It has already shown us, that we must have a new statement and classification of the facts and first principles of Mental Science; that some of our principles of Moral Philosophy will be considered as no longer ultimate and satisfactory.

And, even in Theology, we shall feel the impulse of the movement. Many, like Mr. Spencer, think that all forms of Theology and practical Religion, as they at present exist, or have existed in ages past, must disappear, and be rejected as false,—the productions of superstition and priest-craft. Others, like ourselves, believe that the essentials of the Faith once delivered to the Saints, as taught by "the Church, the pillar and ground of the Faith," will be retained and held only the more firmly, and with a more just appreciation of its inesti-

mable value; while, in all probability, some things which have hitherto been supposed to be dogmatically taught as parts of the Revelation, will be regarded as only a part of the human garb, the apparatus of means, by which the Truth was communicated to mankind.

Now, we suppose that the enterprising publishers of these volumes, appreciate and sympathize with this movement, so far as it is a scientific movement, without approving the religious, or rather, anti-religious opinions and tendencies of the authors. And, in a magnanimous generosity, they are willing to do their part, as publishers, in helping on the work, trusting, as men of long experience and deep abiding Faith may, that here, as everywhere, God will overrule the works of men, so that the truths which our author inculcates, will remain a possession forever;—a blessing to all coming generations;—while the error will be sifted out, exposed, rejected and forgotten, with scarcely a ripple mark of harm behind. Now, in this view it is that we rejoice in the publication of these books of Mr. Spencer, and others of the same school, which have been issued by the same publishing house, within the last few months, and feel disposed to thank them for their efforts in the cause of truth.

Meanwhile, we proceed to do our proper work as Reviewers, and watchmen on the citadel of Faith; and in this case, at least, we feel confident of being able to do it, to the satisfaction of every intelligent mind, and that too, easily and briefly.

Mr. Spencer appears before us, in these two volumes, in a two-fold character,—as a Metaphysician, and as a Physicist or Natural Philosopher. His theory of Nature might be held by a disciple of any of the Systems of Philosophy that have ever been proposed; and it is not easy to see to which of these it is the most germane, or from which it most naturally flows. We should have said, at first thought, that it was least likely of all to arise from the Scotch Schools of Reid and Stewart, even as modified by Sir William Hamilton. It was natural enough that a pure idealist or rationalist should conceive of the Universe as a manifestation, or the "*Evolution*," of one substance.

So Spinoza thought: so Schelling taught: and Hegel, in a method more similar to Mr. Spencer's than Mr. Spencer seems to be aware of, wrote out his system, in which he accepted "Becoming," [das werdend,] as the ultimate fact and principle of "the Knowable," precisely as Mr. Spencer makes "Evolution" to be, in his view, the like ultimate fact and highest law. The two, "Becoming" and "Evolution," are not unlike: and in the results of their teaching, the two systems, that of the German Pantheist and the English Materialist, are mostly in agreement. And so, too, it was perfectly natural for a professed sensationalist, like Comte, for example, to evolve, as in fact the French Philosopher has done, a system of Materialistic Cosmology, which should reject the idea and the doctrine of a Spiritual Being, outside of, and distinguished from, the matter of which the Universe is composed. But that a disciple of Reid, Stewart and Hamilton, who believe in sense-perception, and the principles of common sense and human nature, should have constructed such a System, was not to be expected. And yet, in our Article on "Philosophy and the Knowledge of God," in the No. for April, 1860, pp. 10–16, we spoke of what we considered the defects in Hamilton's theory of cognition, and pointed out its Atheistic tendency, and the possibility of just such an "*Evolution*" from it as Mr. Spencer has here given us.

Mr. Spencer, however, dissents from one part of Hamilton's Philosophy; and it is but fair to him that we give his expression of dissent in his own words, although we cannot go the length of quoting his reasons for it. After quoting Hamilton and Mansel, where they assert that the terms "*Absolute*," "*Infinite*," &c., "denote not so much an object of thought, as the mere absence of the conditions on which thought is possible," he proceeds:

"Unavoidable as this conclusion seems, it involves, I think, a grave error. If the premise be granted, the inference must, doubtless, be admitted; but the premise, in the form presented by Sir William Hamilton and Mr. Mansel, is not strictly true. Though, in the foregoing pages, the arguments used by these writers to show that the Absolute is unknowable, have been approvingly quoted, and though these arguments have been enforced by others equally thorough-going,

yet there remains to be stated a qualification, which saves us from that skepticism otherwise necessitated. It is not to be denied that so long as we confine ourselves to the purely logical aspect of the question, the propositions quoted above must be accepted in their entirety; but when we contemplate its more general, or psychological aspect, we find that these propositions are imperfect statements of the truth; omitting, or rather excluding, as they do, an all-important fact. To speak specifically:—Besides that *definite* consciousness of which Logic formulates the laws, there is also an *indefinite* consciousness which cannot be formulated. Besides complete thoughts, and besides the thoughts which though incomplete admit of completion, there are thoughts which it is impossible to complete; and yet which are still real, in the sense that they are normal affections of the intellect." *First Principles*, p. 828.

Let us first state Mr. Spencer's theory. His work, "*First Principles*," is divided into two parts; (1.) "The Unknowable," in which are included God, (if there be one,) Time, Space, Matter, Motion, and Force. (2.) "The Knowable," in which is included the phenomena of sense-perception and consciousness, with the inferences and generalizations from them; and laws, as of the highest generalization; and finally, Evolution, or the highest law of ultimate fact. We will, however, pursue a different order from his, and begin with his assuming, as unquestionable and indisputable, the existence and reality of the phenomena which we see with our eyes, touch with our hands, and hear with our ears, &c. These he regards as the first elements and primary facts of the Knowable. From these we proceed to generalize, by induction, as far as we can go. But in this process, we immediately encounter "the Unknowable,"—what we do not know, and cannot understand, and what, moreover, is impossible to thought,—that, the very existence of which involves an absurdity; whose existence, nevertheless, we cannot deny, or even, either proceed in our investigations, or hold what we have already obtained, without admitting.

One of these is Creation, or the beginning and origin of things. Of this, Mr. Spencer says:—

"Respecting the origin of the Universe, three verbally intelligible suppositions may be made. We may assert that it is self-existent; or that it is self-created; or that it is created by an external agency. Which of these suppositions is most credible, it is not needful here to inquire. The deeper question, into which this finally merges, is,

whether any one of them is even conceivable in the true sense of the word."—*First Principles*, p. 30.

We need not follow the Author's theory through the demonstration by which he comes to the conclusion that no one of the three hypotheses is intelligible, or can be accepted as a matter of science, or even of belief. Let the reader note the corollary. If we know nothing of the origin of the earth, and the universe, of which it is a part, not even the fact that it had an origin, we can make no inference from that origin in favor of a Creator, or the existence of God and His attributes, which, "from the creation of the world, are clearly seen, being understood by the things that are made, even His eternal power and Godhead."

But, proceeding with his generalizations, Mr. Spencer concludes that Evolution is the universal law of all things;—a progress through three stages, in which there is (1) a homogeneous, chaotic, formless mass; (2) differentiation, by the formation in different places of masses distinct from and unlike each other; (3) consolidation, in which these parts are united with a systematic collective whole. Take, as an example, an egg. We here find a homogeneous yolk; then, after the process of incubation has gone on for a while, the central points of the parts of the chick, as the eyes, bones, &c.; then, after a while, these parts become completely formed, consolidated, and articulated by joints, tendons, and ligaments, of one kind and another, so that we have the completed systematic whole,—the chick.

Of this law, Mr. Spencer cites a great many examples, and claims to have established it by induction as a universal law,—the most universal and comprehensive of all law. To apply it to the Universe. He assumes or supposes its existence, as "a homogeneous mass, diffused so as to *fill infinite space.*"(!)

But let us have the theory in his own words:—

"By the hypothesis, the Solar System, in its nascent state, existed as an indefinitely extended and nearly homogeneous medium,—a medium almost homogeneous in density, in temperature, and in other physical attributes. The first advance towards consolidation resulted in a differentiation between the occupied space which the nebulous mass still filled, and the *unoccupied* space which it previously *filled*. There

simultaneously resulted a contrast in density, and a contrast in temperature, between the interior and the exterior of this mass. And, at the same time, there arose throughout it, rotatory movements, whose velocities varied according to their distances from its center." (*First Principles*, p. 149.)

It may be well here to pause for three remarks :—

1. His words speak of this mass having "*filled space*." But space, by his own showing (pp. 47–50 & 224–237) is infinite, without limit, and therefore cannot be "*filled*," however much it may be "*occupied*."

2. Our Author is, in terms and professedly, speaking of the Solar System. If then this, our comparatively insignificant Solar System "filled" and "occupied" all space, where, we would ask, were the other Systems of which, as Mr. Spencer admits, the fixed stars are but the suns and centers ?

3. He supposes this mass to be at rest, absolutely so, and then proceeds to account for the origin of motion. But he has shown that of Rest and Motion, we can have no conception. "All efforts to understand their essential nature, do but bring us to alternative impossibilities of thought." (p. 58.) But in Chap. VII. pt. II., he maintains that motion is continuous, could have had no origin, can have no end, can neither be increased or diminished, only changed in its form and object.

Mr. Spencer is a convert to the recent theory of "a correlation of forces," by which heat, light, &c., are regarded as but forms of motion. If, then, the molecules of this mass are in motion, in that form of motion which constitutes heat, or in any other, how came they in motion ? Had they a mover ? Fix the time for this state of the System when you please ; on Mr. Spencer's hypothesis, it either must have existed eternally, before this point of time, or it must have had a Creator, at some definite point, before it. If the latter, then of course it was created, is not self-existent or eternal, and the Creator may have given to its particles such motion, constituting such states of heat, electricity, &c., as He chose. But, on this supposition, Mr. Spencer's theory falls at once ; it does not account for the present state of the earth, &c., without recourse to the agency of a Personal Creator. If, however, he chooses, as he

must, the other alternative, namely, that the particles have either been absolutely at rest, or that, at the time of the commencement of this condensation and differentiation, they changed from one form of motion to another, the change, in either view of it, implies a cause outside of the molecules, and different from them, as clearly and as inevitably as their creation from nothing at that time would have done.

We conceive, therefore, that this hypothesis, with which Mr. Spencer has started, involves these absurdities; either of which is destructive of it, and makes it untenable, even in hypothesis. We do not, by any means, however, consider it necessary to reject "The Nebular Hypothesis," as it is called. On the contrary, we believe it to be gaining in the favor of scientific men. But we do insist that any statement of it which leaves out of account the two elements, (1) a beginning in time, and (2) a Personal Creator or "External Agency," involves contradictions that make it absurd and untenable. And if Mr. Spencer, or any body else, supposes that he can state or present a theory of the Universe, or of our "Solar System," or of any thing, in fact, without assuming one or the other of the three suppositions which he has made, he is mistaken.

We have quoted his three suppositions, which, as he says, are all that are "verbally intelligible." Of these, we reject the second as not even "verbally intelligible"—self-created. It is a verbal contradiction. The Creator must exist before the thing created. To be self-created, therefore, is to be, and not to be, at the same time; a thing must exist before it exists, and while it is non-existent. We have then but the two suppositions left; "self-existent"—which, as he sees very clearly, is equivalent to eternal existence; and "created by an External Agency." Now, no theory of the Evolution of the world, or of any thing else, can be framed or stated, that will apply indifferently to these two suppositions, so as not to imply the one and reject the other. If Matter was created, it received its motion and the Force which caused the development or Evolution from the Creator, and the Evolution can be accounted for only by referring to Him, His will, and the laws which He imposes upon the work of His hand. I throw a ball through the air:—it is utterly impossible to give

count of or understand the path, its trajectory, without
term which expresses my hand as a projectile force. In-
› or diminish that force, or let it act in a different direc-
and the trajectory of the ball becomes changed, accordingly.
what is thus true of the ball, is true of anything and every
that moves, develops, or revolves, *provided* it had a be-
ng to its motion, and a motive power external to itself.
the other theory, "self-existence," or substituting its
›wledged equivalent, "eternal existence," we have another
ılty. Evolution, like motion, is a *series* of moments, or
cutive (not successive) differentials or stages. The con-
ive values may be arranged in a series; the differential co-
ınt of the independent variable and that of the func-
ılways furnishing the law of the series for each other.
w let us recur for a moment to the nature of series. Ev-
ɛisting series must have a first term. No series of real
ts, or states of an object, is, or from the nature of the
ɜan be, infinite, in the sense that it had no beginning. We
:, it is true, of infinite series. They are infinite, however,
in theory, and not in fact. Thus we say that $1, + \frac{1}{2}, + \frac{1}{4}$,
&c., is an infinite series, because there is no limit to the
›er of terms that there may be,—no term or time when we
ıot multiply the denominator by 2, and obtain another term
e series. And, for that matter, all series are infinite in
ıense. But every existing series must have a first term in
r two senses: (1) There must be to every *existing* series
n that is first *in the order of time* and existence, with
ı the series began. (2) And there must be a term also
ı is the first *in our order of investigating* the series, and
which, in either direction, we may ascertain its law, com-
the value of distant terms, or the sum of any number of
ı. And it is not at all necessary that the same term
d be the first in both their relations.

the next place, the first term in the former of the two
s just named, is never furnished by the laws of the series,
. the subsequent ones are. The first term in this sense is
ɾs given, and its name and nature derived from something
ıe of the series—some "External Agency." If, now, Mr.

Spencer, taking any given term in the series as the present condition of the earth, has found out the law of the series of successive conditions, and claims to have traced it back to the first term, he is claiming to have done what is impossible; for what he calls the first term, is in fact the last—that is, the last found. Take, for example, the series 1, + ½, + ¼, + ⅛, &c., and suppose that we light upon it somewhere else than in the terms above given, as $\frac{1}{16}$, + $\frac{1}{32}$, + $\frac{1}{64}$, &c. We infer the law, at once, from the terms under inspection, and can follow in either direction, back as well as forward. But where shall we stop? At ½ + 1? Clearly not; for we may as well go on with the reciprocals, 1, 2, 4, 8, 16, &c., infinitely, as before. We in fact come to no term which the law of the series makes either a first or a last term. There is no such term. Hence, a first term of a series, in the only sense in which there can be any first term, is that at which the Evolution or series commences, as an actual phenomenon, and is impossible without something out of the series as a cause, without which Evolution would never begin.

Strictly speaking, every series, absolutely considered, is infinite in the mathematical sense, by which, as Davies says:—"We mean a quantity greater than any assignable quantity of the same kind," so that the addition of a little more will make no difference with the result of the operation immediately in hand. Even when the differential co-efficient of the function indicates a maximum and a minimum for the variable, the series is, nevertheless, infinite; though constantly repeating itself, as in the example; $(10 - 2x)\,dx = 0$, where $x = 5$ is the maximum, and we have the series 1, 2, 3, 4, 5, 4, 3, 2, 1, 2, 3, 4, 5, 4, 3, &c., where 1 is the minimum and 5 the maximum. Thus of series *in the abstract*. But when we come to speak of any series as a concrete reality, as Mr. Spencer does, the first term is not absolutely the first in the order of the series, for there is no term before which, in the order of terms, another, derived from the law of the series, may not be placed; but it is that with which our acquaintance with the series begins, and from which, and those which stand next to it, we ascertain the law of the series, or else it is the first which, in the order of

time, had any existence. And this last is manifestly the first term in the sense in which Mr. Spencer speaks of his "homogeneous indefinitely extended chaotic mass."

Now, Mr. Spencer's fault is two-fold. (1.) The assumption there is, or can be, an absolutely first term in any series,—a term before which, in the order of terms, there could have been no other. (2.) Overlooking the fact that his first term, in this case, as in fact in all cases of a series of existing realities or states of a reality, is a concrete substance, as well as a term in the series, and that its existence as a concrete reality implies, either an absolutely infinite number of terms before it, in which something has come out of nothing, or "self-creation," which, as we have seen, is absurd; or, on the other hand, an "External Agency," which is to be regarded as the cause and creator of that term. Whence we infer, that "Evolution" can apply, as a law, only to the created and dependent; and the created and dependent necessarily implies an independent Creator, whose existence is not an "Evolution" or series of any kind, and that therefore He is eternal, self-existent.

Hence, of Mr. Spencer's three positions, the second, "self-creation," is self-contradictory; the first, "self-existent," or "uncreated," ontologically absurd, when considered as the term of a series, or a stage of an Evolution in existing phenomena; the third, "Created by an External Agency," alone remaining possible.

We might add, that this is but the result at which Prof. PIERCE, in his unrivaled work on "*Analytic Mechanics*" has arrived, namely; that the phenomena of motion in the material world do not explain themselves, but, of necessity, imply an immaterial Agent, outside of the world of matter, to account for the motion in it.

Does Mr. Spencer say that this external Agent is "the Unknowable?" But, if our inference is true, He is not either unknowable or wholly unknown. We know Him, at least, as Creator of that which is, and is created. And as such, His works display His attributes, as well as prove His existence.

We know, from them, not only that He is, but that He is powerful, and wise, and good. We have, in regard to Him, precisely the same method of knowledge, as we have in regard to the thoughts, mental states, moral characteristics, and purposes of any one of the human beings around us; although, of course, we are not able to comprehend Him and them to the same extent.

Mr. Spencer, then, has no right to assume the existence of an "indefinitely extended homogeneous mass," passing from a state of rest into motion, without telling us how this mass that is to be evolved came to be in that state. His very assumption of the first stage, the first term in such a series, is an absurdity, unless he admits that it is not self-existent, and so not eternal; and consequently he must admit creation by an External Agency, or Evolution is impossible. There can be no Evolution in the Eternal. We cannot apply Evolution to explain the series of changes, without supposing a state which Evolution did not produce. And who produced it? What caused this first state? Who created the mass, gave it its first form, and appointed Evolution to be its everlasting law? "The Unknowable?" Then, of course, as already said, He is not quite "Unknown," nor altogether "Unknowable."

And, inconsistent as it may seem, Mr. Spencer recognizes this fact, though not quite to the extent implied above. He speaks of man as "one of the myriad agencies through which the Unknowable works," of the Unknowable "producing in us a certain belief;" (F. P. p. 123,) as being manifested in the "causation that produces Evolution;" (p. 219,) of his being "manifest to us in the omnipresent forms of things around us;" (p. 222,) "as co-extensive with all orders of phenomena;" (p. 223.) "motion, light, heat, chemical affinity," as well as "sensation, emotion, thought," being all of them and alike, "modes of the Unknowable." (p. 280.) Surely, if this may be said, we know Him as an intelligent Creator working in all the phenomena of Nature around us, inspiring beliefs, emotions, and will, within us.

Mr. Spencer, in his chapter on "Equilibration," (pt. II. chap. 16,) looks forward to the result of his theory of Evolution, and

contemplates the return of the Universe again, by the constant diminution of all external motion, and its conversion into molecular motion within the mass, as heat, to a gaseous state of homogeneous chaos. "If," he says, (quoting Prof. Helmholtz,) "Our earth were, by a certain shock, brought to rest in her orbit, * * * a quantity of heat would be generated, equal to that by the combustion of fourteen such earths of solid coal; * * * the mass of the earth would thereby be heated, at the least, 11.200 degrees, and quite fused, and for the most part, reduced to vapor; * * * if the earth should, in that state, fall into the sun, a result which could hardly fail to occur, the quantity of heat developed thereby would be four hundred times greater." Our Author adds, after a few remarks more:—"There seems no alternative but to conclude that this molecular motion must be so great as to reduce the matter of the stars to an almost inconceivable tenuity,—a tenuity like that which is ascribed to the nebular matter." ("*First Principles*," pp. 477–478.) But after this return to a homogeneous chaotic mass of nebulous vapor, it may again return to a state of consolidation, like that of the present Evolution, and "thus is suggested the conception of *a past*, during which there have been successive Evolutions, similar to that which is now going on; and *a future*, during which other Evolutions may go on." (p. 482.)

This is possible; but, after all, "at the end of an infinite time,"—and it seems there may be an end to infinite time, as there has been an infinite space *filled* with gaseous matter,—"the Universe may reach such a state, in which its concentrations and diffusions," librations from the maximum to the minimum, "are relatively small; or a *state of complete aggregation and rest*. (p. 480.) Here we have "infinite space" *filled*, "infinite time" *ended*, a *last term* to "an infinite series," as essential hypotheses and conditions to an Atheistic System of the Universe. However, the Author, on the whole, inclines to think, that after the return to "homogeneous chaos and universal death," this state will not continue indefinitely, but that, on the contrary, there will be a subsequent reconstruction, and a state of "Universal Life."

This may suggest to some of our readers, St. Peter's theory on the subject. He prophecies an "Evolution," in which the heavens and earth that now are, and which are by the Word of God kept in store, shall pass away, and the elements melt with a fervent heat; the earth also, and the works that are therein, be burned up. After which there are to be new heavens and a new earth, in which the righteous, after the resurrection of the body, shall dwell in a new order of things. And, surely, Mr. Spencer's theory of the diminution of external motion through a return to an equilibrium of forces, may, not unlikely, produce such an internal molecular motion, in the form of heat, as to cause something like what the Apostle has here predicted, as a return of the Universe again, in the series of Evolutions, to a state in which it may be inhabited by redeemed and regenerated man, and in which may dwell "Righteousness," and "Universal life."

But this only removes the difficulty one stage further. Without an External Agency, there must still be assumed the absurd hypothesis of a series beginning and ending of itself, however far prolonged by the recurrence and repetition of similar terms, extending through any number of cycles upon cycles,—not endless, however, for there is no cycle after which there may not be another. But, given an External Agent, who is a Personal Creator, and we may have Evolution as a law; a series with a first term and a last; a beginning and an end; but not without. With GOD as an "Independent" Creator, we may have every stage of Evolution in the phenomena of the Universe, as a "*function*" of His will.

We propose to examine another feature of Mr. Spencer's System in a future Number of the Review.

Art. VII.—ON CHRISTIAN UNITY.

Thoughts on the Lost Unity of the Christian World, and on the Steps Necessary to Secure its Recovery. A Sermon preached at the Broadway Tabernacle, by the Rev. Morgan Dix, S. T. D.

The Church Journal, Vol. 12, No. 594.

An Address to their Brethren in Christ, by the Christian Unity Society; with the Constitution and Official Lists, &c. New York, 1864.

The Rector of Trinity Church at the Broadway Tabernacle, ıe public appearance of two of our Clergy at a Moravian Sy-od, the introduction of Dr. Schaff, the well-known leader of ıe Mercersburgh School, under the sanction of the Bishop of ew York, into the pulpit of one our leading City Churches,— ıese are events of no ordinary importance. The position of ıe parties involved, the high sanction under which two of ıem, at least, claim to have acted, and the still greater novel-es, which, if current report be true, are still to be looked for, emand consideration at our hands. It is not for us to dispute ıe wisdom and authority by which the use of one of our hurches was granted to a writer who has distinguished him-lf in the Communion to which he belongs, by violent abuse f the Church of England, and constant attacks, not always in ecoming language, upon her position. We entertain the ighest regard for the earnestness and zeal of the brethren, ho, at the risk of misconception and criticism, have gone out f their way to perform what, in their judgment, seemed to be a uty. We have received letter after letter from persons at a istance, some of them too, persons high in authority, inquiring nxiously what it all means, and whither we are tending. Our wn disposition would prompt us to ignore the whole subject, nd leave time to pronounce judgment on the worth and wis-lom of such action. Yet our convictions, as to the true posi-

tion and policy of the Church in respect to this movement, are very decided; and we shall not hesitate to express ourselves with entire frankness.

The astonishment created by these novel events has not been diminished by the organization in New York of a Society, whose office, according to their published statement now before us, is "to ask our Christian brethren of various denominations to correspond with us; to confer with us; to correct any mistakes we may have made; to communicate to us of their good," &c. The situation, it must be confessed, is, in every way, a novel one. And we have endeavored, the better to comprehend the situation, to represent to ourselves the scene, of which we are given to understand, the appearance of Dr. Schaff under Episcopal authority, is the ante-past;—when, into the Church of the Testimony, shall be gathered all the brethren of various denominations to witness to Jesus;—in the Morning, in the Ritual of the Church, as the venerable Rector of the Holy Communion knows how to give it, in all its fullness and beauty; and in the Evening, in the unchartered liberty of the Memorial, with the brethren of every name to take part in the drama. But the incongruity is so great, and the combination so opposed to every principle of sound Churchmanship, that we cannot believe the design will ever be carried into effect.

Whatever may be the improbabilities connected with such a scheme, it is enough that it be proposed, and the first step towards it taken, to create alarm, and to justify the asking of the question,—Whither are we going? We would not be understood as intending to convey the impression, that all who have taken part in these late events, think alike on the matter of Christian Unity; nor would it be just to hold all equally responsible for such extreme results as we have now hinted at. Not so. The Sermon of Dr. Dix is a manly and honest statement of the truth; and with unimportant exceptions, it is worthy of commendation. Having determined to accept such an unusual invitation, his purpose evidently was to keep a good conscience; and if honesty and integrity could have effected anything in such a position, the simplicity and straightforwardness with which the question of "Lost Unity"

discussed, ought to have won their way. But so far from is, the very thing which, in our eyes, is the chief virtue of e Sermon, we have heard urged against it, as showing a want appreciation of the situation. We are told, moreover, and is precisely what might have been anticipated, on the very xt Sunday after, the Sermon was made the subject of attack the self-same spot where it was delivered. Nor has the ctarian press ever since ceased to tear it to pieces, and trame it under foot.*

In respect to the late appearance of the Bishop elect of estern New York among the Moravians, we are not unmindl that to a man of generous impulses and warm Christian

* The Dutch Reformed Rev. Dr. Vermilye, in a late Sermon before the New School sbyterian General Assembly, alluding to the present movements respecting Chrisn Unity, fairly scouted the idea of unity with Episcopalians so long as they hold the Apostolic Succession, &c., &c.; and said this dogma, this "folly of the Dark ges," "must be ground to the dust," &c., &c. These men understand this quesn in all its bearings quite as well as we do; and some of them, we have reason believe, are laughing in their sleeves at the apparent uneasiness of Churchmen the subject.

To show the real spirit and temper of these men toward the Church, we give a gle extract, as specimen. from a large work which, a few years ago, was sent t to the world, and hawked around the streets of New York City, under the blic printed endorsement of the Presbyterian Doctors Spring, and Phillips, and ebs, and Spencer, and Cox; the Dutch Reformed Dr. Marcellus; the Presbytean Reformed Dr. M'Leod; the Congregational Dr. Cheever; the Baptist Dr. wling; and the Methodist Dr. Peck. Dr. Spring says, "The author has spared pains to render his volume a standard work on the Episcopal controversy," and at "the whole work is elaborate." Dr. M'Leod says, "it is as seasonable as it is tisfactory." Dr. Cheever "admires the thoroughness and research of the discusn." Dr. Krebs thinks "the most important feature of this work" is in unearthg "the *fons et origo malorum*, in the more modest and plausible positions of rangelical Low-Churchism." Dr. Cox sees in it a blow aimed at "one of the verible Schisms organic that are also signs of Anti-Christ." Dr. Dowling pronounces "a learned, reliable, and complete Treatise upon the subject." And Dr. Marcels proposes that it be "adopted as a text-book in all our Anti-Prelatical Theologil Seminaries."

The following is a sample of the work, italics, capitals, and all. The author was riting of the "Evangelical" element in the Church. With a plentiful sprinkling such phrases as "confederates of Rome," "Romanistic virus," "the subtle poin," &c., &c., he thus delivers himself:—"BRETHREN, TAKE CARE. 'Remember at even Satan himself is transformed into an angel of light.' * * * SUCH A STEM, I AFFIRM, CAN ONLY BE DESIGNED FOR PURPOSES OF DECEPTION AND FRAUD! nd of all the extant theories of *human* device, calculated, as I have said, 'by good ords and fair speeches, to deceive the hearts of the simple,' this theory of Prey, thus disguised under a Protestant Evangelical garb, holds the foremost rank. IS THE MOST POWERFUL CONFEDERATE OF THE ROMISH DELUION! Pius the IXth well understands the good service which it renders to his use, *in undermining the bulwarks of* 'REAL PROTESTANTISM,' both in England and our own country." Are these the men to whom we are to come with proffers Union and Unity? Not, as it seems to us, with any proper degree either of lf-respect, or of loyalty to Christ and His Church.

sympathies, the temptation was a strong one. There is certainly something very attractive, in the situation presented, of addressing the scattered remnants of Huss in the mountains of Pennsylvania. We can well understand how the novelty of the occasion, and the excitement of the hour, might have strengthened the charm. And yet we differ from him as to the true mode of approaching the Moravians, and perhaps in our estimate of their temper and spirit on this whole subject. We do not believe it to be the deliberate opinion of Dr. Coxe, that the Moravian Liturgy, if by that name such a subjective Form of Prayer may be called, is, in all respects, equal to our own Common Prayer. What Dr. Coxe regards as essential to a strict Liturgical rite, we know not; but if we are to use the word Liturgy, in its more restricted and primary sense, as applicable to a Divine Service, of which the Holy Eucharist is the centre, then we affirm the Moravians, so far from possessing a Form of Prayer equal, in all respects, to our own, are without anything that can be rightly called a Liturgy. Long ago, Wesley complained of the mystical and unintelligible nature of the devotions of the United Brethren; even he found fault with them for elevating the subjective above the objective in Religion. The complaint is just. For while the Moravians retain the skeleton of Church Order, they have over-ridden it with human inventions. They have Bishops, professedly; but the Bishop is subject to the Elders' Conference. They claim an Apostolic Succession, but they are willing to receive the Ministry of any Sect without re-ordination; so that one who has never received Priest's Orders may consecrate and administer the Eucharist, etc. They confirm, but a Deacon can bestow the Grace, as well as a Bishop. They respect the idea of the Church, but encourage the people to frequent Conventicles. They talk of Marriage as a Sacrament, while they foster notions of the relation between the sexes, so gross and disgusting, that their hymns have had to be expurgated of the principal productions of their great chief and founder, Bishop (Count) Zinzendorf. Now if these things be so, we ask, in all earnestness, whether the administration of Sacred Offices among the Moravians is in accordance with Catholic practice? and whether

ne proffer of Unity on our part, with those whose notions are
o loose, and yet are held so tenaciously, as we have reason to
now, is due either to them or to ourselves? We do not hes-
ate to express our firm conviction, that there is but little
mpathy, in the Church at large, with anything which looks
ke breaking down the old bulwarks of Catholic Faith and
rder, and departing from the good old paths, in such a day of
ckless radicalism as has fallen to our lot.

If to any we seem to oppose well meant attempts towards
hristian Unity, it is not because we are indifferent to the
ork of disintegration which is going on among the number-
ss Sects around us. A free discussion of the subject of such
nity can do no harm, and may do good. But we have no
ish to see human agency, and popular feeling, at all times
ckle, and to be feared, substituted for the rules which Christ
ath appointed, for the duties which He hath enjoined, and for
he Laws by which Divine Providence advances silently, but
urely, to carry out Its own ends. We do not believe it is for
s, indeed we would not dare, to put forth the hand, like Uzzah
f old, to steady the Ark of God. God will take care of that.
uty, obedience, working by faith, is ours. The rest we may
afely leave to Him, Who will, beyond a doubt, take care of
is own honor and glory, in His own time and way. This
easeless intermeddling with what does not concern us, is the
istemper of the times. We can say, with the Christian Unity
ociety, that we love our brethren in Christ, and sincerely re-
pect that, as far as it goes, "which the Holy Ghost hath
rought in them;" but when, to vindicate their position, they
ay, "far be it from us to sit still, in the worst spirit of Schism,
aking no thought save for ourselves, and seeking only to pros-
er, as a Corporation, by the multiplying divisions of our fel-
ow Christians, and by the calamities of our neighbors;" we de-
nur, and regard the appeal to our sympathies as a rare in-
tance of special pleading.

It is the fashion, now-a-days, to make the Church responsible
or all divisions and heresies; a fashion which we regret to see
he Christian Unity Society seems so ready to adopt. We are
old by "philosophic historians," that Arius would never have

been a heretic, but for Alexander; that it was Cyril who drove Nestorius out of the Church; and that it was the fault of the Church of England, that the Wesleyans became a Sect. For ourselves, we are inclined to receive the explanation which St. Paul gives of such "divisions," as containing a truer philosophy; "For there must be also heresies among you, that they which are approved may be made manifest among you." (1 Cor. xi. 19.) We have no patience with that so called Philosophic History of Christianity, which is only an apology for Heresy; nor have we any sympathy with that prevailing spirit of the age, which, in Physical Science, has its representative in Comte, who, in all seriousness, confided to a friend the secret that, had he only been the contriver of the heavens, he would have made a much better thing of it. We do not believe that the Christian Unity Society would have any better success with the Methodists, than our fore-fathers; and we protest against the insinuation, that the Church, in receiving into her bosom those who are sick and weary of division and strife, is "a Corporation" (!), "in the worst spirit of Schism," fattening upon the multiplying divisions of our fellow Christians. Have we read the "Ecclesiastical Polity" in vain? Has it come to this, that the Anglican Reformation in America has no higher claim to recognition, than that of a "Sect among Sects," a "Corporation" among "the multiplying divisions of Christendom?" To save the Nation, must the American Church consolidate herself with all the forces of righteousness which seem to exist in the land? Now this, we say it with all due respect, is the veriest clap-trap, the complete *argumentum ad hominem.*

It is a question worth asking, why has the cry for Unity become the popular cry of Rationalism in our day? What has moved those who once, and at no distant day, libelled and hated Prelacy as Popery, to throw away their old weapons, and consent to ask a Churchman to preach one of "the Series of Sermons now being delivered by clergymen of different Evangelical Denominations?" It is something, truly, to be acknowledged as "Evangelical." But why this sudden change? Why this apparent casting away of old prejudices?

t is not because Sectarianism loves Church principles any bet-
er ; for its boast is, now-a-days, that it has no distinctive
rinciples. It is not, because it is more willing than of old to
ubmit to Church authority. The American Methodist, with
is Bishops and the adoption of what the Church Unity Soci-
ty is pleased to call, " the polity of the Nicene age,"—a polity
f which we imagine the Methodists heretofore have been pro-
oundly ignorant,—is ten-fold more the enemy of the Church,
an the English Wesleyan. The true cause of all these
hanges is, that Sectarianism in America begins to witness the
ecay of the popular prejudice of former generations. Church
rinciples, the principles of obedience to Law, and regard for
onstitutional Authority, are now in the ascendency among
houghtful men. Time has torn away the veil of prejudice ; and
ow that it can no longer fall back upon the traditions of the
ast, Sectarianism begins to tremble for its own existence.
t reads the lesson written in passing events, the weakness and
ain which, sooner or later, must follow upon the pursuit of
ndividual liberty without limit or restraint ; and as it reads
t, fear seizes hold upon it.

What, at such a time, is the true position for the Church to
ake ? It is to stand aloof, alike, from civil strife and reli-
ious discord. Amid our civil convulsion, the Church is, com-
aratively, at peace. Let not weak faith, then, trouble the
Master, crying, carest Thou not that we perish ? In the
rumbling and decay of Sect religion, we have teacher after
eacher, weary and disgusted with the turmoil and tyranny of
ndividualism run mad, turning to us as to the only refuge
ffered to them, amid the Babel of contending Sects. East
nd West, North and South, in every Diocese, and from every
orner of the land, Baptists, Methodists, Congregationalists,
Presbyterians, Lutherans, German Reformed, Dutch Reformed,
tc., etc., are now to be found within the bosom of the Church,
blessing God for the peace they, at last, enjoy there, and the
rder which reigns supreme. What has brought them where
they now are ? Controversy ? No ! Amalgamation Socie-
ties ? No ! They have been won by the beauty of holiness
n our temples, and the peace which they have found within

our palaces. They have come, weary of division, to submit themselves to an authority which experience has proved to them is not of man, but of God. A Wesleyan preacher has said to ourselves, in passing one of our churches, "*that* is the only hope of America." And when we asked why; the answer received was, because there alone, among reformed Christians, dwells authority to meet the encroachments of the popular will. We had it, not long since, from a German Lutheran, "the Episcopal Church is the only safeguard for my countrymen in America," against unlicensed speculation, and total irreligion. When in quietness and silence the finger of God is thus pointing men towards the Church, we confess that it is with a mingled feeling of surprise, sadness, and jealousy, that we look upon any attempt either to hasten or to arrest the natural course of events. And such a feeling we believe to be widely prevalent among Churchmen. Rather, let the Church, in quietness and in peace, in all holy activities, in a more perfect imitation of her adorable Saviour, Who went about doing good, in coming back, more earnestly, to the spirit, and labors, and self-denials, as well as to the Faith and Discipline of the Primitive Martyr Church;—let her, in all these ways, show forth the power of a living Christianity, and she will fulfill her mission most effectually to the age and times in which we live.

The question has been asked, why, in the present relation of the Sects to the Church in this country, do anything to interfere with, or endanger, the work that is going on? We can find no satisfactory answer to the question, in the Address of the "Christian Unity Society." The idea of a great Anti-papal demonstration, by a Protestant combination, is as chimerical as it is worldly and political. We have already characterized the mawkish sentiment, which cannot bear that we should "prosper" by the calamities of our neighbors. Far be it from us to object to any Society, which, in the present divided state of Christendom, proposes to disseminate sound and Catholic principles, with a view to the restoration of Unity. We have no objection to urge against the formation of a Union for stated and frequent prayer that "all may be one." So far as the "Christian Unity Society" embraces these objects within

he sphere of its operations, it has our sympathy and best rishes. But when it is seriously proposed to substitute the label of sectarian worship for our Pentecostal Liturgy; when, rith a view to an unreal peace, and that sectarian leaders may e saved from the acknowledgment of rightful claims to authority, it is proposed to send them to the North of Europe, and he mountains of Pennsylvania, to procure the gift of a valid succession, we would demur. At such a time, when the beauty f our Liturgy has been the one power which, more than any ther, has drawn thousands to our Communion, to propose any erms of Union, according to which the Liturgy is to be treated s a thing indifferent, and regard had only to the Creed, and he question of Succession, is, to our judgment, suicidal. At a ime when men who have grown weary of their own self-imposed nission, are groping after, if haply they may find, some source f Ministerial authority which will make the world see and eel that they are teachers sent from God, to send them for hat authority where, if it is possessed, (and who, in the abence of any authoritative decision of the question, will dare o pronounce judgment on the case,) it is practically a dead letter, and is treated as a non-essential, would be as cruel as it is ain.

Nor is the Address always consistent with itself, on the quesion of what is needful for Organic Unity. It says, in one lace, that "it is exhibited, in perfection, in the following ords of Holy Scripture: 'They continued steadfastly in the postles' doctrine and fellowship, and in breaking of bread, the Eucharist,) and in prayers.'" But when the example of he Moravians is cited, as the way in which Organic Unity nay be attained, only two of the four Apostolic Elements esential to Unity, are recognized; namely, the Creed, and the Succession. The omission is noteworthy. We have already pointed out what a mere dead letter the question of a valid Ministry is among the Moravians, and how Confirmation and the Eucharist are without any validity among them. We have been informed, but cannot vouch for the truth of the assertion, that Baptism is oftentimes not administered by them to those in riper years; and as for the language in which their mysti-

cal theology and devotion sometimes clothes itself, it is shocking to any true religious taste.

Let it be granted, then, that the Moravian standard is all that is necessary, is the Baptist, made a Bishop, to be allowed to set at naught the Catholic tradition on Infant Baptism? Would the Seventh-day Baptist be permitted to retain his observance of Saturday, on the ground of the Fourth Commandment, instead of keeping Sunday, in accordance with universal custom? Is the Presbyterian to take "the Supper" sitting, and to be permitted to consecrate at will, now that his Minister is made a Priest, the Holy Eucharist? Are we to have feet-washing, by the Dunkers, made an established custom, after the example of the Moravians? We put these questions seriously: for we can make nothing else out of the assurance, based on the example of the Moravians, that "all that is essential to Unity with us, on the basis of organic Law," may be complied with, without absolute absorption and identity with us, and without "conformity and uniformity in all things, from the first to the last rubric, and from the first to the last Canon."

We are not of the number of those who think Unity consists in Oneness; nor do we forget that every Diocese once had its own Use. But such diversity among those who held the Catholic traditions as delivered by the Apostles, is a very different thing from the proposition made to a thousand Sects;—admit the Creed, and get Orders, and do as you will after that. Imagination fails to conceive of the monstrous and abnormal practices, which, in such a state of things, would be done under the shadow of authority. We do not thus lightly esteem our Liturgy, and the Holy Eucharist. It is there, the great doctrines of the ever Blessed Trinity, and the mystery of Atonement, and the Priesthood of Christ, and the Communion of the living and the dead, are placed beyond the reach of rationalistic criticism, and cold logical apprehension. May the Church in America never see the day when she will receive into her bosom those who shall deem the Commemoration of the Sacrifice once offered, a thing indifferent, and may set at naught the

sacred rites which she has received as part of her Pentecostal heritage.

Again, we would ask, what avails the Creed, if no provision be made for the Catholic interpretation of its Articles? The Moravians,—we trust our readers will pardon our returning again to them,—make a profession of belief in the Creed, but they destroy the analogy of the Faith by adopting, as their Symbol, love to Jesus. They do not regard the reception of all the Articles of the Creed, as alike necessary to salvation, and are willing to hold fellowship with those who do not even profess to hold the Catholic Verity. Again we would ask, do we owe nothing to the past? Are we, for the sake of the children, to put out of remembrance the deeds of their fathers? Are we to bury in oblivion the immortal work of Hooker, and forget the names which have been endeared to us by the sufferings endured in defense of the "Truth as it is in Jesus?" Fain would we be to heal the breach, but not thus. Loyalty there is, as well as Love. What avails the teaching of experience, if from the trials and conflicts of the past, we gather not wisdom to direct us in the future?

But, putting aside the thought of the past, and all regard for the future, what is there in the present aspect of the Sects to encourage the hopes held out by the Society for Christian Unity, and on which they build their claims to acceptance? When Sectarianism is running riot, by mingling itself with the political questions of the day, and by adopting a policy of worldly empiricism, is this a time to take it into our embrace? We are told that the Sects are opening their eyes to the enormous evils which spring from a divided Christianity. We believe it. But it is one thing to acknowledge a disease, another to be willing to undergo the operation needful for its cure. If the evil of disunion be felt and mourned over; mourned, not with a worldly sorrow, which bewails the loss of power, (ah! there it is,) but with a godly sorrow, which mourns the loss of love, then why has the "Commission on Church Unity," acting under the authority and direction of the General Council of the Church, been so barren of results? What hinders the return of those who have gone out from us, if they have found

their error and desire to return? Have we not offered to receive them? Have we not treated them with forbearance and love? Have we returned blow for blow, or embittered them by angry controversy?

It is a notable fact, and worthy of remark, that in every Sermon and Publication lately put forth on this subject of Unity,—and the Address is no exception,—the political and religious question is intermingled; the great argument for Union, in the one case, being the evils of disunion, as seen in the other. What is the moral. The cry for Union arises, not from any deep seated religious conviction, but it is the reflection of the popular idol of the hour. The leaven at work is the leaven of the world. One after another, Methodist, Baptist, Congregationalist, Presbyterian, has been drawn into the political maelstrom, and now, that they are driven about like straws upon the popular current, they would save themselves by grasping at the combination theory which prevails, as the result of the material notions of the day. The cry simply amounts to this; division is weakness, union is power; unite, therefore. We regret to hear the cry echoed in the Address.

In the proposal for a grand Protestant demonstration, to resist the onward advance of the Papacy, we discern another of the popular mistakes of the day. Any argument, however weak; any proposition, however visionary; we are sorry to add, any imagination, even when bordering on misrepresentation, is, now-a-days, laid hold of, if it serve the purpose of a thrust at Rome. It is, we fear, this unhappy blindness, which has suggested the notion, so prominently set forth in the Address, to meet Rome upon her own ground. The cure must be, according to the maxim, "*similia similibus curantur.*" As Rome claims absolute Unity, so the undivided host must go forth to do her battle. Now, what is this, but a repetition of Romish error? Rome, for the sake of absolute Unity, will tolerate no diversity; we, to gain the same end, will consent to merge all our differences. The same argument is used for Union with the Greek Church. We are willing to overlook corruptions nearly as great as any that ever debased the Romish Communion; we are content to blink all the records of

istory on Byzantine usurpation; we will consent to anathe-natize our forefathers, by yielding the *Filioque*,* if only we an form a Union against Rome. And what becomes of the Jnion of Christendom, if the Latin Churches are left out? ıre we to hope and pray that all may be one, and act upon a the-ry which takes for granted that Latin Christianity is beyond ope of redemption? Are we to do every thing to reconcile he Sects, and to bring about a union with the East, and to do othing, with the hope that the West may, one day, be deliv-red; but rather raise up new barriers between us? We now what Roman tyranny is, and would resist it. We be-ieve the day is not far distant when the power of Rome in ımerica will be felt as few now dream of; and we, who cher-ish the principles of the Anglican Reformation, will have to ird ourselves anew to the conflict; but withal, we believe the ime must yet come, when the prayer of the Great High Priest hall be heard and answered, and a Union will be consum-nated, which shall embrace the West, as well as the East. For this we shall never cease to pray.

Thus far we have dealt with facts. It is time we turn to he discussion of principles. The Society, in its Address, ustly reprobates the idea, that Christian Unity is to be re-;arded as a kind of religious luxury, well enough if it can be ıad, but not absolutely necessary to the existence of the Church. Nothing can be more true than the principle which he Society thus lays down. Unity is not a luxury. It is es-ential to the Faith. Otherwise, Schism were not a deadly sin. And yet the principle admits of, and demands modification, so ar as is consistent with the integrity of the principle itself. While Unity is needful for the progress and ultimate triumph of Christianity, it must not be forgotten, that it is foretold the riumph of Christianity must result in division;—the multi-ude of fishes will cause the net to break. We must not, then, o identify the external and visible Unity of the Church, with ts invisible and secret operation, as to make the one absolutely

* We deeply regret to see that the Society has taken the liberty of issuing the Nicene Creed without the *Filioque*.

dependent on the other. Notwithstanding the divided and distracted state of Christendom, the one hundred and fifty and three, the whole number of elect souls, shall at the last be gathered in.

We have protested against the notion, that the Church is to be made responsible for the Heresies which, in days gone by, have disturbed her peace. It is nothing short of presumption to say, that had we lived in the days of our fathers, things would have been otherwise. We would also protest against the idea that the unhappy divisions of Christendom are altogether the result of chance, and not permitted in the Providence of God for the discipline and chastisement of His Church. We have no sympathy with that busy spirit of intermeddling, at heart an atheistic and unbelieving spirit, which, going out of its own immediate and appointed sphere, takes upon itself the general direction and control of events, as if there were no God reigning. We know, by a sad and bitter experience, how dangerous it is for any portion of a community, or any generation, to make themselves morally responsible for evils, not of their creation, and over which they have no legitimate control. The Christian Faith teaches, that the evil, as well as the good, is in the hands of God. We say not this to excuse division, or as a reason why we should regard it with indifference; but to guard against the notion, that in order to restore visible Unity to the Church, we are to be regardless of the means of accomplishing it. Division is a great evil; and yet, as the Society itself admits, division may have many valuable lessons for us,—lessons which it is quite as needful for us to consider, as it is obligatory upon us when considered, to do all that in us lies to prevent a recurrence of the chastisement.

The Babel builders felt the great importance of union. They combined together to create a centre of religious worship, and they attempted by material force to raise up a barrier to prevent future dispersion. Was not their aspiration good? Yes! verily. But the means whereby they sought to compass their end was wrong. The tower of Babel is the key to Ancient History. The sum of the history of the great World Empires, from the days of Nimrod to the last of the Cæsars, is the

pt of man to realize, not in idea only, but outwardly and
t, the Unity of the Race. Conqueror after conqueror
to build up a central power, which shall give laws to the
. In turn each fails in the attempt, through the inter-
e of the same Almighty Power which frustrated the de-
f the builders of the tower. Ancient History, so far as
its controlling principle, culminates in the Roman Em-
he nearest approach the world has ever seen to the res-
on of lost Unity on the part of man. We know the se-
the universal corruption, the appalling tyranny, the Em-
worshipped as God. It was against this fearful result,
foreshadowed in the tower of Babel, and permitted to
est itself with ever increasing power until in the fullness
e the world grew weary of itself, that the dispersion was in-
l to guard. God made not death, and yet by admitting
His moral government, and placing a limit to human
le prevented the recurrence of the violence and disorder
ante-diluvian world. In like manner, the division of
uman Race into peoples of a different speech, was not
punishment for man's pride, but also a providential ar-
ment to place a limit to the grasping of human ambition.
lemption does not disannul the law of God's Moral Prov-
; yea, rather, it establishes the law. As death remains,
thstanding Life and Immortality have been brought to
by the Gospel, so division remains, the unalterable law
fallen humanity. The Pentecostal gift, be it ever re-
ered, is the gift of many tongues, not of one only. A
ate tongue, dividing itself off from the common root, sat
the head of each of the Apostles, and every nation heard,
own language, the wonderful things of God. There is
in diversity; and diversity in Unity. The Babylonish
nt of the mystical Rome is the attempt made by her to
ile this unalterable law. Rome would create, like the
-builders, a fixed centre of Religious Worship. She
make a universal language. She would compel all to
he same rite. Humanly speaking, the aspiration is a
one. It is the old political idea under a new form.
thing there is, to the carnal mind, unspeakably attractive

in the idea of one centre of Religious Worship for the world, and one language spoken everywhere among all nations. It would be the fulfillment of the noblest aspiration of the human heart. The aspiration may be good, and yet the indulgence of it, under all circumstances, may not be permitted. The longing after immortality and eternal life is a noble aspiration; but if, with the Brahmin, we permit it to make us indifferent to the things of time and sense, and so neglect the duties imposed upon us in the world, we commit deadly sin. The desire for the restoration of lost Unity, in like manner, is in itself pure and holy; but if we follow it without regard to the teachings of Divine Providence, and overleap the barriers which God in His wisdom has ordained, we are guilty of sin.

> Nequicquam Deus abscidit
> Prudens Oceano dissociabili
> Terras si tamen IMPIÆ
> Non tangenda vates transiliunt vada.

Herein is the great sin of Rome. The protest made against it, and the maintenance of the independence of National Churches, is the glory of the Anglican Reformation. It was a divine instinct prompted the Nicene decree. The same instinct led the American Church to declare, that "when, in the course of Divine Providence these American States became independent with respect to Civil Government, their Ecclesiastical independence was necessarily included." Clearly, then, there can be no union between ourselves and the Church of Rome, so long as she maintains the Ultramontane idea of the Papacy. A Roman Church in America, if we have argued rightly, is a moral impossibility.

As for our relation to the Sects, it is determined by the fundamental difference between the Anglican and the German Reformation. The Anglican Reformation, as we have already seen, was a defence of the principle that National Churches have a right to follow their own Apostolical traditions in opposition to the Babylonish notion of a central throne, and an unvarying Rite. The German Reformation was conducted on very different principles, and pursued for very different ends.

It was the assertion of the rights of the individual conscience, and the need of personal piety. So far, there was sympathy between the Continental Reformers and the leaders of the Anglican Church. In many things the latter were influenced by the former, even as in later times Methodism was not without influence for good. But the German Reformation was carried on without regard to Organic Law and Catholic tradition. This was its fatal mistake,—a mistake which Melancthon saw, but had no power to correct. The result has been, that while the Anglican Reformation has gone on extending itself and taking root in foreign lands, the German Reformation, and in it we include the Reformation in Scotland and the Dissenters in England, is without coherence or continuance. It will not bear being transplanted. Associations of Christians for the cultivation of personal piety are not organized bodies: they cannot perpetuate themselves. The disintegration of Sects is a necessary law of Sects. The children take but little interest in the questions which, for the time being, were all in all with their fathers. Individual piety, not sustained by any organic life, wanes and dies through isolation and inanition.

The proposal of the Society for Church Unity, that "the various Evangelical denominations" constitute themselves a part of the Catholic Church, by the reception of the Creed, and the obtaining of valid Orders from Sweden or the Moravians, while they are still to perpetuate themselves under the name of Presbyterians, Methodists, etc., seems to us nothing less than absurd. If Presbyterianism will give up the notion that Prelacy is identical with Popery, and seek for Orders in the line of a true Succession, what of Presbyterianism remains? It is extinct. Or if the Congregationalist will adopt the Polity of the Nicene age, and acknowledge the authority of Bishops, what becomes of Congregationalism? It has ceased to exist. Or the Baptist, if he will forswear his right of private judgment, and acknowledge the Apostles and their successors as teachers sent from God, how can he, after receiving authority from their hands, refuse to follow the universal tradition on the Baptism of infants? In such a case he would be a worse schismatic than before. We can see no meaning in such a

proposition. The Sect must live by the exclusive maintenance of its opinion, or it must perish. The Quaker who doffs his broad-brimmed hat is no longer a Quaker. Compromise is death. Union with the Sects is impossible. Individualism is of the very essence of Sect; robbed of this, it is destroyed.

Two things then are plain. Combination and the obliteration of all distinctive character is not Unity. Nor is the mere aggregation of atoms, without an informing principle of organic life, Unity. True Unity is Unity in diversity. The Unity of Rome, Babylonish Unity, is Material, not Moral Unity. It is mere power, intolerant of resistance, seeking to reduce all to a dead uniformity. Moral Unity, the Unity of Love, not only desiderates, but demands difference. The Unity of the Human Race is based on the distinction of sex. When God made man at the first, He made "them male and female." The man is not without the woman, nor the woman without the man, in the Lord. The Unity of the marriage bond consequently is a Moral Unity, i. e., it consists in rendering obedience to the law of God, whereby each is necessary to the other. Were there no diversity of taste, and character, and disposition, while both are at the same time one flesh, there would be no room left for the exercise of the virtues of self-denial, and patience, and long suffering. Above all, the Unity of the Godhead is moral, not abstract or mathematical Unity. The God of the Unitarian is a moral impossibility. What were eternal solitude but infinite misery? If God be Love, the love of an abstract Unit would be eternal self-love. The Unity of the Church, in like manner, is Moral Unity. All acknowledging One Head and animated by one Spirit, the seats of Apostolic power are united to each other, by the charity "which endureth all things," "hopeth all things," "believeth all things." What is the history of the great Schism, but the growth of differences arising out of national character and diversity of Rite?—differences ordained by God to act as a preventive against Babylonish encroachment, and mysteriously overruled to set forth and develop the manifold gifts of the Spirit, but abused by man for purposes of division and strife. This upon the one side.

On the other, mere aggregation is not Unity. We do not talk of the unity of a stone, or of a heap of sand. To add atom to atom, or particle to particle, is to increase numeral strength, but not to create Unity. Unity implies parts; and there can be no parts without a whole. Among the Sects, Unity is impossible; because individualism is the ruling principle of Sect. Unity is possible only on the basis of Organic Law. We say Organic Law must be the *basis* of Unity, but as love is the fulfilling of the law, union, to be complete, must be cemented by a common love, and held together by the bonds of a common fellowship. The Liturgy, in other words, is the necessary complement of the Belief and the Apostolic Ministry. And by the Liturgy we do not mean any or every Form of Prayer; but that Divine Service, whose form and words are Apostolic, replete in every part with the Pentecostal Spirit, and burning with Pentecostal fire. Union with the Sects is impossible, because disintegration is the law of Sects. With individualism the spirit of Sect begins: in individualism it must end.

Let us not be misunderstood. We would not speak with any disrespect of the "various Evangelical denominations." We are not insensible to the many bright examples of true devotion and exalted piety which, from time to time, have appeared among them. We believe we esteem them higher, and love them better, than many of those who, while professing friendship for them, in reality seek their destruction. But however bright the examples of which we speak, and however valuable their work, their influence will be found, on careful consideration, to be spasmodic and individual; not deep and abiding. To this Sectarianism itself bears witness. It may avail for conversion, and stimulate powerfully, but it cannot educate and bring to perfection. Wesley complained, before his death, of the deterioration of religion among his followers. Revivalism is not an accident, but a necessity of all Sects. The work begun by powerful appeal to the passions, must be sustained by like means. There are times in the history of the Church, as in the eighteenth century in England, when the application of powerful stimulants is necessary; but such times

are of necessity short-lived. They are the precursors, like the Economy of John the Baptist, of a new development of the Kingdom; but like him, they must give place to something higher and better. Their value, if they have any value, lies in their temporary character.

We have no space now to enter into a full examination of this subject as a practical one, and yet so we must meet it if anything is to be done. The moment however that the question of Unity as a practical reality comes up, difficulties innumerable and insurmountable present themselves at every point. Thus, for example, it is notorious, and beyond dispute,—if it is disputed, the proofs are at hand,—that the Congregationalist body throughout the country, and to a large extent, the New School Presbyterians, have become deeply infected with the grossest Pelagianism, and with every form and shade of doctrinal impiety; and the corruption is developing and spreading continually. How are we to distinguish and ascertain here where deadly Heresy already exists, before we can talk about Unity? Who is to sit in judgment in this Court of Inquest?

Besides, what security have we for the perpetuation of the Faith, if the Church have not that power of Discipline which belongs to her? The Rev. Dr. Coxe, in a Sermon lying before us, says: "Organic Christianity, as a direct and historical product of the Incarnation, deriving life from CHRIST Himself through the HOLY GHOST—a life diffused by veins and arteries through a Body knit together by joints and bands— * * * this Organic Christianity it is which alone has Unity of Faith with the Apostles, or can insure the perpetuation of unalterable Truth from age to age." And yet this new plan of Union, as far as we see, contemplates no such security of the Faith as this. A mere nominal subscription to any Creed amounts to nothing. An Andover Professor will subscribe to the most stringent Calvinistic Platform every day of his life, so long as he can escape from its obvious meaning under a metaphysical quibble, and retain his position and salary. We are not speaking of the moral dishonesty of all this; we are speaking of notorious facts. In short, so far from there being any pros-

pect of Unity with such elements, we are firmly convinced that the whole scheme would only result in Disunity and endless confusion among ourselves.

We would, in conclusion, commend to the Church Unity Society the consideration of the following words with which the "judicious" Hooker brings his great work to a close. They exactly embody our own conceptions of the duty of the Church to those without at the present time.

"But how sober and how sound soever our proceedings be, in these causes, all is in vain which we do to abate the errors of men, except their unruly affections be bridled. Self-love, vain-glory, impatience, pride, pertinacity,—these are the bane of our peace. And these are not conquered or cast out, but by prayer. Pray for Jerusalem, and your prayer shall cause "the hills to bring forth peace;" peace shall distil and "come down like the rain upon the mown grass, and as the showers that water the earth." We have used all other means; behold, we are prostrate, we have labored in vain. In disputations, whether it be because men are ashamed to acknowledge their errors before many witnesses, or because extemporality doth exclude mature and ripe advice, without which the truth cannot soundly and thoroughly be demonstrated, or because the fervor of contention doth so disturb men's understanding, that they cannot sincerely and effectually judge: in books and sermons, whether it be because we do speak and write with too little advice, or because you do hear and read with too much prejudice: in all human means which have hitherto been used to procure peace; whether it be because our dealings have been too feeble, or the minds of men with whom we have dealt too implacable; or whatsoever the cause or causes have been: forasmuch as we see that, as yet, we fail in our desires, yea, the ways which we take to be most likely to make peace, do but move strife; oh, that we would now hold our tongues, leave contending with men, and have our talk and treaty of peace with God. We have spoken and written enough of peace: there is no way left, but that we "Pray for the peace of Jerusalem."

NOTICES OF BOOKS.

THE METAPHYSICS OF SIR WILLIAM HAMILTON. Collected, arranged and abridged, &c. By FRANCIS BOWEN, Alford Professor, &c., in Harvard College. Cambridge: Sever & Francis. 1863. 12mo. pp. 563.

The students of Sir William Hamilton's Philosophy will feel greatly obliged to Prof. Bowen for this Volume. Sir William Hamilton's "*Lectures on Metaphysics*" were written in the very earliest part of his professional life, and repeated to his classes some twenty years without having been re-written, so as to incorporate the results of later studies, or those modifications in the way of stating his views which never fail to occur to one who is habitually engaged in studying and teaching upon any subject. Prof. Bowen has taken these *Lectures* as the basis of his work, and by abridging, omitting passages in order to insert extracts from Review Articles and the "Notes to Reid's Works," &c., &c., he has made a complete, well digested, systematic exposition of the Philosophy of the great Scotchman—quite possibly a better exposition of it than the author could have made himself.

SERMONS ON THE BOOK OF COMMON PRAYER. By Bishops and Clergy of the Protestant Episcopal Church. New York: James Pott. 1864. 12mo. pp. 203.

This course of Sermons was preached in several of the Churches of New York during the last Fall and Winter. The Sermons lose nothing in interest as they appear in print; indeed, several of them require more than a mere hearing, and will repay perusal again and again. The Dignity of Worship; the Nature of Worship; the Ground of Acceptable Worship; the Necessity and Advantages of a Liturgy; the Spirituality of our own Liturgy; its History; the Liturgy in its relation to Christian Union;—these are some of the topics discussed by some of the best minds in the Church. The Sermon of Dr. Dix on "The Creed," as an authoritative declaration of the Faith, meets a common and fatal error of the times. Bishop Stevens has contributed an admirable Sermon, not delivered in this course, "The Book of Prayer for the House of Prayer;" and Dr. T. W. Coit has furnished his well known and most useful Sermon, "Sameness of Words no Hindrance to Devotion." A wide circulation of this volume throughout the Church would deepen the attachment of Churchmen to the Prayer Book, not by a blind adulation of the Liturgy, but because it would be seen to embody so much of the wealth of the Ancient Liturgies, and to be constructed on the true principle of Christian Worship. Such Sermons as that of Bishop Burgess, on "The Psalter an Inspired Liturgy," that of Dr. Huntington, on "The Spirituality

of the Liturgy," and that of Dr. Coxe, on "The Liturgy of Heaven," all which are exceedingly rich in thought, tone, and expression, would help to form a truer conception of the nature, evidences, and means of the Christian Life. The volume is a valuable contribution to our Church literature, and should find a place in all our public and private libraries.

THE AMERICAN METRICAL PSALTER. New York: F. J. Huntington. 1864. 12mo. pp. 284.

A critical examination and a suitable notice of this most valuable work would involve the discussion of several questions upon which we shall not now venture. The subject, however, is so important that we propose to take it up at an early day. Indeed, Worship, the use of Metrical Psalms in comparison with Hymns, the influence of a perverted popular taste which prefers the latter to the former, the comparative effect of reading and singing the Psalter in our Prose translation, the need of substituting other Psalms for those meagre and often most unsuitable selections now appointed to be said or sung after the Lessons—in short, the whole subject of Song in the Worship of the Church needs thorough ventilation. The Rt. Rev. Bishop Burgess, in the volume before us, has attempted a Metrical Version of the Psalms which shall meet the just demands of the Church. To this end, he has drawn from all the sources within his reach. He says:

"Eighteen versions, the whole of those which have attained such a place in sacred literature as to be anywhere cited, or anywhere easily accessible, have been consulted and compared; and of these, fourteen have contributed to this compilation. If it is not the most faultless of all the entire versions in our language, and if it does not include whatever is most excellent in each, so far as each is fitted for the purposes of public worship, it has failed to reach its aim.

"In the attempt to perform such a service to the Church of Christ, it has been held right to overlook all considerations of individual authorship. It matters but little to the Church, that it knows not, with very few exceptions, from what pen proceeded any one of its prayers or collects; and the name of the versifier of a Psalm is of still less moment. For the same cause, a part of a Psalm, a verse, a line, even a mere phrase, has been taken without hesitation from one writer, and interwoven with the work of another; and any change which seemed an improvement, has been introduced with the consciousness of absolute freedom. If the result has been success, no other justification is demanded. If it has been anything but success, the happiness may still be left for later hands; but not, it is believed, from the present resources of our language and literature."

We need hardly say, that the Bishop's thorough attainments as a Hebrew scholar, his own poetic gifts, his varied reading, his Catholic feeling, and his severe taste and independent judgment, qualify him eminently for the work which he has now accomplished. A criticism of the volume however we do not now attempt. His Preface gives a brief sketch of all the various Metrical Versions of the Psalms which

are of any note; and his argument for Song in Verse is unanswerable, because it is laid in the wants and necessities of our nature. With the "Hymns for Church and Home" (which were examined Vol. XIV., No. I.) and the present "Metrical Psalter," the next General Convention will be abundantly prepared to give to the Church such a volume of Psalms and Hymns as shall meet all her wants in this direction.

A MEMORIAL OF THE REV. BIRD WILSON, D. D., LL.D., late Emeritus Professor of Systematic Divinity in the General Theological Seminary of the Protestant Episcopal Church in the United States. By W. WHITE BRONSON, A. M. Philadelphia: J. B. Lippincott & Co. 1864. 12mo. pp. 212.

Few men in the Church have been personally known, revered and loved, by so large a number of the Clergy, as the late Dr. Wilson. From the very establishment of the General Theological Seminary, he had been its Professor in the department of Systematic Divinity, and had identified himself with the students at that period of life when opinions are formed on the most important of all subjects. He was admirably, we may say specially, fitted for his position. Nature, early education, and habit, all qualified him eminently to be a teacher of Systematic Divinity. With a mind patient, methodical, capable of the severest analysis, long accustomed to the closest reasoning, and thoroughly furnished for the work before him, he brought to the Lecture Room resources which made his recitations instructive and attractive in a very high degree, and as such they are remembered we believe by all who attended them. There was one period in the history of the Seminary when we think a bolder, more demonstrative man, a man more familiar with and alive to the movements and tendencies and necessities of the age, would have better met the wants of the Institution. We of course refer to the years 1843–8, when a strange mixture of morbid sentimentalism and Mediævalism had crept into both the English and American Churches, and which, under the name of Catholicity, had already addled the heads and hearts of several of the young men of the Seminary. Dr. Wilson was an Anglican. He took almost no note of the world outside the line of his own professional duties. The whole movement referred to, when it disclosed itself, distressed him beyond measure; and yet it was one which it was, or might have been, in his power to have crushed in its very inception.

The biographer, Mr. Bronson, was for many years an inmate of Dr. Wilson's family; he has done his work, we believe, satisfactorily to the friends of the deceased, and this is the highest praise that can be bestowed upon it. The prominent traits in Dr. Wilson's character are drawn with delicacy and discrimination. So also the leading events of his life, his early education under the direction of his father, Judge Wilson, so distinguished in our Revolutionary history, his professional life, his prominence as a candidate for the Episcopate in Pennsylvania in 1826, &c., &c., are related briefly but distinctly.

There are also appended, his Remarks or Lecture on the Calvinistic and Arminian Controversy, and two Sermons as specimens of his style of writing for the pulpit. An admirable portrait adorns the volume.

PULPIT MINISTRATIONS; or, Sabbath Readings. A series of Discourses on Christian Doctrine and Duty. By GARDINER SPRING, Pastor of the Brick Presbyterian Church, in New York. In two volumes, 8vo. New York: Harper & Bros. 1864. pp. 480, 452.

The Rev. Dr. Spring, now in the eightieth year of his age, has long been known as one of the most respectable and influential of the Old School Presbyterian divines in the City of New York. He belongs to a class of men, now, we fear, nearly extinct, at least, rapidly passing away. He says, "a different kind of preaching prevails at the present day from that which prevailed when the writer entered upon the sacred office; and he is free to express his preference for the 'good old way.' Is there no reason for solicitude, lest the tendency of the modern pulpit to deify Humanity and the principles of Natural Science should insensibly lead to a disclaimer of the Supernatural in Religion, and, instead of Christianizing Natural Science and Humanity, should naturalize Christianity?" Dr. Spring is a thorough believer in Calvinism, that is, of the Edwardean type; he has been, and is, a most determined opponent of the New Haven Theology; and he is decidedly conservative on the social questions of the day. His style of writing is marked by purity, neatness, vigor and directness; and, as specimens of sermonizing, we know of nothing from the preachers of his denomination which we would place before the Sermons now published. There is in them also a warmth of tone, and, at the same time, a pungency of appeal, following as a logical conclusion from his doctrinal premises, which, aided by the author's dignity and grace of manner, must make his Sermons exceedingly effective. They are popular, rather than learned; and yet there is a scholarly finish and taste in them which is in delightful contrast with most of the Sermons of the day.

THE RELIGIOUS TRAINING OF CHILDREN, in the Family, the School and the Church. By CATHERINE E. BEECHER. New York: Harper & Brothers. 1864. 12mo. pp. 360.

We have no room in this Number to give such an examination of this volume as, in several respects, it justly deserves. Miss Beecher could not and would not have written it if she had been brought up in the Church, and accustomed to its teaching; we doubt if she would write it a few years hence, when she will have studied more carefully, and become imbued more thoroughly with the elementary principles of the great Plan of Redemption, as the Church has always held them. The features which distinguish the Church which Miss Beecher has entered, from Congregationalism which she has renounced, pertain quite as much to Doctrine as to Order. But to appreciate these by a thoughtful mind, like Miss Beecher's, is not a mere exercise

of the intellect, the understanding, the reason; it requires time, growth, a process of assimilation; and, above all, a teachable receptive spirit, a mind not only willing to unlearn its own errors, but capable of contemplating Truth from a different point of observation, and through a different medium from that to which it has been accustomed. The tone of the book, as well as its teaching, in several particulars, disappoints us. Still we can have nothing but respect, sympathy and kindness toward one who has exhibited so much of moral heroism in the stand which she has taken, and who writes with so much earnestness and evident sincerity. Her disclosures of the ethical tendency of Calvinism, as she has observed them, are terrible. We doubt not they are true to the life. She says: "This it is that is leading not only the young and ignorant, but multitudes of the mature, the wise, and the good to reject the Bible as supposed to teach a system so cruel and unreasonable; this it is which converts to infidelity in Christian lands far more than all our missionaries turn from heathenism."

HISTORY OF THE ROMANS UNDER THE EMPIRE. By CHARLES MERIVALE, B. D., late Fellow of St. John's College, Cambridge. From the Fourth London Edition. With a copious analytical Index. Vol. IV. New York: D. Appleton & Co. 1864. 12mo. pp. 466.

Mr Merivale has struck a rich vein and is working it with the skill of a master. What was locked up in the pages of Suetonius, and Tacitus, and Livy, and other writers, inaccessible to the public, he has reproduced, and has enriched his pages with the wealth and wisdom of modern research, experience and observation. The story of the Roman Empire is one of the grandest of all subjects for a historian. In the present volume we have the history of Augustus; his policy in developing the resources of, and strengthening the Empire; his organization of the Provinces; the conspiracies, feuds and ambition of the Cæsarean family, &c. We have also a most valuable chapter on the Unity of the Roman Empire; another on the great Cities of the Empire; and a concluding one on the City of Rome itself. The author narrates clearly, he describes vividly, and he is always the man of calm, thoughtful reflection. How far he will rise to the dignity of a true Christian historian, and grasp the great secret of the weakness and final decay of the Empire, we shall see before we are through. It is a good book to read in these our own troublous times.

HAZARD ON THE WILL; or, Freedom of Mind in Willing; or Every Being that Wills a Creative First Cause. By ROWLAND G. HAZARD. New York: D. Appleton & Co. 1864. pp. 455.

The effort of Mr. Hazard is to show that the Freedom of the Will is a doctrine in harmony with the Moral Government of God. A large portion of his volume, however, is an attempt to exhibit the fallacy of Edwards's famous treatise, and he certainly is successful in proving that Edwards's "Freedom of the Will" is no freedom at all. But

when he comes himself to state what he means by "Freedom," and attempts to reconcile that Freedom with God's perfect Government, he trips, and halts, and stumbles perpetually. Although he adopts in the main the old Arminian argument, yet he often abandons it without improving upon it. For example, what shall we say of a theory which actually denies God's foreknowledge of all future events, and so attempts to meet the Edwardean objection to the old Arminian theory? If any of our readers choose to dabble in this old metaphysical muddle, they will find Mr. Hazard a clear writer, and generally candid and temperate in his statements.

DOCUMENTARY HISTORY of the Protestant Episcopal Church in the United States of America. Containing numerous hitherto unpublished Documents concerning the Church in Connecticut. Vol. II. FRANCIS L. HAWKS, D. D., LL.D., and WILLIAM STEVENS PERRY, A. M., Editors. New York: James Pott. 1864. 8vo. pp. 359.

Valuable as the previous volume of this work was in its authentic and official record of the early planting of the Church in Connecticut, the volume now before us is one of the most important ever published in connection with the establishment of the Church not only in Connecticut but in this country. It is a great deal to say, that to Bishop Seabury we are indebted, under God, for a valid Apostolic Ministry and for the Apostolic Faith in its integrity in this country. We believe the affirmation is strictly true. We have done something in our previous pages to vindicate the Bishop's character from charges which had their origin in Puritan hate, and the influence of which in this as in other matters, always crawls into the Church. We are glad to say, that in the volume now published we have a record not only of the public measures and official documents connected with the refusal of his Consecration in England, and the conferring of that gift in Scotland, but we have, what is scarcely less interesting, the private unofficial Letters of Bishop Seabury and his friends in this country, while that great question was pending. Here we see the man himself. Letters written at an hour's notice as a vessel was about to sail, written in the midst of discouragements of every kind, such as would have crushed men of less principle, these Letters are now printed, many of them for the first time; and they will elevate the Bishop in the estimation of all noble, high-minded Christian men. It was not the mere hope of a mitre which sustained him at that trying period, as his petty traducers would insinuate. To meet the Erastian difficulty in England, he proposed to Connecticut Churchmen to get, if possible, permission from the Connecticut Legislature for a Bishop to reside in the State; and, knowing the bitter Puritan feeling against himself, he suggested the withdrawal of his own name, and the nomination of another person. But the matters in the volume of deep personal interest, involving, not only Bishop Seabury, but others then prominent in our Early American Church history, are so numerous, that we must refer to the volume itself. We can only say that the work, as conducted by the painstaking and faithful Editors, is indispensable to any thorough knowledge of American Church history.

THE FORTY DAYS AFTER OUR LORD'S RESURRECTION. By the Rev. WILLIAM HANNA, LL.D. New York: Robert Carter & Brothers. 1864. 12mo. pp. 316.

The biographer of Dr. Chalmers could hardly fail, on such a theme as this, to prepare a volume full of affectionate reverence and practical suggestions. Yet his work, though the outpouring of a full and devout heart, is a hard book to read; it is carelessly written; his style is involved, and his sentences massive and heavy, some of them covering half a page. In his Chapter on "the Great Commission," he supposes that that Commission was given, not to the Eleven Apostles, but to "the Church at large in her collective capacity," given hence to women and children, and given at the time when He was "seen of above five hundred brethren at once!" Such a supposition, of course, harmonizes very well with Dr. Hanna's theory of the origin, constitution, and authority of the Christian Ministry; but, unfortunately for him, it is in direct contradiction to the very letter of the Scripture narrative. (St. Mat., xxviii, 16–20.) In an Appendix, (C,) he gives his theory of the Sacraments, which makes them to be no Sacraments at all. Of this important portion of the Blessed Saviour's history, on which the whole question of His Ministry turns, we know of nothing so valuable as the work of Moberly.

MEMOIR OF MRS. CAROLINE P. KEITH, Missionary of the Protestant Episcopal Church to China. Edited by her Brother, WILLIAM C. TENNEY. New York: D. Appleton & Co. 1864. 12mo. pp. 392.

Mrs. Keith was born in New Market, N. H., May 13th, 1801, of Congregational parents; became subsequently a Communicant, among the Unitarians; was educated at a New England Village Academy; spent several years as a private teacher in Virginia, and as a teacher in Mr. Willard's School in Louisville, Kentucky, where, in 1846, she became a Communicant of the Church. After a somewhat chequered life, in which an unfortunate marriage engagement was one of the elements, in 1850 she joined our China Mission at Shanghai, and subsequently married the Rev. Cleveland Keith. Her health failing, she died on her journey home, at San Francisco, California, July 10th, 1862, in the house of the Rt. Rev. Bishop Kip. Her husband was drowned at sea, on the coast of California, July 27, 1862. The biographer, Mr. Tenney, her brother, has performed his labor with industry and fidelity. A large portion of the volume is filled with her letters, of which five or six hundred, the biographer says, were before him. In these letters, the writer discusses a great variety of subjects; and in this frankness and independence of opinion, expressed always in an easy and flowing style, the interest of the volume principally consists. The character of Mrs. Keith, intellectually and morally, was strongly marked; and a volume made up of such materials can hardly fail to find readers.

THE CRIPPLE OF ANTIOCH, and other Scenes from Christian Life in Early Times. By the Author of "The Chronicles of the Schönberg

Cotta Family." New York: Robert Carter & Brothers. 1864. 12mo. pp. 426.

In these historical Tales, the author has drawn freely from all sources within reach, and without being confined to facts either as respects names, dates or events. They are vigorously written, and disclose glimpses of the best life of Christianity in its early days of martyrdom. The real and mighty power of the Gospel is clearly delineated. There is, however, an undervaluing of that which, if it be not the gem, is yet the casket; if it be not the soul, is yet the body; if it be not the life, is yet the vine; if it be not the light, is yet the candlestick; if it be not the fountain, is yet the channel. What God hath joined together let not man put asunder.

ST. PAUL THE APOSTLE: A Biblical Portrait and a Mirror of the Manifold Grace of God. By W. F. BESSER, D. D. Translated by FREDERICK BULTMANN, Missionary of the Church Missionary Society. With an Introductory Notice by Rev. J. S. HOWSON, D. D. New York: Robert Carter & Brothers. 1864. 12mo. pp. 210.

The author of this "Portrait of St. Paul," is a strict Lutheran. When the two sections of the National Church of Prussia were fused into one in 1830, and a modified Liturgy imposed, he refused to acknowledge "its right," and was removed from office; and after certain labors at Seefeld, and at Leipzig, he took charge of a poor Lutheran congregation at Waldenburg, in Silesia, of which he is still pastor. His volume is a portrait, rather than a history, and the picture is elaborately and boldly drawn. The translator and the editor, both of them connected with the English Church, have thought it necessary to allude to Dr. Besser's "High-Church views." They are, however, exceedingly Scriptural, notwithstanding. Dr. Besser says: "According to Apostolic doctrine and practice, the Christians scattered sectionally through the world, constitute one organic whole, the parts of which grow together, and stand in service-rendering relation to one another. The heavenly organism of the Church consists in the union of many in one Spirit and Faith, wrought by the Means of Grace; but this inward union manifests itself in outward signs, and is nourished and preserved by visible means."

HISTORY OF FRIEDRICH THE SECOND, called Frederick the Great. By THOMAS CARLYLE. In Four Volumes. Volume IV. New York: Harper & Brothers. 1864. 12mo. pp. 510.

In the present volume, Mr. Carlyle pretends to give us an account of the second Silesian war, (1744–45;) the ten years of peace which followed, in which Frederick was busy in elevating Prussia to a leading position in Germany, a position which she still retains; and, finally, the commencement of the Seven Years' war, and the Saxon campaign (1756–57) with which it opened. While we might look for Frederick's views and measures of national policy, yet no inconsiderable portion of the volume is devoted to the visit of Voltaire to Berlin, and

the regard in which he was held at the King's Court. Carlyle gives us no such impression of the relation in which Voltaire stood toward Frederick, as the voluminous published Correspondence of those two men indicates. Voltaire was no harlequin or hanger-on at that Court, although his language and demeanor were sufficiently obsequious. This volume has all the strange peculiarities and indescribable faults of Carlyle. As a history it is not worthy of the name. Carlyle does not pretend to write history as other men write it. His pages remind one of a series of *tableaux vivans;* in which the actors appear upon the stage, gotten up with the most elaborate care; they act their parts with the most ridiculously minute attention to details, and then as suddenly the master of ceremonies dismisses them with such a furious discharge of sarcasm, irony and scathing derision as only Carlyle has at his command. In this sort of scenic display, Carlyle is unrivalled; and with all his faults, of prejudice, and of ignoring the great questions in hand, he is yet brilliant enough in wit, and sometimes sturdy good sense, to carry along his readers with him even to the end.

READE'S SAVAGE AFRICA. Western Africa: being the Narrative of a Tour in Equatorial, Southwestern and Northwestern Africa; with Notes on the Habits of the Gorilla; on the Existence of Unicorns and Tailed Men; on the Slave Trade; on the Origin, Character and Capabilities of the Negro, and of the future Civilization of Western Africa. By W. WINWOOD READE, Fellow of the Geographical and Anthropological Society of London, and Corresponding Member of the Geographical Society of Paris. With Illustrations and a Map. New York: Harper & Brothers. 1864. 8vo. pp. 452.

Mr. Reade's travels in Western Africa extended from Benguela in the South to Senegambia in the North, and he occasionally made excursions up the rivers of the country. He says, in his Preface:

"The narrative portions of this work have been compiled from letters written home to a friend at monthly intervals. This will account for the familiar and sometimes egotistical tone which I fear that I have not entirely subdued. Certain grave facts which I plucked in Africa I allowed to ripen in my brain, like fruit laid out in the sun. After mature study and reflection, I have ventured to prepare them into theories, and to offer them to the scientific reader. I make, of course, no pretensions to the title of Explorer. If I have any merit, it is that of having been the first young man about town to make a *bona fide* tour in Western Africa; to travel in that agreeable and salubrious country with no special object, and at his own expense; to *flaner* in the virgin forest; to flirt with pretty savages, and to smoke his cigar among cannibals."

This statement is the key to the whole book. It is the work of a "young man about town," who is simply incapable of those true views of the Civilization of Africa, its present condition, its capabilities, its necessities, which such men as Speke and Livingstone everywhere give us in their pages. This "young man about town" disparages

stianity, repeats certain scandal against the Missionaries which ad doubtless picked up from the "pretty savages" with whom he ed; and he says, "Mohammed, as servant of God, redeemed the tern world. His followers are redeeming Africa. * * * Now us aid the Mohammedans in their great work—the Redemption of ca." The ideas of modesty and decency which the "young man it town" holds and inculcates are somewhat peculiar, and help o understand more exactly the character of a writer who comes ard to enlighten the world as to the legitimate influence of Chris- ity, and the true method of "redeeming Africa." He says, oung men erroneously suppose that there is something voluptuous ie excessive *dishabille* of an equatorial girl. On the contrary ing is so moral and so repulsive as nakedness. Dress must have i the invention of some clever woman to ensnare the passions of men." Mr. Reade is a chatty story-teller; there is enough of ip in his volume to amuse those who read only for diversion; and s quite careful to avoid such inconvenient things as the details by ch he might perhaps be tripped. The work will, we presume, be ular; but it is worse than worthless in helping to solve the great stion of African Civilization.

EMOIR of the Christian Labors, Pastoral and Philanthropic, of HOMAS CHALMERS, D. D., LL.D., by FRANCIS WAYLAND. Bos- n: Gould & Lincoln. 1864. 12mo. pp. 218.

Whatever may be thought of Dr. Wayland's Philosophy, which we ess we do not like; or of his Logic, which we think much better or of his theory of Education, which seems to us empirical and low; yet he is a strong, clear, vigorous writer, and is abundantly petent to seize hold of and portray the salient points in the life of i a man as Dr. Chalmers. In his character there was a grandeur utline, and a harmony and finish in the filling up of the picture, more than all, a sturdy Christian manliness, which are wonder- y suggestive.

E BOOK OF COMMON PRAYER, &c., as amended by the Westmin- ter Divines in Royal Commission, 1661, and in agreement with the Directory for Public Worship of the Presbyterian Church in the United States. Philadelphia: William S. and Alfred Martien, No. 06 Chestnut Street. 1864. pp. 637. To which is added, *Litur- ia Expurgata; or the Prayer Book amended according to the resbyterian Revision of* 1661, and historically and critically re- iewed. By CHARLES W. SHIELDS, D. D. Philadelphia: Wm. S. nd Alfred Martien.

nstead of reviewing this singular book, as we intend to do at an y opportunity, at present we give what the Presbyterians them- es say of it. The (Philadelphia) *Presbyterian* thus comments:— As the very appearance of such a book, under the supervision of resbyterian divine, will be regarded as a novelty, and perhaps with picion, it may be important to state, 1st. That the editor concedes

nothing to Episcopacy, as one of the forms of church government, but, on the contrary, maintains the essential positions of Presbyterianism. 2d. It is with him a principle, that there should be no enforced liturgy, and that any ecclesiastical action in this direction should be deprecated. 3d. He holds that all that is excellent in the Book of Common Prayer, so far from being the exclusive property of the Episcopalians, is the common property of the whole church, and has only become Episcopalian by adoption. 4th. That in many respects, which he carefully points out, it may be traced to a Presbyterian origin, and has infused into it a Calvinistic spirit. 5th. The use of a liturgy has never been repugnant to Presbyterian principles, as the practice in Scotland, England, and Geneva evinces, and our present Directory for worship proves. 6th. That the opposition to the English liturgy arose from the fact of its exclusive use by legal enforcement; and also from the incorporation, in the Book of Common Prayer, of superstitious and papistical errors. 7th. The English Presbyterian divines of the greatest eminence, and of undoubted orthodoxy, were prepared, in the time of Charles II., to accept and use the English liturgy, provided it was so amended as to be weeded of its exceptional errors and superstitions.

"What could not be secured by kingly grant, and by the concessions of High Churchmen, is now secured, independently, by such a revision of the Prayer Book as strips it of most of its objectionable features, as pointed out by the Presbyterians, while it retains what the Christians of the Protestant world can cordially approve."

FAMILY PRAYERS. By the Rev. ASHTON OXENDEN and the Rev. C. H. RAMSDEN. Second American, from the Fifth London Edition. New York: A. D. F. Randolph. 1864. 12mo. pp. 236.

The success of this Manual in England, where it has gone through several editions, is one of the best proofs that it has in it the elements required in such a work. Its language is simple and direct, its tone always reverential, its scope comprehensive, and the prayers are short. These are provided for four weeks, with occasional prayers for extraordinary occasions.

PRAYERS FOR PRIVATE USE. By the Rev. ASHTON OXENDEN. Rector of Pluckley, Kent, England. New York: A. D. F. Randolph. 1864. 16mo. pp. 77.

ALTAR INCENSE. Being Morning Watches, Evening Incense, and Altar Stones. A Manual of Devotion for Morning and Evening. By the Author of "Words of Jesus," &c. New York: Robert Carter & Brothers. 1864. 12mo. pp. 310.

In both these little volumes, which are intended for private use, the authors have attempted to give fit expression to those hidden thoughts and feelings of the heart which can be known only to God and to the individual. There is a peculiar sacredness in these secret exercises of the closet, and we do not care to employ the language of criticism upon the volumes before us. Multitudes, we dare say, will find them suited to their wants.

IFE AND TIMES OF NATHAN BANGS, D.D. By ABEL STEVENS, LL. D. Author of the "History of Methodism," &c. New York: 1864. 12mo. pp. 426.

Dr. Nathan Bangs, who entered the Methodist Ministry in 1802, ıd died 1862, at the age of 84 years, was so closely identified with ıe wonderful growth of that denomination in this country, he was so ue a type of a genuine, old-fashioned Methodist, and his Life, withal, ıs been so well written by the Methodist Historian, Dr. Stevens, that ıe volume before us will repay careful reading. Dr. Bangs was born : Stratford, Conn., and sprang from the old Puritan stock; but his ther had joined the Church of England, already established in Strat-rd, and remained a Churchman until his death. How and why his n became a Methodist, is a point worth examining. He was promi-ent in nearly all the missionary, ecclesiastical, and literary interests American Methodism, and although not a learned man, or a grace-l writer, he was yet a voluminous author.

UMAN SADNESS. By the COUNTESS DE GASPARIN, Author of "The Near and the Heavenly Horizons." New York: Robert Carter & Brothers. 1864. 12mo. pp. 273.

This book is full of soul, of sentiment, human sentiment; full of mpathy, human sympathy; yet all is tempered and radiant with hristian faith. The sad will read it, and it will do them good. Yet e would rather push them out into the rough world, and tear them way from themselves, and from the little world within, and set them ard at work. This is the best medicine for such. We would give is book to sterner natures, and to those whose sensibilities are blunt-d by rude contact with the world without; and to the young, whose eshness and tenderness of feeling is in danger of being lost by the eartlessness and selfishness with which they will come into daily con-act.

IGHT IN DARKNESS: or Christ discovered in His true character; by a Unitarian. Boston: Gould & Lincoln. 1864. 12mo. pp. 123.

The author of this volume, who was for many years a Unitarian Min-ter, and afterwards became an "orthodox" Congregational Minister, as written out a minute statement of the process by which he was d to distrust, one after another, the tenets of that heresy, and to ceive the corresponding verities of the Christian Faith. The whole ork in him was subjective; he truly felt his way. He seems to ave known nothing of the "Pillar and Ground of the Truth;" and, s a consequence, has stopped short of one or two cardinal truths, hich he would have received under such authority; and which are ssential points of Christian Doctrine. But they do not rest their laims to belief on human consciousness. The author notices the de-rioration in the tone and temper of later Unitarian controversialists; ho, in the days of Channing and Ware, were at least always courte-us and gentlemanly in their bearing. The volume is exceedingly uggestive.

THE MEMORIAL HOUR; Or, The Lord's Supper, in its Relation to Doctrine and Life. By Jeremiah Chaplin, D. D.; author of "The Evening of Life," etc. Boston: Gould & Lincoln. 1864. 12mo. pp. 283.

Although the view which this author takes of "The Lord's Supper," does not, in our judgment, grasp the full meaning of that "Holy Sacrament," for, indeed, according to his teaching, it is not a Sacrament at all, but simply a commemorative rite, yet the great work of the Cross, the Atoning Sacrifice, is so clearly apprehended and so devoutly regarded, that the book, which is exceedingly well written, is full of rich thought and meditation. A very valuable feature of the volume is the poetical selections at the conclusion of each chapter. The author has here shown exquisite taste, yet many of these Hymns, especially those from the German and Lutheran Collections, were indited with a deeper conception of the Holy Sacrament than the author of the volume entertains; or else, as we are sure, they could never have been written.

THE FOOT OF THE CROSS, and the Blessings found there. By OCTAVIUS WINSLOW, D. D. New York: Robert Carter & Brothers. 1864. 12mo. pp. 346.

The blessings purchased by the Atoning Sacrifice of the Cross, and the moral effect of, and the lessons to be learned, in that great act of love, are the subjects of this very well written little volume.

LEAF AND FLOWER PICTURES, and how to make them. New and enlarged edition. New York: A. D. F. Randolph. 4to. pp. 69.

The most minute directions are given in this neat little volume, for gathering and pressing leaves, and flowers, and mosses, and sea-weeds, and grasses, and for arranging and fastening them in wreaths, boquets, crosses, vases, &c.; also, how to prepare an Herbarium and Fernery, and how to train ivy in the house. As a source of pleasure, as a means of cultivating the most refined taste, and of preparing beautiful ornaments for the parlor, we are glad to see an increasing fondness for an employment which this work will do much to facilitate. It is full of sentiment withal, and the illustrations are well executed.

CHIMASIA: A Reply to Longfellow's Theologian; and other Poems. By ORTHOS. Philadelphia: J. P. Lippincott & Co. 1864. 12mo. pp. 96.

There is one feature of late New England Literature to which much less attention has been given than it deserves. We mean its religious character. Hawthorne, Longfellow, Holmes, George W. Curtis, all have assailed the distinguishing doctrines of Christianity, designedly, and not less really than such a man as Theodore Parker; and all the more effectively because done under a garb which arrests the public eye, and addresses popular taste. The Author of "Chimasia," in his reply to Longfellow, points out that writer's hostility to

Creeds and to Christian Doctrine, and alludes to many of the philosophical dreams, and airy bubbles, and moral monstrosities, and ridiculous conceits, and cold heartless systems, which these men would substitute for the Catholic Faith and Church. Yet the writer's allusions are not always clear to the general reader, nor do we think he has exposed the sandy foundation on which these dreamers all stand.

THE FIRST THREE BOOKS OF XENOPHON'S ANABASIS: With Explantory Notes, and references to Hadley's and Kühner's Greek Grammars, and to Goodwin's Greek Moods and Tenses; a Copious Greek-English Vocabulary; and Kiepert's Map of the Route of the Ten Thousand. By JAMES R. BOISE, Professor in the University of Michigan. New York: D. Appleton & Co. 1864. 12mo. pp. 268.

Teachers will find this a most thoroughly prepared work on the first three Books of the Anabasis; indeed it seems exhaustive; and they cannot use it with fidelity, without grounding their pupils thoroughly in the ordinary forms and rules of the construction of the language, and in the leading principles of Greek Syntax. The author has availed himself freely of the aid of the best modern text-books, and his work will, we presume, be extensively used in our elementary schools.

The Messrs. Appleton have also published the following new School Books, all of which are worthy of examination:

PROGRESSIVE LESSONS IN GREEK. Together with Notes, and frequent references to the Grammars of Sophocles, Hadley, and Crosby; also, a Vocabulary and Epitome of Greek Grammar, for the use of beginners. By WILLIAM B. SILBER, A. M., New York Free Academy. 12mo. pp. 79.

A PRIMARY ARITHMETIC. By G. P. QUACKENBOS, A. M., upon the basis of the works of George R. Perkins, LL. D. 12mo. pp. 108.

AN ELEMENTARY ARITHMETIC. By G. P. QUACKENBOS, A. M., upon the basis of the works of George R. Perkins, LL. D. 12mo. pp. 144.

FIRST BOOK IN ENGLISH GRAMMAR. By G. P. QUACKENBOS, A. M. 12mo. pp. 120.

A LATIN GRAMMAR, for Schools and Colleges. By ALBERT HARKNESS, Ph. D., Professor in Brown University. 12mo. pp. 355.

BISHOP STEVENS'S PRIMARY CHARGE, at the Eighteenth Annual Convention, May 25th, 1864, in Trinity Church, Pittsburgh, Penn.

The Bishop's theme is "the Undeveloped Powers of the Church." Among these, he specifies, and shows what he means by, the educational power; the Church's power in her duty to the lower classes;

in her duty to the sick and unfortunate; the needed incorporation and recognition of the services of Christian Women; more efficient parochial organization; pulpit power, and pastoral power. The elucidation of these several points is done in a sensible, manly way, in a tone thoroughly Churchly, and in the large-hearted practical spirit of a Christian Bishop, who has studied carefully the real wants and the present opportunities of the Church. From such counsels from such a source, withal so ably and earnestly presented, much, under God, may be anticipated.

A DISCOURSE Preached on the Tercenary of the Death of John Calvin, May, 1864. By the Rev. JOHN H. ANKETELL, A. M., Rector of St. Paul's Parish, Windham, Conn. New Haven: 1864. 8vo., pp. 18.

Mr. Anketell's biographical sketch of Calvin seems to have fallen like a bomb-shell among his degenerate descendants, who have inherited and still cling to his theocratic and despotic claims to power, and who would enforce them if they could, while yet they have abandoned every one of his distinctive principles. The Discourse, we see, has been bitterly denounced; but it has not been answered. In its lucid statements, historical accuracy, and bold, impartial presentation of unwelcome, but much needed truths, the Discourse is worthy of all praise.

Rev. EDWARD JESSUP'S Sermon, in the Church of the Redeemer, Brooklyn, June 12, 1864. The Dignity and the Duty of the Minister of Christ. New York: 1864. 12mo. pp. 22.

We know not under what special circumstances this Sermon may have been called forth, or whether there were any. But it is such a manly exhibition of the sacred duty of Christ's Ministers, as it does one good to see, in these times of blatant infidel ribaldry and pulpit prostitution. The source of all true Reform is the Gospel. Let the Ministry, by God's Grace, make the heart of Society right; and there are plenty of men whose specialty it is to deal with external forms and organizations. The theory opposite to this is *Hildebrandism*, always and everywhere; and never more so in temper and spirit, than at the present day. The Clergy of the Church should refuse steadfastly, and at every sacrifice, to become the tools of any political party, that they may be the servants of Christ to all degrees and conditions of men.

FIRST PRINCIPLES OF A NEW SYSTEM OF PHILOSOPHY. By HERBERT SPENCER, Author of "Illustrations of Universal Progress," etc., etc. New York: D. Appleton & Co. 1864. 12mo. pp. 508.

We have already expressed our opinion of the writings of Mr. Spencer, in our previous pages.

SEVENTH ANNUAL REPORT of the Board of Commissioners of the Central Park. 1864. pp. 123.

The area of the Park comprises 843 19-1000 acres. Thus far the total cost for land and improvements of the Park is $8,731,217.87.

There are now completed about eight miles of carriage-drive, five and one-half miles of bridle-road, and nearly twenty-one miles of walks for pedestrians. In all, 240,942 trees and shrubs of all kinds, have been planted in the Park since its commencement; of these, 79,904 were planted in the year 1863. Including pedestrians, equestrians, and those who came in carriages, allowing three persons to each vehicle, 4,327,409 persons visited the Park during the year 1863. The largest number of pedestrians in one day was on Christmas day, when 94,076 persons entered the gates. The smallest number was on December 17th—one hundred and six.

FIRST ANNUAL REPORT of the New York Society for the Relief of the Ruptured and Crippled. New York. 1864. 8vo. pp. 36.

The history of this Society for the first year shows both the necessity which existed for its organization, and also the large amount of good which it is sure to accomplish. This specific kind of charity, the relief of physical suffering, has been too generally overlooked; yet the blessed Saviour's life was largely devoted to such work. The Report before us states in detail the origin of this Society, and the results of one year's experiment. It says: "From reliable data it appeared, that about one in ten of our population was suffering from hernia or rupture; that many also were afflicted with varicose or enlarged veins, and various deformities of the body and limbs, especially among the laboring poor; that persons, in short, of both sexes, adults and children, were subjected to curable diseases and infirmities, which caused not only a vast amount of pain and life-long wretchedness, but often premature death." The whole number of patients received during the year was 828, and suffering under the following forms of disease: Double Rupture, Inguinal, Femoral, Umbilical, Ventral, Hernia Humeralis, Varicocele, Varicose Veins, Hydrocele, Relaxed Abdomen, Prolapsus Uteri, Prolapsus Ani, Weak Ankle, Weak Knee, Bowlegs, White Swelling, Knock Knee, Club Feet, Paralysis, Lateral Curvature, Spinal Disease, Hip Disease, Rachitis, Minor Ailments. Of the whole number received, a very large proportion were relieved and discharged.

The Society, which numbers as its Officers some of the most respectable gentlemen in the City, offers its services to the poor gratuitously, and to others at a moderate charge. Dr. James Knight, 97 Second Avenue, is Resident Physician and Surgeon. There are thousands of sufferers in the country who might anticipate relief under proper treatment; but who are now more likely to become the miserable victims of the quacks who infest society.

The following publications have been received:

WILLSON'S LARGER SPELLER. A progressive course of Lessons in Spelling, &c. By MARCUS WILLSON. New York: Harper & Brothers. 1864. 12mo. pp. 168.

COUSIN PHILLIS. A Tale. New York: Harper & Brothers. 1864. 8vo. pp. 51.

DENIS DUVAL. A Novel. By W. M. THACKERAY. With Illustrations. New York: Harper & Brothers. 1864. 8vo. pp. 80.

DENISE. By the Author of "Mademoiselle Mori." In two Volumes, 12mo. New York: James G. Gregory. 1864. pp. 240, 239.

THE LADDER OF LIFE; A Heart-History. By AMELIA B. EDWARDS, Author of "Barbara's History," &c. New York: Harper & Brothers. 1864. 8vo. pp. 112.

NOT DEAD YET, A Novel. By J. C. JEAFFRESON, Author of "Live it Down," &c., &c. New York: Harper & Brothers. 1864. 8vo. pp. 264.

THE TRIAL: More Links of the Daisy Chain. By the Author of "The Heir of Redclyffe." New York: D. Appleton & Co. 1864. 12mo. pp. 389.

ADDRESS of Bishop A. Potter to the Convention of Pennsylvania. 8vo. pp. 20.

HARPER'S PICTORIAL HISTORY of the Great Rebellion. May, 1864. Large 4to. pp. 24.

REV. DR. F. D. HUNTINGTON'S Essay: The Principle of the Tithe. Boston: E. P. Dutton & Co. 1864. 12mo. pp. 24.

REV. DR. F. D. HUNTINGTON'S Sermon at St. Paul's School, Concord, N. H. Paying our Vows. Boston: E. P. Dutton & Co. 1864. 12mo. pp. 27.

REV. DR. C. H. HALL'S Sermon before the Maryland Convention, May 25, 1864. Washington. 1864. 12mo. pp. 15.

REV. DR. A. CLEVELAND COXE'S Sermon before the Society for the Ministry, at Providence, R. I., Oct. 6, 1863. New York. 1864. 12mo. pp. 22.

REV. C. W. RANKIN'S Sermon in St. Luke's Church, Baltimore, June 26, 1864. Christian Education. Baltimore. 1864. 12mo. pp. 16.

REV. J. A. M. LA TOURRETTE'S Sermon in Trinity Church, Pottsdam, N. Y., Aug. 4, 1864. The Hand and the Scourge. Pottsdam. 1864. 8vo. pp. 8.

THE MYSTERY OF THE TRINITY, paralleled in Nature. An Analogical Argument. By WILLIAM R. HUNTINGTON, Rector of All Saint's Church, Worcester, Mass. Boston: E. P. Dutton & Co. 1864. 12mo. pp. 24.

MR. JAY'S SECOND LETTER on Dawson's Introduction to the Federalist, exposing its falsification, &c. New York. 1864. 8vo. pp. 62.

REV. FREDERICK SILL'S Fifth Annual Sermon in St. Thomas Free Chapel, New York. 1864. 8vo. pp. 12.

REV. J. H. CARROLL'S Second Anniversary Sermon in the South Congregational Church, New Haven, Conn., June 7, 1864. New Haven. 1864. 8vo. pp. 35.

ANNUAL REPORT of the Board of Commissioners of the Metropolitan Police. Albany. 1864. 8vo. pp. 127.

CATALOGUE, &c., of the Episcopal Academy of Connecticut. 1864–5. 1864. 8vo. pp. 16.

FIFTH ANNUAL CATALOGUE of Griswold College, Davenport, Iowa. 1863–4. 1864. 8vo. pp. 10.

ANNUAL REGISTER of the Rensselaer Polytechnic Institute. 1864. 8vo. pp. 42.

FIFTH ANNUAL REPORT of the Trustees of the Cooper Union for the advancement of Science and Art. New York. 1864. 8vo. pp. 48.

ECCLESIASTICAL REGISTER.

SUMMARY OF HOME INTELLIGENCE.

ORDINATIONS.

DEACONS.

Name.	*Bishop.*	*Time.*	*Place.*
Applegate, Octavius,	Potter, H.	July 3, 1864,	Calvary, New York City.
Aspinwall, John A.	Bedell,	June 12, "	Ascension, New York City.
Atwill, Edw. Robt.	Potter, H.	July 3, "	Calvary, New York City.
Baker, Alfred B.	Odenheimer,	July 5, "	Christ, New Brunswick, N. J.
Balch, Chas. L.	Chase,	July 7, "	St. Philip's, Epping, N. H.
Barnes, Reg'd Heber,	Potter, H.	July 3, "	Calvary, New York City.
Barrow, Alfred Jas.	Stevens,	June 19, "	Gloria Dei, Philadelphia, Pa.
Bodine, Wm. B.	Odenheimer,	July 10, "	St. Michael's, Trenton, N. J.
Bodfish, Joshua A.	Clarke,	Nov. 24, 1863,	St. Luke's, E. Greenwich, R. I.
Boyle, John,	Potter, H.	July 3, 1864,	Calvary, New York City.
Bradley, Edw. Aug.	Potter, H.	July 3, "	Calvary, New York City.
Brown, Abbott,	Bedell,	June 12, "	Ascension, New York City.
Carey, Joseph,	Potter, H.	July 3, "	Calvary, New York City.
Chapin, C. Ingles,	McIlvaine,		Chapel, Gambier, Ohio.
Chase, Geo. Leonard,	DeLancey,	Aug. 17, "	Grace, Utica, W. New York.
Cole, Hiram H.	Potter, H.	July 3, "	Calvary, New York City.
Cowpland, Joshua, Jr.	Stevens,	July 3, "	Epiphany, Philadelphia, Pa.
Curtis, Josiah F.	McIlvaine,		Chapel, Gambier, Ohio.
Dearborn, Sylvanus S.	Potter, H.	July 3, "	Calvary, New York City.
Dotey, Wm. D'Orville,	Eastburn,	June 20, "	Grace, Newton Corner, Mass.
Duff, Robt. Murray,	DeLancey,	Aug. 17, "	Grace, Utica, W. New York.
Foote, Geo. Wm.	Potter, H.	July 3, "	Calvary, New York City.
Gilbert, Matthew M.	McIlvaine,		Chapel, Gambier, Ohio.
Hale, Edward,	Eastburn,	July 11, "	St. James', Roxbury, Mass.
Hall, Byron John,	Potter, H.	July 3, "	Calvary, New York City.
Harrison, Francis,	Potter, H.	July 3, "	Calvary, New York City.
Holbrook, William A.	Eastburn,	July 11, "	St. James', Roxbury, Mass.
Howell, George, Jr.	Eastburn,	June 20, "	Grace, Newton Corner, Mass.
Howes, Reuben W., Jr.	Potter, H.	July 3, "	Calvary, New York City.
Ingle, Julian Edw.	Potter, H.	July 3, "	Calvary, New York City.
Kendrick, John Mills,	McIlvaine,		Chapel, Gambier, Ohio.
Millett, John H. H.	Potter, H.	July 3, "	Calvary, New York City.
Murray, Chas. E.	Stevens,	July 3, "	Epiphany, Philadelphia, Pa.
Percival, John,	Potter, H.	July 15, "	St. Luke's, Clermont, N. Y.
Portmass, John,	Hawks,	June 5, "	Grace, St. Louis, Mo.
Russell, Edwin B.	Potter, H.	July 3, "	Calvary, New York City.
Sears, Lorenzo,	Potter, H.	July 3, "	Calvary, New York City.
Sill, Thos. Henry,	Potter, H.	July 3, "	Calvary, New York City.
Stephenson, Chris. S.	Potter, H.	July 10, "	Trinity, Fishkill, N. Y.
Stewart, George W.	Potter, H.	July 10, "	Trinity, Fishkill, N. Y.
Stubbs, Alfred H.	Odenheimer,	July 5, "	Christ, New Brunswick, N. J.
Thayer, O. B.	Whitehouse,	Aug. 4, "	Chicago, Ill.
Walsh, Warren W.	DeLancey,	Aug. 17, "	Grace, Utica, W. New York.
Woods, J. F.	McIlvaine,		Chapel, Gambier, Ohio.

PRIESTS.

Name.	*Bishop.*	*Time.*	*Place.*
Rev. Atkins, Thomas,	Burgess,	July 13, 1864,	St. Mark's, Augusta, Me.
" Babcock, Charles,	Potter, H.	June 8, "	St. John's, Greenwood, N. Y.
" Chamberlain, N. H.	Williams,	May 19, "	St Luke's Chap., Middletown, Ct.
" Chevrier, Chas. A.	Odenheimer,	July 10, "	St. Michael's, Trenton, N. J.
" Cooke, Wm. H.	Potter, H.	June 15, "	Trinity, Lansingburgh, N. Y.
" Corbett, Sidney,	Whitehouse,	Aug 28, "	Atonement, Milwaukee, Wis.
" DeWolf, Erastus,	Whitehouse,	July 8, "	Bishop's Church, Chicago, Ill.
" Duffield, S. B.	Williams,	May 19, "	St. Luke's Chap., Middletown, Ct.
" Fisher, Fred. S.	Chase,	July 7, "	St. Philip's, Epping, N. H.
" Gay, Ebenezer, Jr.	Potter, H.	June 4, "	Trinity, Haverstraw, N. Y.
" Green, Jonas,	Whitehouse,	July 8, "	Bishop's Church, Chicago, Ill.
" Heysinger, J. L.	Potter, H.	June 24, "	Grace, Humeville, Pa.
" Humphrey, Fred.	Lee, H. W.	May 27, "	Grace, Lyons, Iowa.
" Laquer, Lea,	Potter, H.	June 21, "	Christ, Manhassett, L. I., N. Y.
" Ledenham, John W.	Stevens,	June 19, "	Gloria Dei, Philadelphia, Pa.
" McGann, Byron,	Whitehouse,	July 8, "	Bishop's Church, Chicago, Ill.
" McIlvaine, Chas. E.	McIlvaine,	June 19, "	Christ, Cincinnati, Ohio.
" Neilds, William F.	Odenheimer,	June 29, "	St. Peter's, Freehold, N. J.
" Nicholson, E G., D.D.	Potter, H.	July 3, "	Calvary. New York City.
" Reynolds, W.M., LL.D.	Whitehouse,	Aug. 31, "	Bishop's Church, Chicago, Ill.
" Rogers, Lewis L.	Odenheimer,	Sept 12, "	Trinity, Fayetteville, W. N. Y.
" Royce, Fayette,	DeLancey,	Aug. 14, "	St. Peter's Chap'l, Geneva, W.N.Y.
" Sanderson, Ja's A.	Burgess,	June 15, "	Christ, Eastport, Me.
" Simpson, E. Owen,	Whittingh'm,	May 22, "	Mt. Calvary, Baltimore, Md.
" Simpson, S. P.	Potter, H.	July 21, "	St. Peter's, Hobart, N. Y.
" Stanley, A. U.	Williams,	May 21, "	St. Matthew's, Wilton, Ct.
" Webb, Benjamin,	Williams,	July 28, "	St. John's, Hartford, Ct.
" Weil, Elias,	Potter, A.	May 13, "	St. Peter's, Philadelphia, Pa.
" Wells, Thomas B.	Bedell,	June 23, "	St. James', Painesville, Ohio.

CONSECRATIONS.

Name.	*Bishop.*	*Time.*	*Place.*
Christ,	Potter, H.	June 10, 1864,	Ramapo, N. Y.
Grace,	DeLancey,	Aug. 16, "	Utica, W. N. Y.
Regeneration,	Potter, H.	May 26, "	Pine Plains, N. Y.
St. Barnabas',	Odenheimer,	June 11, "	Roseville, N. J.
St James',	Lee, H. W.	May 8, "	Independence, Iowa.
St. John's,	Eastburn,	June 4, "	Framingham, Mass.
St. Matthew's,	Williams,	May 21, "	Wilton, Ct.
St. Barnabas',	Potter, H.	June 11, "	Irvington, N. Y.
St. Philip's,	Chase,	July 6, "	Epping, N. H.
Trinity,	Odenheimer,	July 15, "	Rocky Hill, N. J.
Zion,	Williams,	May 21, "	North Branford, Ct.
Zion,	Potter, H.	June 14, "	Sandy Hill, N. Y.
	Potter, A.	May 28, "	Sewickley, Pa.

OBITUARIES.

The Rev. SAMUEL H. NORTON, of Fredonia, N. Y., whose decease was recorded in the last No. of the Review, was born July 6, 1817, at Richfield, Otsego Co., N. Y.; he was baptized by good old Father Nash, in St. John's Church, Monticello, N. Y.; was ordained Deacon at St. Paul's, Albany, by Rt. Rev. Bp. McCoskry, of Michigan, in 1846; took charge of St. John's, Cape Vincent, W. N. Y.; and in

1847 was ordained Priest in Trinity Church, Watertown, W. N. Y. He afterwards served the parishes of St. Thomas, Hamilton, W. N. Y., and St. Matthew's, Unadilla, N. Y., and had been Rector of Trinity, Fredonia, for some years at the time of his death. Pure in heart, a thorough Churchman, a faithful Pastor, he rests in the prime of manhood and in the midst of his labors. He was "faithful unto death."

The Rev. GEORGE W. DOANE COPELAND died in Boston, Mass., May 21st, 1864, aged 31 years.

The Rev. GEORGE SMITH PORTER died near Princeville, Illinois, May 22d, 1864, aged 64 years. Mr. Porter was an Alumnus of the General Theological Seminary, completing his course in 1832. He afterwards labored as Missionary at Danby, Candor, Marcellus, Niagara Falls, and South Granby, and was also engaged in preparing pupils for College in Western New York. After removing to Illinois, he labored at Morris, Grundy County, Providence and Tiskilwa; and while residing at Jubilee, served the parish at Brimfield. For the last six years he has principally been confined to private services and Sunday Schools. The deceased has been for several years a sufferer. His last year was one of continued illness.

The Rev. GORDON WINSLOW, M. D., D. D., died Jan. 7th, 1864. He was born at Williston, Vt., in 1804; prepared for Yale College at Andover, Mass.; graduated at the Yale Collegiate and Theological departments, and became a Congregational Minister. He was ordained, May 1836, in Boston, by Bishop Griswold, and became Rector of St. John's Parish, Troy, N. Y. In 1838, he was called to Trinity Church, Elmira, N. Y., and in 1841 to St. Ann's Parish, Annapolis, Md. He assumed the Rectorship of St. Paul's Parish on Staten Island, in 1845, and a few years later also acted as Chaplain to the Quarantine. When the rebellion broke out, he was the first Chaplain appointed from N. Y. State, and accompanied the 5th N. Y. Regiment, serving their two years of service. When the Sanitary Commission was established, he was appointed their Inspector for the Army of the Potomac. He fell overboard from a Sanitary Commission steamer, near the mouth of the Potomac, June 7th, 1864, while accompanying his wounded son, Col. Cleveland Winslow, (who afterwards died,) and was drowned. He acted as aid-de-camp to Maj. Gen. Warren, during many battles, and participated in nearly every engagement in Virginia and Maryland, up to the time of his death. He came from a family eminent for its virtues and talents. The Rev. Dr. Myron Winslow, of India, and the Rev. Hubbard Winslow, D. D., of New York, were his brothers. He possessed a vigorous mind, extensive acquirements in science and literature, great executive talent, discrimination, mechanical genius, taste, a full and rounded character, complete in all its parts. His genial nature endeared him to all, and as a faithful Pastor and able Minister, he exerted a large degree of influence. He was ever true to the principles of the Church. His labors in behalf of the soldiers were attended with fruitful results.

ens. Warren and McClellan, and other prominent officers, testified
his untiring efforts for the welfare of the army, and their own per-
nal respect and regard for him.

The Rev. WILLIAM E. WYATT, D. D., Rector of St. Paul's Parish, altimore, Md., died at Baltimore, June 24, 1864, aged 76 years. He as born in the city of New York. He was ordained Deacon in 1810, id Priest by Bishop Moore of New York; in 1811, he was Minister f St. John's Parish, Newtown, L. I.; in 1814, he became Associate ector of St. Paul's Parish, Baltimore, the Rev. Dr. James Kemp eing Senior Rector; he afterwards succeeded to the Rectorship, hich he retained until his death. He was, through all that period, member of the Standing Committee of the Diocese of Maryland; as Delegate to every General Convention, and during thirty years resident of the Lower House. In 1820, he was Professor of Theo-gy in the University of Maryland. He has published seven Ser-ons and Addresses, a volume of Family Prayers, a volume of Bish-p Kemp's Sermons, the Christian Altar, and a number of Pamphlets id Tracts.

The Rev. FRANCIS J. WARNER, Rector of the Church of the Mes-iah, Olneyville, R. I., died at that place, July 2d, 1864. He was rdained Deacon, in St. Luke's Church, Philadelphia, by Bishop A. otter, July 1, 1849; in 1850, he removed to Rhode Island, and had ccessively charge of the Parishes of Ascension, Wakefield; of mmanuel's Church, Manville; of St. John's, Barrington; and of ie Messiah, Olneyville. Never strong, physically, he was abundant labors, "in season and out of season," and was "faithful even unto eath."

The Rev. JOHN KELLY, Secretary and General Agent of the Sun-ay School Union and Church Book Society, died in Boston, Mass., ug. 16th, 1864, at the age of 41 years. Mr. Kelly was of English arentage, born in Clitheroe, England, Feb. 14th, 1823, and came to his country with his parents, in early childhood. A Sunday School, England, the only School he had ever attended, attached him to he Church, and at Lowell, Mass., he became a Sunday School schol-r, under the care of the Rev. Dr. Edson. His Pastor and teacher aw in him the promise of great usefulness, and he early commenced reparation for the Sacred Ministry. He was confirmed by Bishop riswold at the age of eleven years. The removal of his family to all River, brought him under the pastoral care of the Rev. Dr. Ran-all, who directed and assisted him in his studies. After struggling ith difficulties, he graduated at Trinity College in 1844, and studied r Holy Orders under the Rev. Dr. Randall, then Rector of the Par-h of the Messiah, in Boston. His strict integrity and business abits procured for him, at this time, the offer of a lucrative and hon-rable position in a banking house in Boston, which he at once de-lined, intent only on his Master's work, to which he had consecrated imself. He was ordained Deacon by Bishop Henshaw, in Grace

Church, Providence, R. I., Dec. 20th, 1846, and Priest by the same Bishop, on Whitsunday, 1848. He officiated temporarily in Grace Church, Boston, and St. Peter's, Salem, Mass.,; was four years Rector of St. Michael's Parish, Manchester, N. H.; and for four years Rector of St. Mark's Parish, Warren, R. I.; when he became Rector of St. Paul's Parish, Patterson, N. J., where he remained until 1864, with great usefulness, filling many positions of public trust. He was Delegate to the General Convention in 1859 and 1863. In 1864, he accepted the appointment of General Agent of the Church Book Society, with every prospect of success, when he was suddenly stricken down. He endured hardness as a good soldier of Jesus Christ. Such are the men whom the Church needs.

The Rev. ISAAC D. VERMILYE, Rector of St. Stephen's Church, North Castle, N. Y., died at Armonck, N. Y., Aug. 24th, 1864, aged 45 years.

The Rev. THOMAS MATHER SMITH, D. D., died at Portland, Me., Sept. 6th, 1864, aged 67 years. He was born in Stamford, Conn., in the year 1797, the son of the Rev. Daniel Smith, A. M., for fifty years Pastor of the Congregational Parish in that town, and uniting in his veins the blood of the Cottons and Mathers of Puritan fame. The subject of this notice entered Yale College in 1812, and was graduated with honor in 1816. The following year he spent in study with his uncle, the Hon. John Cotton Smith, LL. D., Governor of Connecticut, and entered the Theological Seminary at Andover in 1818. He was ordained to the Congregational Ministry in Portland, in 1822, having been called to the charge of the third Parish in that city. The same year he married Mary Greenleaf, the eldest daughter of the Rev. Leonard Woods, D. D., Abbott Professor in the Seminary at Andover. Mr. Smith's health having failed in Portland, he was successively called to the charge of Parishes in Fall River, Mass., Catskill, N. Y., and New Bedford, Mass. During this period, his views of the Ministry underwent a change, resulting in his application for Holy Orders in the Episcopal Church. He was ordained to the Diaconate at New Bedford, by the Rt. Rev. Benjamin Bosworth Smith, D. D., Bishop of Kentucky, acting for the Bishop of Massachusetts, who, a year later, admitted him to the Order of Priests. Soon after, he was appointed to the Milnor Professorship of Systematic Divinity in the Theological Seminary at Gambier, Ohio. He received his degree of D. D. from Bowdoin College in 1850. For four years he combined with the duties of his Professorship, the Presidency of Kenyon College. After eighteen years of unremitting toil at Gambier, he resigned his Professorship in 1863, receiving from the Trustees the appointment as "Emeritus" Professor. His funeral was attended at St. Luke's Church, Portland, Me., on Thursday, Sept. 8th, two days after his decease. Four of the clergy, the Revs. Alexander Burgess, Asa Dalton, E. F. Baker, and William D'Orville Doty, bore him to his burial. The Bishop of Maine conducted the services, bearing full and fitting testimony to the eminent services, the holy walk, and the heavenly conversation of the deceased.

The Rev. LEMUEL BURGE, died at Brooklyn, N. Y., Sept. 10, 1864, aged 78 years. He was born at Litchfield, Conn., in 1787; was educated under the care of the Rev. Mr. Marsh, of Litchfield, and at the Episcopal Academy at Cheshire, and subsequently by Bishop Griswold, at Bristol, R. I. He was ordained Deacon by Bishop Hobart, in Trinity Church, New York, in 1820, and Priest by Bishop Griswold. His only Cure was that of the "Old Narragansett Church," at Wickford, R. I., the scene of labor for forty years of the Rev. Mr. Mc Sparran, whom Mr. Updike pronounces "the most able divine" that was ever sent over to this country by the Mother Church. About nine years since, the Rev. Mr. Burge removed to Brooklyn, and has since performed such duty as his feeble strength allowed. He was buried from St. Peter's Church, and the Rev. J. A. Paddock delivered an address on the occasion. Appropriate resolutions were also passed at a meeting of the Clergy.

CONVERSIONS TO THE CHURCH.

Mr. GEORGE C. BETTS, formerly a Methodist preacher, in Denver, Colorado, has become a Candidate for Holy Orders in the Church.

The Rev. O. B. THAYER, lately ordained Deacon by Bishop Whitehouse, was formerly a Methodist preacher.

Mr. WILLIAM A. SNIVELY, lately a Methodist preacher, has applied to become a Candidate for Orders in the Church.

The Rev. Dr. E. G. NICHOLSON, recently ordained Priest in New York, was formerly a Methodist preacher.

NEW YORK.

ASSISTANT BISHOP OF WESTERN NEW YORK.—On Friday, Aug. 19th, at the Annual Convention of the Diocese, the Rev. Arthur Cleveland Coxe, D. D., Rector of Calvary Parish, New York, was elected Assistant Bishop by the following vote:

The Clerical vote was 89, of which Dr. Coxe received 53; Dr. Leeds, 12; Dr. Rankine, 10; Dr. Mahan, 5; Dr. Dix, 4; Dr. Littlejohn, 2; Dr. Van Deusen, 2; Dr. Jackson, 1. Dr. Coxe's majority over all others, 17.

The Lay vote was 67, of which Dr. Coxe received 52; Dr. Leeds, 5; Dr. Rankine, 5; Dr. Mahan, 2; Dr. Morton, 1; Dr. Littlejohn, 1; the Rev. C. H. Platt, 1. Dr. Coxe's majority over all others, 37.

PENNSYLVANIA.

DIVISION OF THE DIOCESE.—The Western Convocation of Pennsylvania met in New Brighton, Sept. 13th. Fourteen Clergymen were present. On the proposed division of the Diocese, the following Resolutions were adopted, with only one dissenting vote:

"Whereas, the Western Convocation of Pennsylvania is deeply convinced of the urgent need of a Bishop for that part of the Diocese West of the Alleghany mountains, and in order to obtain one, desires to shape its efforts at once with the demands of the Canon, and the suggestions of the Rt. Rev. the Bishop of the Diocese; therefore,

"*Resolved*, 1st, That a committee be appointed to ascertain whether there are fifteen self-supporting Parishes within the said part of the Diocese:

"And, 2ndly, That another committee of Laymen from various Parishes in the above-mentioned bounds, be appointed to obtain subscriptions, to the amount of twenty-five thousand or thirty thousand dollars, for the support of the future Bishop, and to invest the same, subject to the first or any subsequent legally constituted Convention of the new Diocese.

"*Resolved*, That the committee appointed to nominate the committee of Laymen, for the obtaining of subscriptions for the support of a Bishop West of the mountains, be retained to consult with and advise the said committee of Laymen."

DECLARATION.

The Judgment of the Court of Appeals in England, by which Rev. Dr. Williams and Mr. Wilson were, in February last, acquitted of the charge of Heresy in the famous "Essays and Reviews," has awakened great indignation in England, and aroused a spirit of the most determined resistance. A Declaration, similar to that which we give below, was signed by more than 11,200 Clergy of the English Church, comprising men of all shades of Churchmanship. Indeed, common dangers are there, as well as here, compelling all really true-hearted men to rally around the one standard.

The Declaration has been signed by the following American Bishops, and is now receiving the signatures of great numbers of the Clergy.

We, the undersigned, Bishops and Clergymen of the Protestant Episcopal Church in the United States of America, hold it to be our bounden duty to the Church of England and Ireland, and to the souls of men, to declare our firm belief that the said Church, in common with our own and the whole Catholic Church, maintains, without reserve or qualification, the Inspiration and Divine Authority of the whole Canonical Scriptures, as not only containing but being the Word of God; and further teaches, in the words of our Blessed Lord, that the "punishment" of the "cursed," equally with the "life" of the "righteous," is everlasting.

T. C. Brownell, Bishop of Connecticut, and Presiding Bishop.
John H. Hopkins, Bishop of Vermont.
B. B. Smith, Bishop of the P. E. Church in the Diocese of Ky.
Charles P. McIlvaine, Bishop of Ohio.
Jackson Kemper, Bishop of Wisconsin.
Samuel A. McCoskry, Bishop of Michigan.
W. H. Delancy, Bishop of Western New York.

Alfred Lee, Bishop of the Diocese of Delaware.
Manton Eastburn, Bishop of Massachusetts.
Carlton Chase, Bishop of New Hampshire.
Horatio Southgate, Bishop.
George Burgess, Bishop of the Diocese of Maine.
George Upfold, Bishop of Indiana.
J. Williams, Assistant Bishop of Connecticut.
Henry J. Whitehouse, Bishop of Illinois.
Henry W. Lee, Bishop of the Diocese of Iowa.
H. Potter, Bishop of New York.
W. H. Odenheimer, Bishop of New Jersey.
G. T. Bedell, Assistant Bishop of the Diocese of Ohio.
Henry Benjamin Whipple, Bishop of Minnesota.
Joseph C. Talbot, Missionary Bishop of the Northwest.

The Rt. Rev. Bishop Whittingham, of Maryland, has published a letter, in which, while approving the sentiment of the Declaration, he declines to sign it, on technical grounds. Undoubtedly there is some force in the Bishop's objections to this method of expressing the Church's judgment. But when not only the Faith, but every thing which is supernatural in Christianity, is in such imminent peril, it is no time to stick at modes and methods. The earnest testimony of the Church is the main thing. Besides, this very method of the Church's action is what the Essayists most especially deprecate, as it is that on which they have relied to extend their influence, and which they would have employed to counteract the Church's more tardy and formal protest.

We have reason to know that, as might be expected, some few among us, who sympathise with these German Rationalists and Infidels, are shielding themselves behind the Bishop of Maryland's robes. It is, we think, the first time they have ever quoted that Bishop as authority. They will not sign the Declaration themselves, and they are trying to prevail upon others not to sign it. The Bishop, we presume, will not feel particularly flattered with such a use of his name. As we have observed, again and again, this School of men are showing, that in losing their orthodoxy, they have at the same time lost the good conscience of a Christian, and the good manners of a gentleman.

General Theological Seminary.—The Rev. Milo Mahan, D.D., of "St. Mark's Church in the Bowery, Professor of Ecclesiastical History," has resigned his Professorship, and accepted the Rectorship of St. Paul's Parish, Baltimore, vacant by the death of the Rev. Dr. Wyatt. Dr. Mahan, by his varied and thorough attainments, and his success as a teacher, was, we believe, doing more for the Church, at the Seminary, than he can do as Rector of any Parish in the country. Yet, the salary was so utterly inadequate to his support, that few will be surprised at his decision, however much it is to be regretted.

Trinity College.—At a meeting of the Board of Trustees, held on the 28th of July, the Rev. Dr. J. B. Kerfoot, formerly Rector of

St. James' College, Maryland, was elected President, and he has accepted the appointment. We believe Dr. Kerfoot to be admirably fitted for this important position. At a previous meeting, the resignations of Professors Hawkes and Stickney were accepted by the Board of Trustees. The Rev. G. S. Mallory was elected Professor of Belles-Lettres and Oratory; the Rev. John T. Huntington, Professor of Greek; and the Rev. W. W. Niles, Professor of Latin.

By the persevering efforts of the friends of the College, one hundred thousand dollars have recently been contributed to the funds of the Institution. The question of the ultimate success of Trinity College is a simple one, and is dependent on certain definite and unalterable conditions. There are already nearly four hundred Colleges and Universities, so called, in this country, and yet the standard of education is rising every year. Those Institutions only will live and flourish, which are able to command the confidence of the public, by the breadth and thoroughness of their course of instruction. A truly Christian College, in which Religion and Learning shall be allied, as the Church System of nurture and growth contemplates, and not divorced, as they now are practically and almost universally;—such an Institution for the education of those who are hereafter to be the leading controling minds of the country, is the great necessity of the age. Thoughtful Churchmen are feeling and confessing this, and will hail with satisfaction every movement at Trinity and our other Church Colleges to meet this pressing want of our times.

PENNSYLVANIA.—The Rev. CLEMENT M. BUTLER, D. D., has been chosen Professor of Ecclesiastical History in the Theological Seminary at Philadelphia, and has accepted the appointment.

MAINE. THEOLOGICAL EDUCATION.—Arrangements have been made, by which a course of Theological Instruction will be given to candidates for Holy Orders, at Gardiner, under the Bishop's directions. Several persons, it is said, are ready to enter the School.

HOBART COLLEGE.—The Rev. H. A. Neely having resigned his position as Chaplain of this College, the Rev. J. H. Coit, Jr., formerly of St. James College, Maryland, has been elected in his place.

RACINE COLLEGE.—The Corner Stone of the Chapel was laid Aug. 17th, by the venerable Bishop of Wisconsin.

MISSIONARY SCHOOL.—The Rt. Rev. Bishop Bedell has published a plan of a "Missionary Training School," which has already been commenced at Gambier, Ohio, in connection with the College and Seminary. Its object is to train men definitely for Foreign Missionary work. It will also furnish a temporary home for returned Missionaries. In addition to the instruction offered at the College and Seminary, the Missionary School will aim to increase the practical usefulness of those who are to labor among the heathen. It will embrace instruction as to the means of health and comfort, in the details of clothing, diet, daily life, &c., suited to each field; the teaching of

languages, especially those which are unwritten; the spiritual care of Christians, as well as of heathen, at the stations; the method of establishing stations and instructing native Schools; the modes of preaching to heathen; the best methods of introducing civilization, with the Gospel, &c. The study of Medicine will be pursued practically, as well as theoretically. Instruction will also be given in instrumental music, singing, drawing, and the arts most likely to be useful. A garden, farm, carpenter's shop, smithery, printing office and bindery, will furnish to students, and especially to Lay Missionaries, opportunity for exercising their trades, or for acquiring such a practical knowledge as will aid them in introducing the comforts and conveniences of civilized life among the heathen.

Missionary Training Schools are no novelty. They have been found an absolute necessity. The English Church has already established them at Canterbury and at Islington, and the Protestants of the Continent have such Institutions in Switzerland and Germany, and the Romanists have efficient Schools of the kind at Rome and at Paris.

American Church in Haiti.—Letters from the Missionary, Rev. J. T. Holly, represent his Mission as successful. Twenty-six persons were confirmed in November, by Bishop Lee, mostly adults, from the Roman Catholic, Methodist and Baptist denominations, with some baptized Churchmen from the English Church. Three Foreign Consuls and their families are under his pastoral care. Efforts are in progress for the purchase of a lot, and the erection of a Church School House and Parsonage. Another congregation is about organizing at Cape Haitien.

The New York Observer.—*The Christian Times*, of this city, says: "And now we declare that the *Observer* has at last forfeited the confidence of Evangelical Episcopalians, and we recognize under its false flag the faces of a foe. The charge we know is a grievous one, but we think it can be proved, We cannot ourselves longer keep silence, whilst slurs and scandal are heaped upon the Church we love, and that too by those who are loudest in claiming to be the exponents of Christian Union in our midst. * * * The *Observer* has been hawk-eyed to find everything it could parade which is unfavorable to the Episcopal Church, and brazen-faced in its representation," &c. &c.

This bitter quarrel, for such it has become, between the *Observer* and the *Times*, and the heartiness with which the severest epithets are hurled back and forth, only serve to verify the old adage, that "good fences make good neighbors." Union without Unity, and at the expense of conscientious convictions, almost always ends, sooner or later, in such an exhibition of ill-temper, crimination and recrimination. There is nothing gained and much lost.

New Methodist Ritual.—For several sessions the General Conference has been working to re-model its Ritual, but the process has been both difficult and slow. A committee was appointed in 1856, who submitted a revised form, but it met with so many objections

that the Conference of 1860 committed the work to another, and they made their report in 1864, which, after a few alterations, was adopted. The principal changes are slight modifications of the old Ritual, in regard to Baptism, the Lord's Supper, Matrimony, Burial of the Dead, and Ordinations. A Form for the Dedication of Churches was also added, for which they had no provision. The people are also requested to join *audibly* in the Lord's Prayer, whenever used in public worship, and to respond to the prayers of the Ritual. The new Ritual gives rather more of form, and requires a more active participation of the people in religious services.

SUMMARY OF FOREIGN INTELLIGENCE.

ENGLAND.

CONSECRATION OF THREE NEW BISHOPS.—Dr. Francis Jeune, of Peterborough, late Dean of Lincoln; Dr. Charles Henry Bromby, of Tasmania; and Dr. Samuel Crowther, of the Niger Territory, were consecrated in Canterbury Cathedral, June 29th, by the Archbishop of Canterbury, assisted by the Bishops of Winchester, Lincoln, and Gloucester and Bristol. The Sermon was by Professor Mansell, Bampton Lecturer. Dr. Jeune, who is fifty eight years of age, is a native of Jersey, and was educated at Oxford, where he was chosen Fellow of his College. Subsequently he held a tutorship for several years, and was appointed examiner in 1834. He next became headmaster of King Edward's School, Birmingham, proceeding at the same time to the degree of D. C. L. Four years later he was preferred to the Deanery of Jersey, and in 1843 he obtained the mastership of Pembroke College. In 1859 he was appointed Vice-Chancellor of the University of Oxford, and in 1862 to the Deanery of Lincoln. Dr. Charles Henry Bromby, the new Bishop of Tasmania, was educated at Cambridge, and took his Bachelor's degree in 1837, and his M. A. degree in 1840. He was ordained a Deacon in 1838, and a Priest in the following year. In 1843 he became perpetual curate of St. Paul's, Cheltenham, and in 1847 was appointed Principal of the Training College in that town, which appointment he held up to the present time. Dr. S. Crowther is a native of the territory of which he is now appointed Bishop. His history is a very romantic one. In early life he was sold as a slave; but the vessel in which he was being taken to America, was captured by a British cruiser, and he was taken into Sierra Leone. He there fell under the care of English Missionaries, and was instructed in the Christian religion and educated. Eventually he came to England, and was ordained about 1840. He has since labored unceasingly as a Missionary.

DEAN OF LINCOLN.—Rev. Dr. Jeremie, Regius Professor of Divinity at Cambridge, has been appointed to the Deanery of Lincoln, va-

ant by the consecration of Bishop Jeune. During the Exhibition of 862, Dr. Jeremie preached in French to a congregation mainly com-osed of foreigners, in the nave of Westminster Abbey. He is the uthor of the articles of the History of Rome, from Constantine to the eath of Julian, and the History of the Church in the second and hird centuries, in the Encyclopedia Metropolitana.

CONVOCATION: PROVINCE OF CANTERBURY.—Both Houses assem-led at Westminster, on Tuesday, June 21, and continued in session ntil Friday the 24th. The most important matter before Convoca-ion was, the Report of a Committee appointed at a previous meeting n the "Essays and Reviews." The debate in both houses was very arm and able. In defense of that mischievous book, the Bishop of ondon and the Dean of Westminster, (Stanley,) were unhappily pre-minent; while as defenders of the Faith, the Bishop of Oxford, anon Wordsworth, and Archdeacon Denison distinguished them-elves. In the Upper House, the *Bishop of Oxford* moved, "That his Synod, having appointed committees of the Upper and Lower House to examine and report upon the volume entitled "Essays and Reviews," and the said committees having severally reported thereon, —doth hereby synodically condemn the said volume, as containing eaching contrary to the doctrine received by the united Church of England and Ireland, in common with the whole Catholic Church of Christ."

The *Bishop of Gloucester and Bristol* seconded the motion, which was carried; the Bishops of London, Lincoln, and Bangor voting against it.

In the Lower House, a resolution concurring with the Upper House in condemnation of "Essays and Reviews," was carried by a vote of 39 to 19.

In the Upper House, the *Bishop of Oxford* presented a petition from the clergy of the rural Deanery of Marlow, who expressed an opinion that the action of Diocesan Synods should be revived. He thought it would be better not to commit them to regular meetings, but to summon those Synods occasionally as might be required. He suggested that the Archbishop of Canterbury should call a meeting of Bishops of both Provinces to consider whether such a movement was desirable, and if so, under what conditions.

The *Archbishop of Canterbury* said he should be very willing to propose the subject for discussion when the Bishops met at Lambeth in February next, but he doubted whether he could at this time of year, or even later in the year, convene a general meeting of Bishops. He was prepared to say that it should be a subject of discussion amongst them at Lambeth, if they were spared until next year.

The petition was ordered to lie on the table.

The *Archbishop of Canterbury* presented a petition addressed to the most noble Church in London, from Priests, Monks, and Pilgrims in Jerusalem, who had suffered persecution from the Armenians. It appeared that the King of Abyssinia had persecuted these persons; and it was supposed that he had done so in consequence of the with-

drawal of the protectorate. He said he saw Earl Russell at the Foreign Office, on the subject, and the noble Earl had informed him that a letter had been sent to the King of Abyssinia, in consequence of which it was hoped the persecution would be stopped.

PARLIAMENTARY INTELLIGENCE.—The Bill for the removal of Scottish Episcopal Disabilities, passed in the House of Lords, June 16th. Scottish Clergy now become eligible to livings in the English Church; though not without the consent and approbation of the Bishop of the Diocese. The Bill subsequently passed the Lower House, by a majority of 21. In the debate, the *Duke of Buccleugh* said:—"The last persecution of the Scotch Episcopalians commenced when the House of Hanover ascended the throne. After the rebellions of 1715 and 1745, stringent and cruel acts were passed against them. They were the Non-jurors; but, towards the end of the century, they began to pray for the Royal family by name, and to take the oath of allegiance. In 1792, an Act was passed removing certain of their disabilities. It was strongly opposed by Lord Chancellor Thurlow, and, at his instance, a clause was introduced, providing that no Episcopal Clergyman ordained in Scotland should be capable of holding any benefice in England, or even of officiating there. That law has since been relaxed to a certain extent, for Scotch Episcopal Clergymen could now officiate in England for two Sundays at a time, but they were still incapable of holding benefices."

The Bill for the repeal of Oxford University tests, was put upon its final passage, in the House of Commons, on the 1st of July, and was lost, by a vote of 171 *yeas* to 173 *nays*. Radicals of all sorts, and opponents of the Church, had banded together, and were exultant in the prospect of breaking down the Church character of this old University. "The effect of this Bill, if, instead of being thus at the last moment strangled, it had been carried in the Commons, and could possibly have passed the Lords, would have been, as our readers are aware, to open to Dissenters the government of the University, and the control over its studies and endowments. In other words, it would have formally destroyed the basis on which the religious education of the University is constituted; would have taken the University from the Church, without substituting any other definite religion in the place of that which would have been abolished; and would have handed over Oxford, with her ancient traditions and many Church endowments, to the same small party in politics and religion, who have already, in Gower-street, in London, their own system and their own University. This it was proposed to do, notwithstanding that the University reforms of the last ten years have constituted, both in Oxford and Cambridge, a system, under which all persons, Churchmen and Non conformists alike, are freely admitted to the benefits of the University education,—subject only to the substantial restriction, that no one is allowed to take a degree by which he will become a member of the Oxford Convocation, or is allowed to vote in the Cambridge Senate, without a pledge that he is a member of the English Church."

CONVOCATION IN PARLIAMENT.—On the 15th of July, Lord Houghton brought before the House of Lords the late decision of Convocation respecting the Essays and Reviews. He said the Synodical Condemnation was in the following terms:—"That this Synod, having appointed committees of the Upper and Lower House, to examine and report upon the volume entitled *Essays and Reviews*, and the said committees, having severally reported thereon, *doth hereby Synodically condemn the said volume*, as containing teaching contrary to the doctrine received by the United Church of England and Ireland, in common with the whole Catholic Church of Christ;" and the question he put was, "Whether the Government had taken, or were willing to take, the opinion of the law officers, as to the powers of the Convocation of the Province of Canterbury, to pass a Synodical judgment on books written either by Clergymen or Laymen, as to the immunity of the members of that body from proceeding at common law, consequent on such judgments; and as to the forms according to which such judicial power must be exercised, if it belongs to that body." To this question, the Lord Chancellor delivered, in reply, a most extraordinary speech. Even the *Saturday Review* says it mostly consisted of "discourteous ribaldry." Besides its insolence, and its contempt for the Church in general, and for Convocation in particular, he ventured upon threats, if the Church in Convocation persists in its present course. He also repeated the old slang, which Papists and Puritans so often quote; "that the Crown is the fountain of all jurisdiction, ecclesiastical and spiritual, as well as temporal;" and finally wound up by saying that, "as to the question of the noble Lord, I have only to assure him that it is not the intention of the Government to take any further steps in the matter."

To all this the Bishop of Oxford replied, with a dignity and spirit worthy of himself, and of the occasion. Nor did he fail in his duty to the Lord Chancellor. Among other things, he said; "I complain also of the way in which the noble and learned Lord quoted the 37th of Henry VIII., cap. 17, to make out his case, when he said that our laws gave to the Queen the title of 'the head of the Church.' Are your lordships aware that though that title was so given in that act, Queen Elizabeth refused to receive or bear it, and that in the revival of the old acts providing for the Royal jurisdiction, the part which declared the sovereign to be the head of the Church, was, by her own special command, excluded from the revival?" * * * "One thing I venture to state is this; that I would rather subject myself, in the presence of my countrymen and of your noble house, to any amount of that invective and insinuation, and all those arts of I will not say what part of the Bar of England, of which we have seen something to-night—I would, I repeat, rather a thousand times incur it all, than have to look back, on my death-bed, on myself as one of those who had not striven for the truth of our Established Church, and had not encountered, because I was afraid, personally, of the consequences, anything which the maintenance of that truth might entail."

The above mortifying scene is only a sample of the treatment which the Church must expect to receive, unless she arouses herself to meet the emergencies of the day and hour.

NEW COLONIAL CHURCH DIOCESE.—Arrangements have been made by the Colonial-office, on the one hand, and the Lord Bishop of Newcastle, on the other, for the creation of a new Diocese out of that See, to be called the Diocese of Grafton and Armidale. A wealthy colonist has offered 2,000*l.* toward the endowment, and the remainder will be provided out of the Colonial Bishoprics' Fund, by the Society for the Propagation of the Gospel in Foreign Parts. The nomination of the first Bishop will be made in a few days, and the Bishop will probably be consecrated in the autumn, with the new Bishop of Rupert's Land.

CHURCH CONGRESS AT BRISTOL.—The following are the subjects to be brought under consideration at the Church Congress to be held in October:—Increase of the episcopate, home missions and lay agency, synods of the Church, rural deans and decanal chapters, foreign missions and supply of missionary candidates, parochial sub-division, organization, and action, collegiate churches in great towns, church architecture and decoration, mutual relations of the Church in England and Ireland, free and open churches, augmentations of small livings and Queen Anne's bounty, dilapidations, social hindrances to the spread of Christianity, education of the clergy, systematic cultivation of English composition, public reading and speaking, associations for aiding poor, enfeebled and disabled clergymen and the widows and children of the clergy, middle-class education and the Bristol Diocesan Trade School, adult education and night schools, the revised code and church training colleges, church in the workhouses, church music. Each subject to be opened by a paper not to exceed 25 minutes in reading, which may be followed by two prepared addresses not exceeding 15 minutes each, after which ten minutes will be allowed each speaker for discussion.

THE ENGLISH COLONIAL CHURCHES.—The English Church papers publish the formal Acts and Constitutions passed in Synod at Capetown, by the Metropolitan and his two Suffragan Bishops of Grahamstown and Orange Free State. They will be found to have a very important bearing upon the *status* and freedom of the Colonial Church generally. The document consists in Minutes of Proceedings of the Synod of Bishops of the Province of Capetown, held at Capetown on the 15th of December, 1863. The following is the content:—

"We, the undersigned Metropolitan and Suffragan Bishops of the Province of Capetown, having, in the good Providence of God, met together in Synod at Bishop's Court, near to the metropolitan city of Capetown, upon a summons from the Metropolitan, do sanction and send forth the following report of the Acts and Constitutions adopted in such Synod.

"R. CAPETOWN,
"H. GRAHAMSTOWN,
"EDWARD, Bishop Orange Free State."

"I. This synod affirms that the Church of this province receives and maintains the doctrine and sacraments and the discipline of Christ,

Lord hath commanded, and as the United Church of England eland hath received the same; and that it receives the Book of on Prayer and Administration of the Sacraments, and other nd ceremonies of the Church, according to the use of the United h of England and Ireland; and also the Authorized Version of ly Scriptures, as of the same authority in this Church as it is Church in England; and further, it disclaims the right of a province of the Church to alter the standards of faith and doc- ow in use in the Church—the Three Creeds, the Thirty-nine s, the Church Catechism, and other Formularies of the Church; knowledges that the Canons and constitutions of the Church, in as they are of force in England, and as the existing circum- s of the Church in this Province permit, have authority here also, hey shall have been altered by Synods of this Province.

"R. CAPETOWN,
"H. GRAHAMSTOWN,
"EDWARD, Bishop Orange Free State.

. This Synod affirms that inasmuch as this Church is not, as the h in England, 'by law established,' and inasmuch as the laws gland have by treaty no force in this Colony, those laws which een enacted by statute for the English Church as an establish- do not apply to, and are not binding upon the Church in South ; and that this Church, therefore, receives the English Eccle- al Statute Law only in so far as it may serve to remedy and manifest defects or omissions of the Canon Law, or of laws l and enacted by the Synods of this Church.

"R. CAPETOWN,
"H. GRAHAMSTOWN,
"EDWARD, Bishop Orange Free State.

I. On the grounds stated in the previous resolution, this Synod ers that the final Court of Appeal, constituted by Act of Par- t for the Established Church of England, is not a Court of l in ecclesiastical causes for the un-Established Church of lony; and therefore this Synod declares, that while the Church Province is bound by, and claims as its inheritance, the Stan- and Formularies of the Church of England, it is not bound by terpretations put upon those Standards by existing Ecclesiasti- urts in England, or by the decisions of such Courts in matters h.

"R. CAPETOWN,
"H. GRAHAMSTOWN,
"EDWARD, Bishop Orange Free State.

. This Synod sanctions and approves of the regulations adopt- the Diocesan Synods of Capetown and Grahamstown, for use in espective Dioceses, and postpones to a future Synod the con- ion of the means to be adopted for bringing the regulations of veral Dioceses of the Provinces into entire harmony.

"R. CAPETOWN,
"H. GRAHAMSTOWN,
"EDWARD, Bishop Orange Free State.

"V. This Synod deems it to be consistent with the laws and usages of the Church, that the Bishop of a Diocese should, if he sees fit, invite the presence of his Laity in his Diocesan Synod, provided that nothing be done without the consent of a majority of the Presbyters, and that the consent of the Bishop be necessary to all the acts of the Synod.

"R. CAPETOWN,
"H. GRAHAMSTOWN,
"EDWARD, Bishop Orange Free State.

"VI. The Metropolitan having communicated to this Synod the sentence which he proposed to deliver, after hearing the charges brought against the Rt. Rev. John William Colenso, D. D., Bishop of Natal, by three of the Clergy of this Province, and the ground upon which he had arrived at his conclusion, the Synod desires to express its conviction that the charges have been proved, and its approval of the sentence about to be passed upon the Bishop by the Metropolitan.

"R. CAPETOWN,
"H. GRAHAMSTOWN,
"EDWARD, Bishop Orange Free State.

"VII. This Synod is of opinion that if the Bishop of Natal should appeal to his Grace the Archbishop of Canterbury, against the sentence of the Metropolitan, it would be highly desirable to allow such appeal, in this particular case, which is both in itself novel, and is of great importance with the whole Church. As, however, the question of appeal to England, from the Churches in the Colonies, involves considerations as to the rights of Provinces, and as to the hindrances which may arise from such appeals to a proper maintenance of discipline, owing to the heavy costs thereof, and other causes, this Synod does not express any opinion upon the general question of appeals to England.

"R. CAPETOWN,
"H. GRAHAMSTOWN,
"EDWARD, Bishop Orange Free State.

"VIII. This Synod is of opinion that should the Bishop of Natal presume to exercise Episcopal functions in the Diocese of Natal after the sentence of the Metropolitan shall have been notified to him, without an appeal to Canterbury, and without being restored to his Office by the Metropolitan, he will be, *ipso facto*, excommunicate; and that it will be the duty of the Metropolitan, after due admonition, to pronounce the formal sentence of excommunication.

"R. CAPETOWN,
"H. GRAHAMSTOWN,
"EDWARD, Bishop Orange Free State.

"IX. That the title recommended by the joint committee of both Houses of Convocation of Canterbury, as designating the true position of the Church of this Province,—'The Church of South Africa, in Union and full Communion with the United Church of England and Ireland,'—be adopted as its full and proper title, subject to any decision that may be come to by the united action of the English and Colonial Churches.

"R. CAPETOWN,
"H. GRAHAMSTOWN,
"EDWARD, Bishop Orange Free State.

"X. That in the judgment of this Synod, it would be desirable, under the difficulties which have arisen in the endeavor to establish the Mission of the Society for the Propagation of the Gospel in Foreign Parts, in Independent Kaffraria, that the future head of the Mission in that country should be consecrated as Bishop, and that the Society be requested to select a Clergyman for that Office, and present him to his Grace the Archbishop of Canterbury for consecration; and in the mean time to send out any Clergymen and Catechists whom they may consider qualified to commence the Mission, to be placed for the present under the direction and government of Grahamstown.

"R. CAPETOWN,
"H. GRAHAMSTOWN,
"EDWARD, Bishop Orange Free State.

"XI. That his Grace the Archbishop of Canterbury be respectfully requested to consecrate some Clergyman, either selected by his Grace, or recommended to him by the Society, as the head of the Mission about to be sent to Independent Kaffraria.

"R. CAPETOWN,
"H. GRAHAMSTOWN,
"EDWARD, Bishop Orange Free State."

BISHOP COLENSO NO LONGER A BISHOP.—The Bishop of Capetown, Metropolitan, delivered a Charge, remarkable for its ability, to the Diocese of Natal, at his Visitation, May 18, 1864, in which he pronounced Bishop Colenso to be deposed from his Office.

On Tuesday, May 31st, Messrs. Brooks and Dubois, Proctors for the Metropolitan Bishop of Capetown, served a copy of the following sentence of Deposition on Bishop Colenso:—"Whereas, in and by the sentence pronounced by us, on the 16th December, 1863, against the Bishop of Natal, we did adjudge to suspend the operation of the said sentence until the 16th April, 1864, for the purpose of affording the said Bishop of Natal an opportunity of retracting and recalling the extracts therein mentioned and referred to; and whereas, the said sentence so delivered by us on the said 16th December, 1863, was personally served on the said Bishop of Natal, at No. 23 Sussex Place, Kensington, in the county of Middlesex, on the 26th January, 1864, as appears from the affidavit of service thereof, duly filed of record; and whereas, it has been proved, to our satisfaction, that the Bishop of Natal did not, on or before the 4th day of March last past, file of record with Douglass Dubois, of No. 7 Godliman street, Doctors' Commons, London, Proctor, Solicitor, and Notary Public, our Commissary in England, a full, unconditional, and absolute retraction, in writing, of the extracts so mentioned and referred to in the said sentence, nor did, on or before the 16th day of April instant, file with the Registrar of this Diocese, at his office in Capetown, such full, unconditional, and absolute retraction and recall of the said extracts; and whereas, the said sentence has now, in terms of the provisions thereof, and by reason of the premises, become of full force and effect:—Now, therefore, we do hereby adjudge and decree the sentence so pronounced on the said 16th of December, 1863, to

be of full force, virtue and effect, from and after this date; and we do accordingly decree and sentence the said Bishop of Natal to be deposed from the said Office as such Bishop, and prohibited from the exercise of any Divine Office within any part of the Metropolitical Province of Capetown. (Signed) R. CAPETOWN. [L. S.]"

In his Charge, the Bishop said: "To the Court of Queen's Bench, Dr. Colenso can undoubtedly appeal, if he should see fit; not against the sentence of the Metropolitan, but against any persons who may withhold funds from him to which he may think himself entitled. With questions of property the sentence of deposition does not directly interfere. I simply pronounce the Bishop to have erred from the Faith, and to be deposed from his Spiritual Office. With that sentence the Court of Queen's Bench could not and would not interfere. It might give, or it might withhold, lands or moneys; that is within its jurisdiction. I have no fear that it would deprive the living Church of this land, which means to abide in the Faith of Christ, of endowments given by myself and by others whom I have induced to provide them; but if it did, we should but be in the position of the Church for the first three hundred years of its existence, not only unsupported but persecuted by the world: with the right, however, still allowed us of placing true and faithful Pastors over that portion of the flock that resolved to abide in the Faith of Christ."

To this Charge the Clergy responded in an Address, which was subsequently confirmed by an Act of the Conference, as follows:

ACT OF THE CONFERENCE.—"We, the undersigned, Clergy and Lay Members of the Church of England, being satisfied that Dr. Colenso has widely departed from the Faith of the Church, and has been righteously deprived of his Office by the Metropolitan, hereby declare our fixed resolve that we will no longer acknowledge him as our Bishop.

"James Green, M. A., Dean; T. G. Fearne, Arch Deacon; H. Callaway, M. D., Canon; W. O. Newnham, M. A.; W. A. Elder, Rector of Verulam; James Walton, Rector of Pinetown; R. Robinson, Priest; Walter Baugh, Missionary at Umlayi; A. W. L. Rivett, Acting Colonial Chaplain and Incumbent of Eddington; J. W. Turnbull, J. Williams, Church-wardens, St. Peter's Cathedral Church; G. H. Wathen, Treasurer of Finance Board of the Diocese; G. M. McLeod, Church-warden of Byme; Henry Pinson, James Raw, Church-wardens of St. Andrew's; John Charles Earl, Church-warden of Christ Church, Addington."

Bishop Colenso has, it is stated, appealed to the Court of Queen's Bench to reverse the decision of the Colonial Church. Should this be attempted, it will only hasten a crisis, which must come, sooner or later, in the Colonial Churches, and not unlikely in the Church of England herself, at home.

The following has also been signed by sixty-four of the Clergy:—"To the Most Reverend the Metropolitan and the Right Reverend the Bishops of the Church in South Africa. We, the undersigned, Clergy, ministering in the Church in South Africa, having understood

that there is a probability that Bishop Colenso will return to Natal, and attempt to resume the exercise of Episcopal functions in that Diocese, notwithstanding his deposition from his Office by the Metropolitan, acting in concurrence with the Suffragans of the Province,—time also having been allowed for appeal to the See of Canterbury,—do hereby enter our protest against any such attempt on the part of Bishop Colenso; and we do declare that we cannot recognize him as a Bishop of this Church, or hold communion with him, should he return. (Signed) H. A. Douglass, Dean of Capetown; J. H. Thomas, Archdeacon of the Cape; H. Badnall, Archdeacon of George; Edward Judge, Colonial Chaplain, Simonstown, and Canon of Capetown; G. Ogilvie, Principal of Diocesan Collegiate School, and Canon; Arthur Currey, Canon; E. Glover, Kaffir College; Wm. Bebb, Rector of St. John's, Capetown; F. Parminter, Capetown; and others."

MISSIONS OF THE RUSSIAN CHURCH.

At the present time, it will not be amiss to remove misapprehension as to the Missionary life and activity of the Russian Church. We take the following from the April No. of the (London) *Colonial Church Chronicle.*

The largest and most important of the Russian Missions is that in Northern Asia and America, under the celebrated Priest, Benjamin, who bears now the title of Innocent I. Archbishop of Kamtschatka and Chief Pastor of all the Polar Church. In 1823, this gifted and venerable Missionary commenced his labors on the Russian American peninsular of Alaska and the adjoining group of the Aleutian Isles. Here he had a field to cultivate which had already been taken in hand, more than half a century before, by the care of Schelikoff, the wealthy founder of the Russian American Company, but which, from various untoward circumstances, had not hitherto yielded much return.

In the whole of the Russian American colonies, the Aleutian Islands included, Lieutenant Golownin reported in 1860 that there were seven parish churches and thirty-seven chapels, served by twenty-seven clergymen. The stationary Clergy, as well as the Missionaries, are supervised by the Bishop of New Archangel (whose See, however, is said to have been lately removed to Yakutsk, in Asia.) This Bishop is a suffragan of the Metropolitan of Kamtschatka, a dignity which, as already stated, has been held since 1840 by Benjamin, under the name of Innocent I., and who has in consequence transferred his personal labors from the American to the Asiatic region.

Kamtschatka, the Aleutian and Kurile Islands, together with the territories adjacent on the Asiatic and American mainlands, compose the immense domain of the Missionary Patriarch Innocent. From his residence, Blagowæshtcherska, in Amour-land, he has several hundred miles to travel before he can reach the first isle of the Aleutian group, which occupies about the centre of the whole region. And these endless tracts the aged apostle continues to travel through, by land and by water, at one time crossing from island to island by frail canoes, and at another in rough sledges, drawn by dogs or reindeer, cutting

through the deep snows from which the sun is reflected so brightly as to half blind the traveller. He is not without numerous and able assistants; and especially conspicuous is the zeal of many of the native converts for the extension of Christianity and its blessings to their still heathen kinsmen. The Kamtschadalers were nearly all received into the Church as early as 1847, no longer flitting about as they were wont, but collected into clean little villages, over five thousand of them frequenting the services of ten churches erected in different parts of their peninsula. Also of the Asiatic section of the Tschukatches, on the north-east of Behring's Straits and the Icy Sea, there are at least some who have been converted; for example, in 1846 there were a hundred of them baptized at Anadirsk. Moreover, the Lamuters, on the Bay of Ochotsk, are in great part, though not entirely, Christianized; they have now three houses of worship in the towns Ochotsk and Ayan, attended in all by about 6,000 persons. Also, on the somewhat more southerly Adskoy or Udskoy, a Mission has been commenced among the people of the Amour-land, which has been Russia's since 1858; and this promises to extend its operations into the north of China.

Besides the Metropolitan Diocese of Kamtschatka, there are several other Russian Missions in which the workers have shown scarcely less energy and devotion than Innocent.

At Irkutsk, on Lake Baikal, there is a seminary where a considerable number of native and half-breeds are continually training for Missionaries. Some of these classes have proved very successful in their labors, particularly in the translation department.

Reaction in German Theology.—An English writer notes a change for the better in Germany, especially among the Lutherans. He says:—Talking recently with a Royal Chaplain (*Hof Prediger,*) I made some allusion to the Colenso question. "Ah," he said immediately, "*we have got through all that.*" He quotes also from a late book of Stahl's—*The Lutheran Church in its relation to the Union.* (*Die Lutherische Kirche und die Union.*) He writes in the interests of the strictest Lutheranism against the well known Prussian Governmental objects. Take first, the following, from the 12th chapter of his 2d Book, on the establishment of a distinctive and perpetual ministry in the Church:—"I maintain," he says, "the Divine origin of the Ministry, (*des Amtes.*) Christ not only established in His Church the holy ordinances, preaching, Baptism, Holy Communion, absolution, excommunication, but He also consecrated the Divine Ministry; that is, that definite persons should have the conduct of these ordinances, as the work of their life. He constituted this Ministry and Himself founded it, in that He chose and appointed the Apostles; who then, in the spirit of this appointment and mission, again appointed others, and ordained Elders and Bishops, with the command that they, also, should again do the like. (2 Tim. ii.) This Ministry, then, thus ordained of Christ, has existed in unbroken sequence from its establishment downwards, and has never ceased in the Christian Church. The Christian community was never, even for a moment, without this Ministry, and can-

not be conceived of as one which once had not this Ministry over it, and, subsequently, itself established it over itself." (pp. 276, 277.) He returns to this thought in another place, (p. 452,) with reference to what we have heard so often argued in England. "The Œcumenical Episcopate and the historical continuity of the Ministry, which is the true significance of the Apostolic Succession, is," he maintains, "a real feature of Catholicity. The *Puseyten*" (I prefer to leave this word in the German) "are thoroughly justified in urging this feature of Catholicity in its full importance. Their mistake is that they make it the only, or the chiefest, feature. A feature of Catholicity yet more essential and of a far higher kind, is Catholic teaching."

Writing of Pietism, he thus expresses himself.—"The movement," he says in another place, (p. 365,) "towards the one thing needful, was from God. We dare not give up the warm breath; we dare not give up the consciousness of the deep community between the faithful. But this movement does not lead to union. The Church has another object, and another course laid out before her, besides individual piety and the kindling of individual piety. She has for her object the Kingdom of God, as a whole; and according to the fullness of her glory and the completeness of her means of grace. She has, also, a mission for the nations and for national life; in politics, in science, in art, in morals. And if at particular periods, and in accordance with providential leading, one point of light, the central point of the Truth's fullness, streams as it were alone through men's souls, whilst everything else is in comparative darkness, this is no reason why at another period, when all is light together, we should arbitrarily restrict ourselves to this one point."

In the last number of the *Am. Qu. Church Review*, in noticing the accession of the Rev. Dr. Reynolds to the Church, we expressed great confidence in the Lutheran element in this country, and our belief that it would yet coöperate with us in saving Christianity from the threatened doom of Indifferentism and Rationalism, which is sweeping over the country. In this aspect, the above extracts are full of interest.

On the other hand, however, in Germany, one of the Professors of the University of Heidelberg, Shenkel, has published a book, which has caused some astonishment even in the free-thinking part of Germany. The book, not perhaps much heard of in England, though it is the subject of admiration or attack in most of the German theological reviews, is called the "Characterbild Jesu," and professes to be a historical representation of our Lord's character. In his views, Shenkel is now a follower of Strauss, who has lately tried to popularize his first heavy work. The Heidelberg Professor takes St. Mark as the only authentic record of our Lord's life, and seeks to explain all the miraculous and supernatural parts of the narrative on the now prevailing theory of myths.

About 150 of the clergy in the Duchy of Baden—altogether there are about 400—have signed a protest calling on the authorities to dismiss him from his present office as professor in the University, and also as a director of the "Seminar," a place of theological training

which candidates must enter before they can become preachers. On the 13th of last month a large and influential meeting was held on the other side, and a counter-protest signed in Shenkel's favor, or, as it is put, in favor of the freedom of religious thought. The freedom in this case goes so far as to deny the truth of the Evangelists' history. Speaking of the forthcoming trial, a correspondent says: "I have inquired from some members of the University what will be the result, and the answer is, 'Oh! he will stay, he won't be removed,' *i. e.*, he will continue not only to lecture before the University, but also to superintend the more especial preparation of the candidates for the clerical office!"

FRANCE AND THE ROMAN LITURGY.

The Restoration of the Roman Liturgy in France is to-day an accomplished fact. Up to the eighth century, the Gallican Churches had a Liturgy of their own, of Oriental origin. Under Pepin and Charlemagne, in obedience to the Pope, they abandoned it to adopt the Roman; which Gregory VII. established also, somewhat later, in Spain. Liturgical unity was thus realized in all the Western Patriarchate. There were only exceptions for the Church of Milan, allowed by the Popes to preserve the Liturgy of St. Ambrose; and for some chapels of the Church of Toledo, where the Holy See yielded the Mozarabic Liturgy. The Church of Lyons, like all the other Churches of Gaul, quitted the Gallican rite and embraced the Roman under Pepin. Afterwards, the Roman Liturgy having taken some new developments, and, on the other hand, several Churches having introduced modifications more or less essential, the varieties became extreme.

The Council of Trent wished for a remedy, and instituted a Commission to establish a form of Breviary and obligatory Missal for all the Latin Churches, so as to re-establish Liturgical unity in the West. The Fathers of Trent, not having been able to conclude this matter in Council, left to the Holy See the care of finishing it. Pius V. executed it. The Bulls of Pius V. impose on all the Churches of the Western Patriarchate, the obligation of taking the Liturgy thus promulgated. The Churches which were then in possession of a Liturgy used for two hundred years, whether in virtue of an institution approved by the Holy See, or of custom, were alone exempted. The Church of Lyons found herself included in this exemption. She could then keep, and she kept the Liturgy, which she had followed from the days of Charlemagne, and which, notwithstanding the various changes which it had undergone, was substantially only the Roman Liturgy, adopted by her, as by all the other Gallican Churches, in the eighth century. In 1737, the Archbishop of Lyons, M. de Rochebonne, took upon himself to modify the Liturgy of his Church; and in 1759, his successor, M. de Montazet, abolished it, to substitute the Parisian Liturgy, quite a new work of M. de Vintimille. The 11th of November, 1862, Cardinal de Bonald assembled the Chapter of his Metropolitan Church, made known to it his design of having a Lyonese Liturgy, according to the Roman rite; and invited it to name a Commission for

his work. The Clergy of Lyons, after a war of pamphlets, &c., got p a petition to the Pope, in behalf of the Lyonese Liturgy, and very w members of the Clergy refused their signature. They then char- ed a deputation to go to Rome, to present the petition to the Holy ather.

The letter addressed from Rome, on the 4th of February, to the lergy of his diocese, by Cardinal de Bonald, and the words of the ope which it contains, inform us of the reception which the deputa- ion received, and the measures taken by the Pontiff for the re-estab- shment of the Roman Liturgy in the Church of Lyons.

In an apology published by the Clergy of Lyons, these words are ertainly very noticeable: "The Pope can command. We are to bey. Not one of us ignores it. All of us are disposed to an entire ubmission!"

The affair of the Lyonese Liturgy may then be considered as ended: he re-establishment of the Roman Liturgy at Lyons is only a ques- ion of time.

We find these leading facts in the *Literary Churchman*, condensed rom the *Revue du Monde Catholique.*

M. RENAN DEPOSED.

M. RENAN, author of the *Life of Jesus*, is, by the act of the Minis- er of Public Instruction, deprived of his position as Professor of the Hebrew, Syriac and Chaldean languages, in the College of France. To get rid of M. Renan, the Minister resorted to the expedient of ppointing him assistant sub-director of the Department of Oriental Manuscripts, of the Imperial Library, first declaring that the chair ormerly occupied by M. Renan, in the College of France, was neces- arily vacant for the same reasons of public order that caused the uppression of his course of lectures two years ago. M. Renan eplies proudly, that he holds his title of Professor in the College of France by election, inferring that he cannot be deprived of it by a decree. He says:—"I keep the title, but hereafter I shall continue o perform the duties annexed to it, without salary." The right of the government to depose the Professor, being denied by a considera- ble party, the affair will probably be submitted to the test of legal uthority, and M. Renan's notoriety greatly increased.

EDUCATION IN FRANCE.

The "Report of the Condition of the Empire," for 1863, states that there are at the present time in France, 82,135 establishments of primary instruction, or 16,136 more than in 1848; and the scholastic population, which at this last period was only 3,771,597, has risen, in 1862, to 4,731,946; giving an augmentation of nearly a million, or a quarter of the whole. The 36,499 communes provided with means of instruction, comprise 41,426 public and free schools, special for boys, or mixed as to the sexes; of which 37,895, numbering 2,145,420 pupils, are directed by lay-teachers; 3,531, numbering

482,008 pupils, are taught by Romish ecclesiastics, called Congregationists. Of the 2,627,428 children in these schools, 922,820, or more than one-third, are admitted gratuitously. Besides the boys' schools and the mixed schools, there are 26,592 schools devoted exclusively to the instruction of girls; of these, 13,491 are directed by lay-teachers, 13,101 by ecclesiastical "sisters." These schools receive 1,609,213 pupils, of whom rather more than a third, or 604,247, are in the lay schools, and 1,059,966 in the congregationist ones. One-quarter of those pupils are admitted gratuitously, viz: 130,210 in the lay, and 490,094 in the congregationist schools—total, 620,304. There are also 3,162 infant schools, 958 of which have lay-teachers, and accommodate 83,248 scholars; while 2,204 are held by ecclesiastical persons, and teach 265,062 children. The average salary of the male teachers in public schools is about $160; of the female teachers, about $130.

The charges brought up in the Courts against the teachers for gross immorality, and especially for immodesty, are a marked fact, and of these a large proportion are against the Romish Ecclesiastics.

HEATHENISM AT ROME.

The Dean of Canterbury, Alford, thus describes the "Church" of Rome. "Rome is essentially a pagan city. Her churches, numerous as the days of the year, rise everywhere around you. Bells are continually going; the commemoration of saints and martyrs is endless. Yet with very rare exceptions indeed, *the worship of the people* in those churches has nothing in common with Christianity. It is not even the One God of Jews and Christians, who, as matter of fact, is adored in them; it is not He whom Christians believe to be God blessed forever, incarnate in the flesh of man. God has passed out from the practical worship of this people; the Son of God has, as matter of fact, ceased to be an object of adoration. The Eternal Father is found in their pictures as an old man; the Divine Saviour as a little child; but both are subservient, and nearly all their worship is subservient to one purpose—to the glorification of a great goddess, and after her, not of the Father, Son, nor Spirit, but of a host of men and women, made into objects of adoration by themselves, and, whatever may be alleged to the contrary, clothed, as she is pre-eminently clothed, with the incommunicable attributes of the Godhead itself."

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ART. I.—LIFE AND WRITINGS OF GOETHE.

The Life and Works of Goethe. By T. H. LEWES. Boston: Ticknor & Fields. 1856.

Faust. A Tragedy; Translated from the German of Goethe, with Notes, by CHARLES F. BROOKS. Boston: Ticknor & Fields. 1856.

THE Life and Writings of Goethe, by Lewes, when republished in our country, was read by us with deep interest, and added to our Library, as a valuable contribution to the Literature of the age. But it seems to have commanded little attention from the public. We have not learned that its sale has warranted many editions. And this is as we too often find in literature, that the solid gold lies neglected on the publisher's shelves, while the gold-foil and tinsel glitter in the sunshine of popular favor.

The author was a friend of Carlyle, and refers to him as his intellectual guide; but we prefer the clear and perspicuous

style of writing, and are better satisfied with the sentiments of the pupil, than with the misty language and doubtful principles of his teacher. It has been so much the fashion to admire German poetry, Metaphysics and Theology, that few have had the temerity to look steadily through the rainbow spectrum with which genius has surrounded them, in order to penetrate to the substance beyond. We will quote from the author of the life of Goethe, a comparison taken, as he says, from an old myth, which is to the point:—

"A Frenchman, an Englishman, and a German, were commissioned, it is said, to give the world the benefit of their views on that interesting animal, the Camel. Away goes the Frenchman to the *Jardin des Plantes*, spends an hour there in rapid investigation, returns, and writes a *feuilleton*, in which there is no phrase the Academy can blame, but also no phrase which adds to the general knowledge. He is perfectly satisfied, however, and says, '*Le vioilà, le chameau!*' The Englishman packs up his tea-caddy, and a magazine of comforts; pitches his tent in the East; remains there two years studying the Camel in its habits; and returns with a thick volume of facts, arranged without order, expounded without philosophy, but serving as valuable materials for all who come after him. The German, despising the frivolity of the Frenchman, and the unphilosophic matter-of-fact-ness of the Englishman, retires to his study, *there to construct the Idea of a Camel from out of the depths of his Moral Consciousness.* And he is still at it."

The attentive perusal of the volume before us, we think, might do much towards disenchanting many of our literati and theologians from the fatal charm which holds their intellect and faith in abeyance, and reassures those who have doubted of the acumen of their own understanding, because they found themselves unable to see clearly through the mazes of German poetry, metaphysics and divinity. A lady friend of ours said to an admirer of Carlyle, "I think, when reading him, that his style is like turbid water, which conceals the bottom of a shallow stream."

The biographer of Goethe approaches his subject with reverence, as if about to tread on consecrated ground. He has looked up to the great author from afar, as a bright particular star in the galaxy of genius. When he censures, it is with such feelings as one would admit the faults of a revered friend. But his love for truth and virtue, his firm religious faith, leave

him no alternative, when loyalty to them obliges him to condemn. But we will pass on to some of the incidents in the life of Goethe, and then to a brief review of his writings, premising that the biographer draws largely from the poet's Auto-biography, published under the title of "*Poetry and Truth from my Life*," from some German Biographies, and Mrs. Austen's "*Goethe and his Cotemporaries.*"

With respect to the Auto-biography, our author says he found it, in many respects, an unsafe guide :—

"The abiding inaccuracy of time," he says, "was more misleading than the many inaccuracies of fact, giving to the whole youthful period, as narrated by him, an aspect so directly contrary to what is given by cotemporary evidence, especially his own letters, that an attempt to reconcile the contradiction is futile. * * * * The old man depicts the youth, as the old man saw him, not as the youth felt and lived. The picture of youthful follies and youthful passions becomes softened through the distant avenue of years. * * * * Jupiter, serenely throned upon Olympus, forgets that he was once a rebel with the Titans."

There can be no reproach here upon the memory of the great man. Who can describe himself truthfully, when long years past shall attempt to present him as he was in youth ? Even ourselves, as we were last year, or even yesterday, we cannot paint to the life, for the most difficult of all knowledge is that of self. What we are at the present moment is perhaps better known to others than to us. Even the painter must employ the pencil of another to give his true lineaments.

Goethe inherited, from his parents, opposite qualities. From his father was derived the well-built frame, the erect carriage, and the dignified bearing which distinguished him through life, together with a love of order, and a stern command over himself, which gave his will a power to control external circumstances. His thirst for knowledge, and delight in communicating it to others, are traced to the father. But this parent had nothing of the practical element in his nature. To his mother, the poet was indebted for his ideality, his vivid conception, his joyous, affectionate nature. To her he owed his love of story-telling, of distinctive individuality, as also a dislike of unnecessary agitation and emotion. His delicate nerves

shrank from the wear and tear of excitement; his reason, in short, was powerful enough to keep his emotional nature under control,—he was "king over himself."

"I do not," says his biographer, "say he never stumbled. At times, the clamorous agitation of rebellious passions misled him, for he was very human, often erring; but viewing his life, as it disposes itself into the broad masses necessary for a characteristic appreciation, I say that in him, more than in almost any other man of his time, naked vigor of resolution, moving in alliance with steady clearness of intellect, produced a self-mastery of the very highest kind."

Goethe says of himself, in his Auto-biography:—

"All I have had to do, I have done in kingly fashion: I let tongues wag as they pleased. What I saw to be the right thing, that I did."

We may well imagine that such a man could be dangerous to the female heart. Noble as Jupiter, beautiful as Adonis, playful as Cupid, alive to the charms of beauty, and glowing with an ardent temperament,—alas, for the simple-hearted maiden who listened to his dulcet strains of passion, and gave her whole soul to its bewildering influence. For *the will* of this lover is stronger than his emotions, and soon he wakes from his dream of passion, coolly to ask, *cui bono.*

As the numerous loves of Goethe are immortalized in his different Novels, Dramas, and Poems, we will briefly notice them in the order of time. About the age of fifteen, he became deeply enamored of Gretchen, sister of one of his roystering companions. While indulging in the deepest extravagance of boyish love, he was astounded by hearing the declaration of Gretchen, that she had thought of him merely as a child, and had felt for him only a sister. This vanishing of his "love's young dream," was at first the cause of great sorrow; but rallying pride to his aid, he set himself serenely to study, especially philosophy, under the guidance of a tutor, supposed to be a sort of *Wagner* to the young *Faust;*—and so his melancholy fit on account of Gretchen passed away.

At sixteen, Goethe goes to Leipsic, to commence his Collegiate course. Here he falls violently in love with Annette, familiarly called Käthchen, daughter of the keeper of a *table d' hôte,* to which he, with a set of College friends, habitually re-

sorted. No sooner does Goethe find that his passion is returned, than he teases Annette with his jealousy and suspicion, quarreling with her without cause, until her endurance is exhausted, and she casts him off. In vain he repents and seeks to regain his influence over the mind of Annette. In his despair he flies to poetry, and writes love Dramas and Pastorals. Here he paints his own experience,—as he has said of himself, that all his works are but *fragments of the grand confession of his life.* It was about this period that, in writing from Leipsic, he speaks of the tendency of his mind to transform into an image or poem, everything which delighted, troubled, or otherwise occupied him.

The friends of Goethe were displeased at seeing him neglect the good society of Leipsic, for the company of actors and authors with more wit than money. But he was learning lessons in human nature for future use. "In this great Drama of Life," says the biographer of Goethe, "every Theater has its Green Room; and unless the poet knows how it is 'behind the scenes,' he will never understand how actors speak and move." Goethe had often, in real life, been behind the scenes, looking at the skeleton which stands in so many homes.

We find the young Goethe very miserable about Käthchen Schonkopf. (What a name for a heroine!) He wishes she were married, and then is wretched because she is to be married. He says, "you will be a sweet woman, and I, I shall remain Goethe. You know what that means. If I name my name, I name my whole self, and you know that so long as I have known you, I have lived only as a part of you." "*Sic transit!*" says the biographer; "so fall away the young blossoms of love, which have not the force to ripen into fruit."

Wherever Goethe went, to College, to study works of Art, or to see the world, he found some one to love, and to leave unhappy on his account. Frederika, the daughter of Oeser, his drawing teacher, attracted his admiration, but sarcastic and penetrating, she warded off the arrows of Cupid, and escaped unharmed. Charity Meixner, of Weims, herself a poet, attracted the heart of Goethe, which, according to himself, "could readily love, and as easily forget;"—she wrote verses

about her disappointment, and solaced herself with a rich husband.

At Strasburg, Goethe, finding himself out of fashion, in not knowing how *to dance*, sought a teacher. The French dancing-master had two charming coquettish daughters. One of them, Emilia, was engaged; the pupil fell in love with her, while the other sister, Lucinda, was no less fascinated with the handsome young German. We have a very dramatic story here; a mixture of the comic and tragic, of which Goethe failed not to make use in his subsequent poetry.

That he delighted in being a hero, is everywhere apparent, in perusing his history, even from childhood. Hitherto we have lightly passed over Goethe's *affairs du cœur;* but his attachment to Frederika, the daughter of a worthy clergyman living in the vicinity of Strasburg, was of a serious character, and left a melancholy impress on the mind of Goethe, for the remainder of his life. He went with his friend and brother poet, Wieland, to the home of Herr Brion, the pastor, and became at once the passionate adorer of one of his daughters, the beautiful, gay, and simple-hearted Alsatian maiden, Frederika. An impassioned epistolary correspondence ensued, with frequent visits to the Elysium where his goddess lived, enshrined amid the romantic scenery of Sesenheim. Strasburg was to him a wilderness; he only seemed to live in the society of Frederika. He was an accepted lover, though no formal betrothal had taken place, on account of his youth, and the necessity of obtaining his father's consent. He had been sent to Strasburg to gain the degree of Doctor of Laws, and for a time was obliged to be present at certain exercises of the University, so that he could not visit Frederika at her rural home. The simple-hearted girl, with her sister, went to Strasburg, to visit a rich relation, and to meet her lover. But, alas, her peasant-like Alsatian costume contrasted unfavorably with the dress of city ladies. In the groves of Sesenheim, she had been to him as a wood-nymph,—in the *salons* of Strasburg, she was transformed to a peasant! Alas for human nature, Goethe confesses that her departure from the city was a relief to him. Frederika had the tact to perceive this change in the spirit of

their dream, and that their romance was at an end. It was about this time that Goethe wrote, "How happy is he, whose heart is light and free." (Alas, was not that of Frederika so, when his blighting influence fell upon it!) "They say love gives courage; never! the heart that loves is weak." Can we feel other than contempt for a young man, even though he became the great Goethe, who could thus solicit and thus trifle with the noblest of all God's gifts to man, a pure and loving heart?

Our young poet returned to his father's house, at Frankfort, in no enviable state of mind. Detesting the study of the Law, he resolved to cultivate literature, and went to Wetzlar, a place distinguished for remnants of ancient customs and institutions. In his Auto-biography, he says: "What occurred to me at Wetzlar is of no great importance;" he then proceeds to mention, as most interesting, his observations upon the Imperial Chamber, a sort of German Chancery, where, among the twenty thousand undecided cases, were some which had lingered through a century and a half. (What a rich treat for Dickens would that same Imperial Chamber present!)

Writing his own life, in old age, Goethe could remember nothing of importance happening to him in Wetzlar,—and yet it was here that he loved Charlotte, whose name he has rendered immortal in his "*Sorrows of Werther.*" "This," says his biographer, "it is to write Auto-biography when one has outlived almost the memories of youth, and entirely lost sympathy with its agitations." But we, who have passed on far in life's journey, do not so understand the operations of the mind. While the faculties remain unimpaired, the memories of youthful emotions are greenest and brightest in the vista of the past. The early love, with its hopes and fears, and final triumph in the formation of the tenderest ties which in this mortal life can unite hearts, is the last picture to fade from the tablets of memory. But it is of virtuous, honorable love, we speak,—unlike Goethe's love for Charlotte, known to him, from the first, as the betrothed of another. We are not surprised, that the venerable Grand Chancellor of Weimar should be willing to ignore that passage of his life at Wetzlar. Char-

lotte Buff, or Lottchen, fascinated Goethe, because he saw that she was not fascinated by him! Young maiden who readest these lines, ponder upon the truth here presented, and beware of the selfish egoist, who would love only his own image in the reflection from your heart.

Goethe makes Werther commit suicide for love of Charlotte; but for himself, the real hero of the story, he leaves the scene of his romance, and travels down the Rhine, enjoying the magnificent scenery, its towering precipices crowned with ruins of feudal castles, or with more modern structures, churches or chateaux. His friend and distinguished cotemporary, Merck, in connection with whom his first literary efforts had been given to the public, had agreed to meet him at the house of Frau von La Roche. This lady, distinguished as the earliest love of Weyland, had written a Novel, and it was suggested (probably by one who was not invited) that she gathered to her house Merck, Goethe, and some others of the German literati, with a view to favorable criticisms on her work. Must we here confess, that the inconstant Goethe made love to the beautiful daughter of his hostess? Even so saith the chronicles, though the Councellor forgets to mention it in his Auto-biography. What is most remarkable about this flirtation is, that this daughter was the mother of the child, Bettina! The reading public do not need to be informed respecting the Letters of *the Child*, which have, by turns, been the subject of praise and condemnation. The biographer of Goethe comes to the rescue of the poet's reputation in respect to this self-called child, by stating, with an appearance of veracity, that the writer of "*Goethe's Correspondence with a Child*," is one of those phantasts to whom every extravagance is permitted. He considers her book, in many respects, as a mere romance, where time, place, and circumstances are made use of to build fiction upon. Riemer, the old and trusted friend of Goethe, who was with him in his last years of life, has given his testimony against the veracity of Bettina's story. We are almost inclined to regard as retributive, the annoyance which the trifler with the love of woman must have experienced from the weird and elfish Bettina. He is now a venerable High Councellor,

with many decorations from the Grand Duke of Saxe-Weimar. Dignity of demeanor, suitable to his lofty position at Court, is now his *role*. A wild young girl worshipping him at a distance, writes love letters to him. For his sake she courts his mother, who writes kindly of her to Goethe: Bettina goes to Wiemar, she rushes into the arms of her idol, and falls asleep upon his bosom. At first he treats her as a child, but her demonstrations become obtrusive and embarrassing; the old man is annoyed and repulses her. She insults and quarrels with his wife; Goethe forbids her his house, and puts an end to a relation which is attended only by embarrassment. Such being the account of this episode in the life of the poet, by his biographer, as taken from what he believes an authentic source, it is needless for us to enter any protest against the selfishness, and as we might say, almost fiendishness of a man, with the snows of sixty winters over his head, who should encourage the heart devotion of a young enthusiastic girl, in order, as has been asserted of Goethe in relation to *the child*, that he might, from her passionate fervor, keep up the warmth of his poetical imagination, to enable him to write with the better effect. We hail the solution given by his biographer as relieving the character of that great genius from such odium. As to the follies and extravagances of a young girl, wishing to make herself a heroine, we can pity and forgive them.

Having glanced at the loves of Goethe, we have but a word to say of his marriage. This was such as we might expect from his previous inconstancy in his relations with women. To the scandal of the Court, where he filled an important place, and the chargin of his most devoted friends, he married under very doubtful circumstances, a woman with whom he had long maintained a doubtful relation, whom, after marriage, he never attempted to introduce into society, or place on an equality with himself. In a letter written to the Frau von Stein, a woman whose relations with Goethe, for ten years, do not add to our respect for his moral character, he says in reference to Christine Vulpius, afterwards his wife, "Who is beggared by this liaison? Who makes any claims on the feelings I give the *poor creature?* Who on the hours I pass in her society?

We were led to mention Bettina, by the introduction of the poet to her mother, then herself a young girl. Going back to Goethe's youth, we find him, after his unhappy passion for Charlotte, becoming, first in frolic, and then, by serious devotion, virtually affianced to the fascinating Anna Sybilla Münch, of Frankfort; but while his parents were anticipating the marriage of their roving son, he had discovered that though he admired Anna, he had no real love for her. Visions of literary distinction rose before him, and he said "*down Cupid,*" as one would order off a petted lap-dog, who had become troublesome. But Cupid soon returns, and is taken into favor. Anna Elizabeth Schönemann, daughter of one of the banker princes of Frankfort, a beauty of sixteen, (his favorite age,) proud and coquettish, captivates the deep-thinking poet by her artful simplicity. She tells him what a sad flirt she has been; how she had tried her spells on him, and was punished by becoming the victim of her own arts. Goethe, thrown off his guard by this confession, becomes devoted to his *Lili*, as he fondly called her. The social condition of *Lili* was superior to his own. The magnificent entertainments, balls and concerts to which he followed her, were not to his taste; he saw himself dwindling into insignificance in these scenes, where he was known merely as the son of a Frankfort burgher. In a poem written at this period, the following stanza expresses the struggle going on in his own mind:—

"With such magic-web she binds me,
To burst through I have no skill;
All-absorbing passion blinds me,
Paralyzes my free will.
In her charmed sphere delaying,
I must live, her will obeying;
Great, oh! great to me the change!
Love, oh! free me! let me range."

The coquetries of Lili are dramatized in the Opera, Erwin and Elmire, written at this period. For a time there was opposition from the families on each side, to a marriage between the lovers. The banker's daughter, it was thought by her friends, should marry into a rich or noble family; the parents and sister of Goethe did not fancy his bringing a fine lady

among them; his literary friends opposed the match, as decidedly incompatible. These obstacles served but to increase the ardor of the lovers. At length a mutual friend succeeded in removing the difficulties, and a tender scene follows, in which the parties were told to take each other by the hand, and overcome by tumultuous emotions, they fell into each other's arms. But Goethe, true to the instincts of his wild, inconstant nature, became awake to the *disparity of the connection*, and ran away from marriage, by setting out on a tour through Switzerland. It was to solace his own unhappiness, for he still loved Lili, (as he could love any but himself,) that he began the Tragedy of Egmont, which was many years afterwards completed in Italy. His betrothal cancelled, he was once more free; but he was restless and unhappy. It was at this period that Goethe was invited, by Karl August, Duke of Saxe-Weimar, to his Court, and left his father's house, to return no more as a resident.

In his Novel, "*Elective Affinities*," and in Sonnets addressed to Minna Herzlieb, the daughter of a bookseller in Jena, where Goethe, as director of the library, was often led, we are compelled to recognize an unfortunate attachment between him and *another child!* He says, in his Auto-biography, in reference to "Elective Affinities:"—

> "No one can fail to recognize in it a deep, passionate wound, which shrinks from being closed by healing; a heart that dreads to be cured. In it, as in a burial-urn, I have deposited, with deep emotion, many a sad experience. The third of October, 1809, (when the publication was completed,) set me free from the work; but the feelings it embodies can never quite depart from me."

The biographer of the poet says, *elective affinities* between Goethe and this young girl were observed by her family with apprehension and dismay, and she was prudently removed from the dangerous fascination, by being sent away to school.

From this murky atmosphere of youthful follies and inconstancy, and the more degrading indulgencies of vitiating romantic attachments, even in old age, we gladly turn to the high intellectual eminence which Goethe attained; though even here, sad remembrances will haunt us, of the moral unworthiness of this giant of literature, and we say farewell forever to

the cherished Goethe of our youthful fancy, for *he* was as *good* as he was great.

A tendency to skepticism in religion appeared in Goethe in his sixth year, when the great earthquake which destroyed Lisbon was the theme of conversation. He could not believe that God, according to the first article of their Creed, could be good, or careful of His creatures, when He would allow sixty thousand of them, the good with the bad, to be thus destroyed. But he silenced such doubts by the reflection that "God knew that an immortal soul could not be injured by any mortal accident." A precious thought, which we should ever cherish!

In early childhood, Goethe began to tell stories for the amusement of other children; as soon as he could use a pen, he wrote them. His progress in learning, especially languages, was great. At twelve years old he wrote a Romance, in which six different characters correspond with each other in as many different languages; pure modern German, the old German dialect, Latin, Greek, English, Italian, and Jew-German, in which the Hebrew is strangely mingled. The study of the Hebrew led Goethe to reading and translating the Bible. This Book deeply interested him, awakening the spirit of inquiry and verification as to facts, for which he was ever distinguished. At the period of his confirmation, (in the German Church,) he was much influenced by Fräulein von Klettenberg, whose religious nature seems ever to have commanded his respect in after life. Under her influence, he wrote a series of Religious Odes, which, copying in a quarto volume, he presented to his father, greatly to the satisfaction of the latter, who desired that every year he would give him a book of his own. Of the female friend, to whom we have alluded, it is said, "she was neither bigot nor prude. Her faith was an inner light, which shed mild radiance around her." Happy for Goethe, had such influences in after life tempered his wild and fiery nature, and restrained him from the restless wanderings, which ended in the so often acknowledged disappointment and wretchedness.

In the early part of the 19th century, the romantic youths of that period wept over the "*Sorrows of Werther.*" This

book had a wonderful success, and gave its author an extended reputation. We have already referred to Charlotte Buff, of Leipsic, as the type of his heroine, Lotte. The book gave great offense to her husband, the Albert of Werther, and was far from gratifying his wife; though Goethe blindly imagined she would weep over, and treasure it up in her heart of hearts; thus showing how little he understood that reciprocity of affection which renders a life more painfully sensitive to the humiliation of her husband, than gratified by any eulogies upon herself.

Goethe's Faust is considered as his great work. It is said he was thirty years in concocting its materials. A French translator says:—

"This Faust, conceived by him in his youth, completed in ripe age, the idea of which he carried with him through all the commotions of his life—this Faust contains him entire. The thirst for knowledge, and the martyrdom of doubt, had they not tormented his early years?"

We are not about to attempt an analysis of Goethe's Faust; we can only make a few remarks upon this bold and wonderful conception. The old familiar story of the Devil and Dr. Faustus, is the foundation of this drama. The daring boldness of the author is at once manifested in the Prologue. The scene is laid in Heaven, and the three archangels, Raphael, Gabriel and Michael, come out from the Heavenly hosts, appearing in the presence of the Lord. In turn, they praise the works of creation, the bounding spheres, the sun rolling with thundering movement among kindred spheres; the earth, in its revolving course, causing day and night, and the changing seasons; the roaring tempests, whose winds are messengers, and flaming lightnings, foretelling the volleyed thunder: then follows the chorus of the Archangels:—

"The sight new strength to angels lendeth,
For some Thy being fathom may."

Then appears Mephistopheles, or the spirit of evil. In his pretended homage to the Majesty of Heaven, he dares to be ironical, disclaims high words and pathos, as no part of his character, and which would stir up the laughter of the Lord.

"Hadst Thou not laughter long since quite forsworn?"

Making no mention of sun and worlds, he says his attention has been taken up with man:—

"A pity 'tis Thou shouldst have given
The fool, to make him worse, a gleam of light from heaven;
He calls it reason, using it,
To be more beast than ever beast was yet."

The Lord says:—

"Hast nothing for Our edification?
Still thy old work of accusation?
Will things on earth be never right for thee?"

The poet, as we at once perceive, has borrowed the idea of this scene from the Book of Job. When we read in the Inspired Volume the words of the Lord to Satan, we cannot but contrast the lofty language of the author with the querulous tone in which Mephistopheles is addressed by the same Being in Goethe's Faust. In Job we read:—

"And the Lord said unto Satan, 'whence comest thou?' Then Satan answered the Lord, and said, 'From going to and fro in the earth, and from walking up and down in it.'"

The Lord asks Satan:—

"Hast thou considered my servant Job?"

Satan answers:—

"Doth Job fear God for naught? Put forth thy hand and touch all that he hath, and he will curse Thee to Thy face."

The Lord gave the devil power to tempt Job, by taking from him all his worldly comforts, that thus his faith might be put to the trial:

From Faust:—

The Lord. "Knowest thou Faust?"
Mephistopheles. "The Doctor?"
The Lord. "Ay, my servant!"

Then follows a parley, in which the devil pertly answers:—

"Forsooth! He serves you in a famous fashion."

And accuses him of restless desires, which the whole earth cannot satisfy.

What shall we say of the groveling conception which led the poet to represent the Lord as allowing the devil to talk to Him of *betting* that Faust can be made to swerve from virtue, and finishing their dispute by the Lord's saying :—

"All right, I give thee full permission!" &c.

And then the devil's soliloquy :—

"I like at times to exchange with Him a word, * * *
'Tis civil in the old fellow, and so great a Lord,
To talk so kindly with the very devil."

Madame de Staël, whose profound observations upon German poetry and philosophy, we can never too often peruse, says, that Milton has made Satan greater than man. Michael Angelo and Dante have made him beastly human, while the Mephistopheles of Goethe is a civilized devil. The character of this fiend supposes a perfect knowledge of society, of nature and its phenomena, with all the latent evil which exists in the human soul, and the means and appliances to bring this evil into vitality and action.

Faust in his study, wearied with his pursuits of philosophy and science, of being called Magister and Doctor, and of teaching virtue to others, feels within himself a burning desire to know all mysteries, and to enter within the domain of spirits, that he may range free throughout the universe. He calls on the spirit of the earth to unveil himself to sight. The spirit answers, "Who calls upon me," and approaching says,

"Long have I felt the mighty action
Upon my sphere, of thy attraction,
And now—"

Faust appalled, orders the demon away; but is taunted with having invoked his presence, and now when he comes he is afraid of him. As they become better acquainted, Faust feels himself with his equal and peer. There is a knocking at the door; the devil disappears, and Wagner, a student of Faust, enters with lamp in hand (for, of course, the scene is in the night).

Wagner. "Excuse me! you're engaged in declamation;
T'was a Greek tragedy no doubt you read!
I in this art should like initiation."

Wagner is an honest man, with profound reverence for the learned Doctor, and the dialogue between the two shews the great power of the author to confound distinctions of virtue and vice, to gloat over the weakness of man's nature, and to throw a pall over all his best hopes and aspirations. Wagner, believing in the great purity as well as the deep learning of his oracle, feels that he does not well comprehend, not doubting but it is the darkness of his own spirit which blinds him to the effulgence of light concealed beneath the language he does not understand. He says:

"I had been glad to stay till morning light,
This learned talk with you has been so pleasant,
But the first day of Easter comes to-morrow,
And then an hour or two I'll borrow.
With zeal have I applied myself to learning,
True, I know much, yet to know all am burning."

After Wagner goes out, Faust expresses his scorn for the "poor earth worms who cling to empty rubbish;" he speculates upon his own superior nature, and the new revelations of the spirit-world which have been made to him. Then he falls back upon the uncertain fate of man, and his inferiority to the spirits by which he is surrounded. He despises the old books with which he has passed his life, and the philosophical apparatus with which he has so long been torturing nature, to learn the secrets which spirits know without labor. He hears the ringing of bells, and the choral song which ushers in the dawn of Easter morning.

"Christ hath arisen!
Joy to humanity!
No more shall vanity,
Death and inanity
Hold thee in prison."

Faust is melted; he even speaks of

"the glad, consoling song,
That once, from angel lips, through gloom sepulchral rung,
A new immortal covenant sealing."

But the companion of the devil feels that not for him is this announcement; he says,

"Why seek ye me in dust, forlorn,
Ye heavenly tones, with soft enchanting?
Go, greet pure-hearted men this holy morn!
Your message well I hear, but faith to me is wanting;
* * * *
And yet, from childhood heard, the old, familiar note,
Calls back e'n now to life my warm desire.
Ah! once how sweetly fell on me the kiss
Of heavenly love in the still Sabbath stealing!
* * * *
A prayer was then the ecstacy of bliss."

The strains of the Easter Carols revive in the heart of Faust the sweet remembrances of childhood's innocence, and he is ready to start back from the fatal compact with the spirit of evil. The strains of the disciples of Christ, and the chorus of angels, continue to pour forth the glorious consolations which spring from the Cross and the tomb, and Christ with His promises and forgiving love, comes to rejoice the hearts of the faithful. But alas, for the great poet! "Faith in him was wanting."

The skill of Goethe to touch with the sharpest point of irony the inconsistencies and faults of mankind, appears in the dialogue between Mephistopheles and the poor student. A knocking at the door of Faust disturbs the latter, engaged with his *familiar*, who wishing to personate the renowned Doctor, puts on his long gown, and goes out to meet the scholar. The youth, with deep humility, asks for some direction in his pursuits and course of life. He confesses that he is weary of confinement to schools and books; he does not know what ails him, but he would learn something of the world and its enjoyments.

The devil says, "You've come to the very place for it, then." The different professions are attended to in their discourse, and the devil's comments upon them—upon life in general and man in particular—quite confuse the mind of the student, who supposes the sentiments of such a distinguished man as Doctor Faust must be all wise and good, though he cannot see to what good purpose they tend, and he acknowledges,

"I feel as confused by all you've said,
As if 'twere a mill-wheel going round in my head."

But the teachings of the devil he finds not distasteful to him. To be able to *seem to know* what it would take trouble to learn, to elude detection for his literary thefts, and finally

"—to analyze all creation,
And give it a proper classification,"

has in it a grand idea.

Metaphysics, Science, Law, Medicine and Theology, all are touched in their vulnerable points, by this mocking devil. The student, full of gratitude for such pleasant instructions, presents his album for one line from the great Doctor. Mephistopheles writes,

"*Eritis sicut Deus scientes bonum et malum.*"

As the scholar reverently bows himself out, the devil says,

"Let but the brave old saw and my aunt, the serpent, pride thee,
And, with thy likeness to God, shall woe one day betide thee!"

Of course, in the pursuit of pleasure through which the devil leads Faust, a female character must be sacrificed. Margaret, an innocent girl, is the victim. Her character, as Goethe avowed, was borrowed from Gretchin, his first love.

In order to appreciate the genius of Goethe, his works should be read in their original language. Few authors suffer so much as he, in translation; this fact the English reader should bear in mind. We find from the testimony of cotemporary writers, that his works exercised a great influence not only over Germany, but the whole civilized world; that for half a century he was regarded as standing at the head of the literature of his country. In the mind of the great poet the *objective* cast was prominent; and this led him to be a Realist, while the *subjective* mind, tending to Idealism, was characteristic of Schiller.

With such proclivities as Goethe's we might expect him to be a lover of Science. The metaphysics of Kant amused rather than instructed him. Schiller said of the philosophy of Goethe:—

"It draws too much of its material from the world of the senses, where I only draw from the soul. His mode of presentation is alto-

gether too sensuous for me. But his spirit works and seeks in every direction, striving to create a whole, and that makes him in my eyes a great man."

Goethe wrote treatises on Art-Studies which would have been creditable to a painter. He made discoveries in Science which would have immortalized his name had he not been a poet and a *literateur*. His *Metamorphoses of Plants* were regarded at first as a poetical fancy; the botanists of the day thought he might better have reserved his imagination for his poems. But his theory at length was accepted by the scientific world, and then all said, "*how simple it seems.*" Linnæus had a glimpse of this doctrine when he said, *Principium florum et foliorum idem est.*

Goethe's theory was founded on this view. Sprengel in his History of Botany says of it:

"The theory of *Metamorphoses* had a meaning so profound, joined to such great simplicity, it required so much study, and involved such important consequences, that botanists chose rather to neglect it than to attempt its refutation."

The author in his History of his Botanical Studies says,

"I have been known as a poet at home and abroad, but it is not generally known that I have also occupied myself seriously through many years with the physiological phenomena of Nature. It is by no sudden and unexpected gleam of genius, but through long prosecuted studies, I arrived at my results."

The doctrine of *Morphology* or *Metamorphoses*, is now incorporated into Vegetable Physiology as an integral part. It considers the leaf as a typical form from which all other parts of the plant, bud, calyx, corolla, pistil and stamen, are modified; that flower and fruit, in short, are all manipulations of the leaf type. But in the progress of discovery, it is found that there is an organ, *the cell*, which is simpler and more universal than the leaf. There are plants without any traces of leaves, but no vegetable substance which does not originate from a cell, or is not composed of groups of cells variously modified. This discovery, made after Goethe's time by Schleiden, affects the theory of Metamorphoses only by restricting it to narrower limits. Though the cell and not the leaf be now considered the primitive organ, it is an axiom in Botanical

Science, that in those plants which have leaves, the leaf is the typical form from which the other organs are modified. The cell is not only the fundamental organ in all vegetable organisms, but equally so in the animal world.

The Science of Anatomy owes to Goethe, not only important suggestions, but discoveries which have led the way to new and more important developments. As in the vegetable kingdom, so in the animal, he traced all forms to one and the same type. If, in the progress of the science of Animal Physiology, his analysis is found to stop short of the primordial form, as now understood, this should not detract from his merit. Do we suppose that Science has as yet arrived at its perfect development? The road is still open, and there must be laborers to push on, and onward.

Goethe lived in a brilliant period of German Art, Poetry and Literature. In his native town of Frankfort, he early became familiar with artists of distinction, and formed a taste for painting and sculpture, which accompanied him through life, and enabled him to give to the world his beautiful and practical treatise on the Fine Arts. At one period, he considered himself destined to be a painter, but he was never able to execute satisfactorily what his genius conceived. So in Music, though he felt deeply its influences, he was not a musician, and cared little for the scientific performance which merely indicated great skill without affecting the heart. He was not a mathematician, and did not love the dry details of knowledge where no glimpses of light from the regions of fancy are allowed to enter. He loved to follow a sunbeam of thought into some dark corner, to detect and bring forward the latent object hitherto undiscovered.

Among his early friends was Herder, whose name is associated with the literature of the day. Unlike Goethe, he was of the *subjective*, Idealistic School. Deeply sensitive, he became jealous of Goethe's intimacy with Schiller and Merck. He opposed Kant's system of Philosophy, deeming it destructive of Christian morals. The beloved wife of Herder, as he said, had rescued him from infidelity, and he remained a faithful minister in the German Church, officiating a short

time before his death at the confirmation of the son of Goethe and Christine, in 1802.

A contest between the Schools of Philosophy and Poetry, stimulated Goethe and Schiller to new efforts. "It is for us," says the former to Schiller, "to indicate the poetical nature under the forms of the *good and noble.*" Schlegel, the distinguished critic of the day, and who by his translation of Shakspeare (though imperfect), had rendered great service to German literature, was proud of the genius of Goethe, and gave him a high niche in his temple of fame. There were intellectual giants in those days, and though we are often met with examples of human frailty, in the rivalries and heart-burnings which at times appeared among them, we are glad for the honor of human nature, to find them aiding each other in literary works, not unwilling "to see a brother near the throne."

The Dramas, Novels, Lyrics, literary Essays, Art-Studies and Scientific works of Goethe, are a stupendous monument to his learning, talents, industry and genius. We would gladly have awarded to him the meed of a pure, unselfish and noble character; but truth is a stern witness, whose testimony we cannot, if we would, repudiate.

Goethe died at the age of eighty-two years, at Saxe Weimar, where he had for fifty years enjoyed the favor of the Court and the royal family, with decorations of nobility and munificent emoluments. His last words before his final sleep, were "*more light.*" Would that in life amidst his dark wanderings in regions of skepticism, he had prayed for light to guide him in the right way.

ART. II.—HERBERT SPENCER'S "FIRST PRINCIPLES" AND "ILLUSTRATIONS OF PROGRESS."

[CONCLUDED.]

I. *Illustrations of Universal Progress:* A Series of Discussions. By HERBERT SPENCER, Author, &c. New York: D. Appleton & Co. 1864. 12mo. pp. 446.

II. *First Principles of a New System of Philosophy.* By HERBERT SPENCER, Author of Illustrations of Universal Progress, &c. New York: D. Appleton & Co. 12mo. pp. 508.

WE pass now to another feature of this System.

Mr. Spencer is quite emphatic and pertinacious in insisting that evolution is the only law,—that this "extended homogeneous mass" has developed or evolved itself by forces within itself, and without the aid or interference of any "External Agent," up to the present condition. We will not follow him through his account of the successive stages in the "differentiation and condensation," until the earth became a habitation for man; nor yet through his accumulation of examples and illustrations of evolution and progress. It is enough to say that he includes in it the origin of plants and animals, and even of man himself, all that there is, all that we see or know of; and concludes that "the knowledge thus within our reach, is the only knowledge that can be of service to us." (*First Principles*, p. 86.)

The manifest corollory from this is, that nothing in the phenomena of the earth, its present condition or past history, can prove the existence of God, or any "External Agency" whatever. And if his view of the *origin* of the earth precludes our using that origin as a means of proving the existence of God as a Creator, so his view of its *subsequent modifications* precludes our proving from anything that has occurred since, that He exists or has any providence in the affairs of men.

In fact, Mr. Spencer openly and professedly denies the personality of God, the possibility of miracles or inspiration. He even goes so far as to admit that his doctrine is demoraliing, and yet thinks it impiety to admit any other. "Those," e says, "who relinquish the faith in which they have been rought up, for this most abstract faith, in which Science and eligion unite, may not uncommonly fail to act up to their onvictions. Left to their organic morality, enforced only by eneral reasonings, imperfectly wrought out, and difficult to eep before the mind, their defects of nature will often come ut more strongly than they would have done under their preious creed." (*First Principles*, p. 118.)

Suppose we pass by, for the present, the assumption that all naterial and organic forms could have thus evolved, from an riginal homogeneous chaotic mass, we naturally ask about nind, the soul of man. Where was that, when the mass was hus "homogeneous and chaotic"? Where was it when "evolution and differentiation" began to take place? Where was t before man, as a "species of organic form, arose out of the impler forms, through accumulation of modifications upon nodifications"? And how and whence did it come into his ody? Alas! Mind, in our author's view, is nothing substanial; it came from nowhere; it is but "*a phase of nature's rder*,"—one mode of the operation of evolution.

Mr. Spencer reduces all mental phenomena (so called) to the ame law of evolution, and thus in reality denies the existence of a spiritual soul, as he had denied the existence of a personal God. And thus he completes his system, and characterizes it as one of complete, absolute material atheism. He speaks of "the Hebrew idea that God takes clay and moulds a new creature," as "too absurd to be believed." (*Illustrations*, p. 378.) And he says of Revealed Religion, "however incredible it may now seem, I believe it to be demonstrable that the rules of etiquette, the provisions of the statute book, and the *commands of the Decalogue* have grown from the same root." (*Illust.* p. 65.) And then he proceeds to show that that root was the assumption of arbitrary power by some one man over the rest, in a state of society when man had just "evolved" or "devel-

oped" up to the first stage of humanity from monkeyism. Of course the thing was assisted by superstition, conscious imposture and priestcraft.

We have already shown, as we think, that Mr. Spencer, in assuming an evolution without recognizing an External Agency, or accounting for the origin of that which is evolved, has involved himself in an absurdity, and his theory in contradictions which are insuperable and ruinous. We now proceed to consider his theory in another light, and from another point of view, as accounting for the changes which have taken place since the origin, without recognizing the interposition of a similar agency.

1. We might remark, in the first place, that it makes no provision for the introduction of mind, or the superaddition of the spiritual principle in man. In his theory, mind is not something substantial; it is only a "phase of nature's order" in the "higher and more complex species of organic forms," just as "life" is but a phase of the same order in "the lower and more simple organic forms." In this view, "mind," like "life," is an abstract term, and denotes a mode or state of existence, and not a substantial reality, that can live without the body, and survive its decay. We must hold that matter, as in some forms it becomes organized and lives, so in the higher and more complex forms, it becomes sentient, thinks, reasons, wills, remembers, &c.; and the question between the materialist and spiritualist becomes a mere "war of words," in which, as he thinks, "the disputants are equally absurd." Mathematicians have hitherto been accustomed to call those plane figures which were bounded by three straight lines, *triangles*, and those which were bounded by one line returning into its self as the circle, ellipse, &c., *curve*. If, however, a genius in that line should arise and insist that they should all be called by one name, either triangles or curves, and that the "controversy about them is but a war of words, in which both parties are equally absurd," we might be disposed, in our moments of good humor, to indulge his whim. But we should certainly cease to attach much importance to his conclusions, or have much patience with his

reasonings. And the distinction, the difference—for it is not a distinction without a difference, between mind which thinks and is spontaneous, and matter which is senseless and inert,—is not more fundamental and essential to all the purposes of speculative science or practical wisdom, than that between triangles and curves.

2. Mr. Spencer professes to establish his theory of evolution *à posteriori*, that is, by induction. But by the nature of induction, it can establish only *general* truths, to which there may be exceptions. It cannot by any possibility prove a universally absolute truth, to which there can be no exceptions. Now these exceptions, for which Mr. Spencer's method leaves room, may be the very cases in which the "External Agency" interfered to create new orders of beings, work miracles, and make special revelations of His will. Thus we prove by induction, for example, that all resinous bodies excite a certain kind of electricity. This is only a general law or fact: there may be exceptions to it, although, it is readily admitted, the presumption, nay, the strong probability, is against them. We prove in the same way that all horned animals are ruminants. This, however, is only a general law. We can conceive of an instance, a monstrosity, a mere *lusus naturæ*, if one chooses so to call it, in which there should be one or many animals with horns which are, nevertheless, carnivorous. Or, in a more familiar case, it is by induction only—induction based on observation, as all induction must be—that we say that men have four fingers to each hand, and five toes to each foot. But we all know of instances in which there have been five fingers and six toes. In like manner, every law established by induction admits of exceptions and departures from the rule.

But more than this; induction can prove no negatives. It cannot prove that there have been no interpositions, no miracles. By induction, we prove, from certain individuals as examples, which we have seen, a law or fact with regard to others of the *same class*, which we have not seen. But this method does not prove that there is no class different in many particulars, in regard to which our induction was not made, from that

which we have examined. We infer that all horned animals are ruminants, from the fact that those we have seen are ruminant. But our inference raises no presumption whatever that there are not other classes besides the ruminants, and which are unlike them in not having horns. And precisely so, no inference of a law of evolution from any number of cases in which evolution occurred, can so much as raise a presumption that there are not other cases unlike those which came under our observation, and from which the law was inferred. The fact that all motion in inorganic bodies conforms to the law of gravitation, raises no presumption that there are not motions in organic beings, man and animals for examples, that cannot be explained by reference to the law of gravity. Now, precisely so there may be, as Geology proves as clearly as it proves anything, a succession of creative acts, running all along through the Geological history of the earth, from the Primary Igneous or Azoic period, up to at least the Post-Tertiary, in which God has interposed, for the purpose of introducing proto-plastic pairs of new orders and species, both of plants and of animals. And if so, why not interpose also by miracles and revelations to supply man's spiritual wants, and to elevate him to a height of culture, purity and holiness, of which he is, by the constitution of his nature, made capable, but which he could not attain without such acts?

Now, as a general rule established by induction, we have no objections to Mr. Spencer's theory of evolution. On the contrary, we like it. It is ingenious, amusing, has many facts to sustain and illustrate it, as a law or mode in which God works. But it is too general to be of any practical use. And, in fact, we note the striking difference between the general laws and axioms which we obtain *à priori*, as self-evident truths, as the axioms of Geometry, for example, and the generalizations *à posteriori* and by Induction; namely, that while, as to the former, the more abstract and comprehensive, the more useful they are, as being implied in all reasoning and practice, as the basis of knowledge and utility; as to the latter, the more general they become, the less they are of use, until they become mere idle curiosities, from which no deduction can be made, and which

can be applied to no practical purpose whatever. And in this light, we accept Mr. Spencer's theory of evolution for what it is, and for what he has proved it to be,—an exceedingly remote and vague generalization, amusing and useless,—except as it may lead some persons who, like our author, trusting in "a Science, falsely so-called," to neglect the only fountain of truth and true knowledge, which is the way of salvation. But, when it claims to be a *universal law*, admitting of no exceptions, and thus, as a proof of a negative, precluding the possibility of Divine interposition, we reject it as illogical, exceeding the limits of Induction, and affirming an inference which transcends the scope of the premises.

3. But, thirdly, we object to his theory on the score of facts. We accept the general theory; there has been a development, a progress. There was a time when there was no organic life on this globe. There was a time when man did not exist. These things Mr. Spencer admits; nay, his theory requires it. It is true, that in his Article, "*Illogical Geology*," in the "*Illustrations of Progress*," he controverts the inference from the known facts, that there were no human beings before the Post-Tertiary period. He thinks that the inference that there were none so far back even as the Silurian, not all together safe or well-founded. But his object in this is not obvious; for he admits, as the facts abundantly prove, that what we do know of that age shows, most conclusively, that man could not have existed in that age, and under the conditions of life which then prevailed. Not only then the want of fossil remains of man, which is, as he says, but a "negative kind of testimony," but the fact that the state of things indicated by the fossils that do remain, shows that man could not have lived then. And this last is positive testimony, that man had not then made his appearance upon the earth.

But the precise age or period of his appearance is not important to the question before us. The question is, how did he come into existence upon this globe?

The human race are a series whose law, *as a series*, is reproduction, in which each child must have had two parents. Like any other actual series, it must have had a first term, and as

in every other case of series, the first term is not a product of the law of the series,—that is, the first person did not have two parents as his progenitors. As we say, "every egg from a hen, and every hen from an egg."

But there must have been once,—just once only perhaps, in the whole course of the universe, the whole of time and eternity combined—just once we say there was either an egg which had not been produced by a hen or a hen which had not been hatched from an egg.

Will Mr. Spencer say 'the first human being had parents indeed but they were not human.' This answer requires only a re-statement of the law of series in organic beings, as we now see it in operation. That law requires that the offspring be of the same species as the parents. A human offspring from a quadruped, or a quadrumana or a four-footed beast from human parents, would be as great a departure from the law of the series as that "Hebrew idea" of "God creating from the clay of the earth," which Mr. Spencer regards as "too absurd to be believed." This is of course readily admitted. Mr. Spencer will admit it himself; but his rejoinder would be, that the transition was not so abrupt, as in the case supposed, that it was made by a series of imperceptible differences, in which "every species of organic form up to the most complex has arisen out of the simplest, through an accumulation of modifications upon modifications." But no such changes have come under our observation. We have absolutely none as the basis of our induction. We do indeed see changes under the influence of climate, mode of life, &c., not only among man, and domesticated animals, but also among the wild animals of the forest and the desert. But these changes never "transmute" one species into another, make of a dog a cat, or of a cat a dog, a horse of an ox, or an ox of a horse, a man of a monkey, or a monkey of a man. Our author's assumption implies a gradual increase of difference in degree until it becomes a difference in kind, as if red should gradually become so faint as to be at last a yellow or a blue, or as if a dot should, by becoming gradually less, become at last a point without dimensions.

We are well aware that our author would recur to the facts of embryology as an illustration and proof of his assertion. But let us give him a suggestion, and call his attention to a fact which he can neither deny nor gainsay. It may be true that at a certain stage of a fœtal development, we cannot discriminate a human offspring from one that belongs to any of the lower orders of animals. But the one is nevertheless a human offspring and the other is not: and no change of circumstances can prevent the former from becoming a living human being, with all the characteristics of humanity, if it lives to grow up at all. Nor can any power or influence that we know of, mature the offspring of the fish or quadruped up into a human being. Although it may not be possible to distinguish a human being from a fish at that stage, yet the nascent being is not a fish, has not the characteristic of a matured fish, and could not possibly live as a fish if it were put into the conditions of piscatory development and training. We might as well say that because at a certain stage in their manufacture, we cannot tell what pieces of leather are to be made into large boots and what into smaller ones, therefore the large boots must have passed through the several stages and sizes of smaller boots, before they became large enough for a full grown man to wear. And so as no human being now living was ever a monkey, a lizard, or a fish, so the race has never grown up by "the accumulation of modifications upon modifications" through the successive orders of fishes, batrachians, saurians, quadrumana, to humanity. The supposition is contrary to the law of the series as we now see it, and as it has operated throughout all the ages of the past of which we have any knowledge whatever.

This point has been pressed upon Mr. Spencer's notice already, and his IXth Essay in the "*Illustrations*" is devoted to the consideration of the objection we have stated. We will consider his answer. First let us have it in his own words :—

"In a debate upon the development hypotheses, lately narrated to me by a friend, one of the disputants was described as arguing, that as, in all our experience, we know no such phenomenon as transmutation of species, it is unphilosophical to assume that transmutation of species

ever takes place. Had I been present, I think that, passing over his assertion, which is open to criticism, I should have replied that, as in all our experience we have never known a species created, it was, by his own showing, unphilosophical to assume that any species ever had been created." (*Illustrations*, p. 377).

But we think the objection well taken, and the answer insufficient. The answer does not appreciate the facts. Personally, I have seen, say, thousands of organic beings, each of which came from a pair of ancestors of the same species as itself. I have seen no case of transmutation. I have seen no case of creation, it is true. Both therefore are alike beyond the range of my experience, while the law of the series, to which each of them alike and equally stand at variance, is a matter of inference from what I have seen. To me, therefore, the question would be simply one of probability and testimony, since the origin of what I actually see, the first term of a series, must have come by either creation or transmutation. And since as I know from certain other considerations that the existing order of things as a series of evolutions necessarily implies an interference at the first by an External Agent, I am more inclined to believe in creation by His agency, than in transmutation, in favor of which I have not even the ground of a probability. But for the race at large, it is far otherwise. They have seen millions on millions of cases of the fulfillment of the law of the series, reproduction of like by like kinds, with no where an observed exception on record. Nor is this all or chief. They have on record as a part of their collective experience cases of a Divine interposition by miracles, which, if they were not exactly acts of creation, were so nearly like it, that even Mr. Spencer himself, if he believed the one, would not hesitate to accept the other as probable.

It is easy to say that the testimony to the Christian Miracles is insufficient. It is so to any one, who by a theory of evolution or any thing else, has persuaded himself that Miracles are impossible, or that the phenomena of the world's origin and history can be accounted for without supposing their reality. But, at any rate, the Books are before us; they have been believed by hundreds of thousands from the very days in which the Miracles are recorded as having been performed; and thus,

whether true or false, they are a testimony to man's willingness to believe in Divine interpositions whenever there may be occasion for them, and to regard them as a part of the collective experience to the race. No such testimony has been or can be produced in favor of transmutation. Mr. Spencer has noted this fact and says :—

"Why two ova, similarly exposed in the same pool should become the one a fish, and the other a reptile, it cannot tell us. That from two different eggs placed under the same hen, should respectively come forth a duckling and a chicken, is a fact not to be accounted for on the hypothesis above developed. We have no alternative but to fall back upon the unexplained principle of hereditary transmission." (*First Principles*, p. 374).

Very well then: the "unexplained principle of hereditary transmission," so long as it remains unexplained and is not reduced to some form or phase of evolution, stands out as an irrefutable argument, an indisputable fact, against the assumption that the higher organisms, as man for example, have been "evolved by the mere accumulation of modifications upon modifications" from the less heterogeneous organisms, as plants, protozoa, &c. And this we suppose to have been the fact, "a principle of hereditary transmission" impressed upon the first pair of any species, constituted them the first term of a series which could neither have arisen from, nor can now be diverted into, any other. This, we say, was the condition precedent by which evolution becomes possible, since evolution can change only the degree, not the kind, of that which is evolved.

We claim, therefore, that the fact of a Divine interposition from time to time for the creation of new proto-plastic pairs is in no way rendered improbable by any conclusions in favor of evolution, which Induction can possibly establish; and that, moreover, such interpositions are as fully established by the facts and inductions of Science, as a part of the general economy of nature, as evolution is or can be—as fully as even any of the facts on which evolution as a theory is based.

The theory then is not necessarily materialistic or atheistic. The atheism and materialism, if such forms of error and un-

belief there are, are in the author himself mere personal qualities, and no necessary part of his theory, or of a philosophy on which such a theory could be based.

It would be easy, were it worth the while, to multiply illustrations of this position with regard to the impossibility of constructing any theory of the Universe without the recognition of an External Agency acting in personal form.

The chapter on "*The Instability of the Homogeneous*" is a case in point. Our author undertakes to show that if the Universe were existing as "a diffused homogeneous mass," "filling and occupying space," it could not remain homogeneous, and that differentiation and separation would soon commence. But how or why commence? *First*, "if the particles had molecular motion, that motion would cause changes and finally segregation of parts with sensible motion of the masses thus formed," &c., &c. But what if the mass did not consist of particles at all? What if it were absolutely solid? The one case is as conceivable as the other. What if the particles had no heat, no light, no molecular motion? We can as well suppose them without as with such motion. Nay, the theory of evolution seems to imply that there should have been a state in which the particles were motionless as a stage previous to that in which they were in motion. *Secondly*, "If the mass were acted upon by any other masses outside of it." Here we may stop; for if our author is speaking of the Universe, there could have been no "outside mass" to act upon it, except that External Agent whose existence he does not propose to recognize. What then is his resource? "The Continuity of Motion," in which he treats Motion as a concrete reality which can neither be created nor destroyed. Hence his trinity of postulates, Matter, Motion and Force. Or, getting rid of the absurdity of coördinating abstract with concrete terms, he wants us to grant him matter *in motion* or moving matter. He need not have added "Force" to his postulates, for any piece of matter in motion or action is a force. But suppose we have matter at rest and not in motion at all, (a state as before said more likely than not on the theory of evolution to have been one of its past stages,) and Mr. Spencer has no way

o get it to moving, and his evolution started, without calling pon the agency of some Being external to matter and essenially different from it—a Being who is spontaneous, and so piritual and personal.

Our Article is getting long, and we offer but few remarks in onclusion upon the errors and assumptions in philosophy ontained in his book and involved in his system. We have lready said that he claims to be a disciple of Sir. William Iamilton, and so he is in all the points we care to take note f now, although, as before said, he dissents from him in one f the essential points of the Scotchman's system. And to ave repetition we refer again to the criticisms on Sir William's ystem in our April No. of 1860. They are all confirmed by fr. Spencer's volume. We note only three points.

1. Throughout Mr. Spencer confounds Sensation and Perception. Sensation is a purely physiological phenomenon, a nere state of the nerves. Perception is an act of the mind. When, for example, I look down, the table, paper, &c., send ays of light into my eyes which fall upon the retina and proluce there an effect that extends along the optic nerve to the rain and is a sensation. As soon as it reaches the brain, erception takes place, by which I perceive the table, &c. Now as certainly as the table and the objects on it, produce he sensation, so certainly do I perform the act of perception. The one act implies and proves the reality of the soul as learly as the sensation proves the act of the table upon my ptic nerve. And yet Mr. Spencer confounds the two classes f phenomena all the while, and on almost every page of his ook, speaking not only of external objects producing sensaion, but also of the thoughts of time and space as sensations.

2. But, worse still, he totally confounds the functions of magination and conception. Imagination differs from perception only, in having no sensation as its necessary immediate ntecedent and condition. Thus, a friend stands before me, nd I see him. But with him absent, I can imagine how he ooks, though the mental impression is less distinct than in the ormer case. In imagination, we always think of things in the oncrete, and as they are or might be. But in conception, it

is far otherwise. We always think of things in the abstract or in general. For example, I see a triangular piece of paper. For certain purposes I want to think of it and reason about it as merely having form. I withdraw my mind from thinking of anything but its form and call it a triangle. This is conception and not imagination; for I cannot possibly imagine a triangle. The result would inevitably be, some triangular thing with color, size, density, &c.

Take Mr. Spencer's illustration, (*First Principles, p.* 26.) I can imagine a ball, three inches or possibly several feet in diameter. But when I try to imagine the globe of the earth, eight thousand miles in diameter with all its diversities and varieties of land and water, hill and dale, mountain ranges and river courses, I fail in the effort. The object is too vast for imagination, but not for conception; for in that I think only of the one or two properties which I want for the purposes before my mind. Hence, while we can imagine only the small and the concrete, we can conceive of anything which does not involve contradiction in terms. We can conceive of the Infinite Himself and reason from His being and attributes as from the form of a piece of paper. And in the one case, we reason out from form, a system of Geometry and Trigonometry, in the other the truths of Natural Theology, such as the probability of a Revelation and of Miracles as proof of a Revelation.

If, now, we turn to Mr. Spencer's Part First, of "The Uuknowable," we shall find that we can dispose of all the items he has enumerated, by referring them to two classes. (1.) The Non-existent, such as time and space, which Mr. Spencer took to be realities in consequence of confounding Sensation with Perception, or mistaking mere fancy for perception. (2.) Realities and abstractions of which we can form conceptions, but which we can neither perceive nor imagine, as God or the "External Agency," whom as "The Unknowable," he so often speaks of. But throughout his whole work, Mr. Spencer makes not conception and compatibility of part with part, and element with element, a test of reality and possibility, but Imagination, the power to see how

thing looks or how it can take place. With him, "to imgine" is "to know," and the powers of imagination are comensurate with "The Knowable," and God is "The Unknowble" only because he has confounded Imagination with Conption. God is unimaginable, and therefore, in his phraseolgy, "Unknowable."

One would naturally ask, why Mr. Spencer should lay such foundation for his Physical System, since, as we have said, it ight just as well be held in connection with any of the other stems which have prevailed, as with that of Sir William amilton. To this a two-fold, perhaps a three-fold answer ay be given. (1.) He wanted to make his work complete. 2.) His mind is of such a cast that it would not be satisfied ithout connecting his evolution with some system of first rinciples. (3.)Whether designed or not, the effect of his layg its foundation in such a system of Metaphysics, is to prelude the possibility of answering his physical theory by any ne who should accept his system of Metaphysics. For one ho should accept his philosophy, any attempt to answer or fute his theory of evolution, would at once be cut short by he darkness and incomprehensibility of the Unknowable, hich, like the ink-cloud of the cuttle-fish, conceals the animal nd prevents pursuit. We have been told, not only that we o and must believe many things we cannot comprehend,—a roposition to which all persons will assent,—but also that we o and must believe much which we can show to be absurd and mpossible. Our author has failed, however, to furnish any est by which we can distinguish the absurdities which we are o believe and those which, because they are absurd, we must eject, in order that we may accept his conclusions. He has ailed to show us how or why we are to believe in the absurdiy of a first term in a series without anything external to that eries to produce it, or that of a first state to that which is ternal, and by the very supposition can have had no "first tate," and yet not believe the unimaginable act of creation or f a body at rest passing into a state of motion, or *vice versa*, body in motion coming to a state of rest.

3. Finally, we have to complain of our author's use of ab-

stract terms. In an article on Hickok's "*Rational Cosmology*," in the July No. for 1859, we made the same complaint in regard to the use of abstract terms, and laid down some rules applicable to the case. To avoid repeating them, we will only refer to that article. Mr. Spencer is constantly offending in this way, and as gravely as even Dr. Hickok had done. He is constantly treating mere abstractions as Force and Motion as if they were concrete realities, things as substantial as that which moves or causes motion in another body. And this not only involves him continually in unintelligibility, but also in those difficulties or contradictions which, after Kant, he has called "Antimonics," and which make so large a share of his list of the Unknowable. He thus erects the mere creatures of his own fancy into the dignity of ontological realities, makes a world that man never saw and God never designed; and then finds himself in trouble with the creatures of his own brains. He finds them "unthinkable," "unknowable," involving absurdities and contradictions. And no wonder man is not quite equal to the Maker of the Universe; and if he insists upon making one for himself, instead of taking that which he finds made to his hands, and for him, he ought not to complain, if he finds trouble and incomprehensibility.

We must cite a few examples in which our author involves himself in difficulty, by this disregard of the nature of the subjects as indicated by the quality of the terms he uses.

On page 47 (*First Principles*) he argues for the reality of time and space, from the fact that "*we cannot think of them as disappearing.*" Here an action, disappearing, is not only ascribed to that which is denoted by a negative term, but to that which from its nature never *appeared* to any one. Space was never seen or cognized, and therefore, of course, could not disappear. A stone cannot cease to live; the invisible cannot disappear, nor can we imagine it to do so."

Again (p. 232) he says, "Our conception of matter reduced to its simplest shape is that of *coëxistent positions, that offer resistance.*" Here an abstract term is made nominate to an active verb and thus indicate the agent of an action. But mere abstractions can do nothing. Mere "positions" cannot

"offer resistance." There must be something positive, some concrete object in position, or there can be no resistance.

On page 34, there is a longer example of this obscurity. Speaking of space, the nature and existence of which troubles our author all the way through his work, he says, "Did there exist nothing but an immeasurable void, explanation would be needed as much as now." But a "void" does not exist at all. A "void" is nothing, mere emptiness, and for nothing to exist is mere non-existence. But to go on, "there would still arise the question, how came it so?" There could be no such question; for, be it remembered, the author is speaking of that which he has called a void, mere emptiness and nothing or non-existence. Hence we cannot ask "how came it so," for it never came and is not. "If the theory of creation by an External Agency were an adequate one, it would supply an answer, and that answer would be, space was made in the same manner that matter was made." But matter being something is susceptible of creation, can be made, and if space is nothing, a "mere void," it could not have been created as matter was, or created in any manner at all, for it is not. To create nothing is not to create.

But our article is too long already to admit of further examples. These must suffice. We will only add, that they abound in the volumes before us, entering into and forming the substructure of his theory, and in fact constituting the chief, if not the only difficulty that he encounters in either the speculative or metaphysical part of his works. And we take the occasion to express our confident belief, that when the facts of mental activity and the laws of language by which that activity is expressed, shall have been truly described, analyzed and stated in the form of practical rules, no such theories as those prevalent in this book, no form of Pantheism, Materialism or Atheism, will be possible for any man with a tenth part of the clearness and vigor of thought which Mr. Spencer shows everywhere throughout his writings. We hope the day will soon come when we shall have such a system in due form. We believe it to be a most needed and most blessed work for any one, to whom God shall give the grace and the

ability to produce it. God speed the time when such a servant of His shall come and His work be accomplished.

We have but one word more. Mr. Spencer is not a scoffer, not a blasphemer, in the ordinary sense of those words. He shows no passion, no intolerance, except in one place, when controverting the opinion of Hamilton and Mansel that we ought to believe in the personality of God and worship Him in some specific form of faith, as the Christian. Spencer regards all specific forms as false and evil, relatively at least. He says, (p. 113, *First Principles*,) "it is our highest duty to regard that through which all things exist as the Unknowable," and calls that which "passes current as piety," "the audacity, the transcendent audacity of claiming to penetrate the secrets of the Power manifested to us through all existence, and even to stand behind that Power and note the conditions to its action," (p. 112). These are the words in which he characterizes the Christian Revelation! the words of scorn with which the proud Philosopher rejects the terms and conditions of his salvation! Well has the holy Apostle warned us, "Beware lest any man spoil you through philosophy and vain deceit." And if any of our readers are disposed to consult the writings of Herbert Spencer for scientific purposes, we caution them to take heed to the Apostle's warning.

Art. III.—LUTHERANISM IN THE UNITED STATES.

1. *Proceedings of the Twenty-first Convention of the General Synod of the Evangelical Lutheran Church in the United States.* Assembled in York, Pa., May, 1864. Gettysburg: H. C. Neinstedt, Printer, 1864.

2. *American Lutheranism Vindicated;* or, Examination of the Lutheran Symbols, on certain disputed topics, including a reply to the "Plea" of Rev. W. J. Mann. By S. S. Schmucker, D.D. Baltimore: T. N. Kurtz. 1856.

3. *Sermon at the re-opening of the Church of Augustus, Montgomery Co., Penn.* By William Augustus Muhlenberg, Senior Pastor of the Church of the Holy Communion, &c. New York: Robert Craighead, Printer. 1861.

The transition of a number of Lutheran clergymen, and of an entire congregation of several hundred communicants of that denomination, within the last year, has naturally directed the attention of Churchmen to the Lutheran Communion, and to its relations to the Protestant Episcopal Church. We believe, therefore, that we are rendering a service acceptable to the Church generally, by giving a sketch of the present condition of Lutheranism in the United States. It is certainly highly desirable that we should know something of the history and understand the views and feelings of those whose tendencies to fellowship with us are so strong, and whom we so gladly welcome into the one fold of the Great Shepherd and Bishop of souls.

The Lutheran Communion is more widely diffused and embraces a greater variety of separate nationalities than any other Protestant body. Its members speak nearly every language of continental Europe, with the exception of the Italian and Spanish peninsulas, and have sent colonies into every part of the New World, from Greenland to South America, as well as to Africa, Australia and Southwestern Russia. But this wide diffusion, instead of being a source of strength, rather weakens,

especially in the United States, where fragments of all these nationalities are brought together in chaotic confusion, without any common bond of union, strong Church sympathies, or controlling power, to direct their efforts to the same ends. This is shown by the history of Lutheranism in this country, from its first introduction to the present time.

The first Lutheran congregations were established among the Swedes, upon the Delaware, from 1638 to 1655. The little colony was well provided with ministers, and one of them, John Campanius, was, perhaps, the first Protestant missionary to the North American Indians, whose language he first reduced to writing, and also translated into it Luther's Short Catechism. But upon the subjection of this little colony to Holland, (1655), and soon after to England, (1664), intercourse with the mother-country being cut off, they found great difficulty in obtaining ministers who could officiate in the Swedish language, and were for a long time without any religious services, until, in 1696, the Swedish Church formed them into a Mission, and continued to supply them with pastors for nearly a hundred years afterwards.

But here the Lutheran body encountered another difficulty, with which it has ever since had to struggle in the United States, and, in fact, all parts of North America,—the transition of its people from one language to another. English being the prevalent language of this country, all other forms of speech are gradually compelled to give way to it. This was the sooner manifested among the Swedes upon the Delaware, as their number was never very great, whilst the influx of the English soon became overwhelming, and no new immigration of Swedes kept up the language of the original colony.

Some of the Swedish missionary pastors finding their people to require English, devoted themselves to the acquisition of that language, and preached in it, not only to their own people, but also to the feeble organizations of the Church of England, which were found in the Quaker colonies of William Penn in Pennsylvania, Delaware and New Jersey. For this they occasionally received small stipends from the English "Society for the Propagation of the Gospel," and this was the commence-

ment of the cordial intercourse which was soon established between them and the Episcopal Church, and finally resulted in the incorporation of all these Swedes with the Episcopal Church of the United States. Of course, the affinity of their doctrines, the similarity of their liturgies, and the Episcopal government of the Swedish Church, also tended to the same result. The members of these churches having all lost the use of the Swedish language by substituting the English for it, and the Lutherans being unable to supply them with pastors who could minister to them in the language of their adopted or native country, they applied to the Episcopal Church for pastors who could meet their wants in this respect.

Similar to this, in some respects, was the history of the Lutherans in the Dutch colony of New York. This was the second point at which the Lutheran organizations made their appearance in this country (in 1656). Here they employed the language of Holland, commonly called Dutch, in their religious services, for some time, but this was finally supplanted by the German, although the English was already coming into use as the language of those descendants of the Hollanders who were born in the country since it had come under the government of England. But the immense mass of German immigrants, soon after the beginning of the 18th century (1710), made German the prevalent language, and Germans the predominant Lutheran population in all the British colonies in North America. Ever since that date, there has been an almost uninterrupted stream of German immigration into this country, until, at the present time, the Germans and their immediate descendants in the United States are estimated, (in a report recently presented to the General Synod,) to amount to about four millions (4,000,000), of whom over one-third, or 1,301,000, are supposed to be in some way connected with the Lutheran denomination. The number of Lutherans of other nationalities, but especially of Germans who have become Americanized, that is to say, employ the English language in their common conversation and religious Services, is also very considerable, and is very rapidly on the increase. In 1850, the number of communicants among the Lutherans was over 160,000, their

congregations about 1,500, and their ministers a little over 700, of whom, perhaps one-third used the English language in their Church Services. Now, the number of Lutheran ministers is about 1200, congregations 2100, communicants over 200,000. Many of these congregations use the English language exclusively in their Church Services; others German and English alternately; perhaps one half, the German exclusively; whilst others have their religious worship and preaching only in Norwegian (Danish) or Swedish. The Scandinavian population of the United States, almost entirely Lutheran, is estimated at from 100,000 to 150,000.

The difficulties attendant upon the transition from the German to the English language, have been of a most serious character. The hostility among the German ministers and members against the introduction of the English language, either into the private family, the school, or the Church, was remarkably great, sometimes ludicrous, but more frequently tragical in its results. Many of the most intelligent Lutheran ministers for a long time regarded the English language and Lutheran orthodoxy as incompatible, and the young people who did not understand the German language were told that they must leave the Church of their fathers if they wished to hear preaching in the English language. One Synod (New York) passed a resolution that those of their people who wished to have services in English, should be recommended to go to the Episcopal Church; whilst another (Pennsylvania) refused to receive into its communion the Pastor of an English Lutheran church. As congregations became Anglicised, scenes of terrible violence, connected with the introduction of the English language, or the retention of the German, and the holding of church property, occurred. In some of these, the civil magistrate or policeman had to be called in to quell outbreaks in the congregations. This was particularly the case in Philadelphia, where the German population was both large and settled in its character, and where, in consequence, the children of German parents speedily became English.

It is impossible to compute what the losses to the Lutheran communion were, from this obstinate refusal to give the people

religious services in a language that they could understand; but the probability is that nine-tenths of the descendants of members of the German Lutherans of Philadelphia, New York, and Baltimore, are now in other communions, especially the Episcopal. It is only for the last twenty-five or thirty years that the English congregations have been acknowledged as an integral part of the Lutheran; body nor has the prejudice against them even yet entirely disappeared among their German co-religionists.

But the English language was not the only source of difficulty in the Lutheran communion of the United States. Two others made their appearance almost simultaneously. The one related to *Church Government*, and the other to *Doctrine*. Before the close of the first quarter of the present century, the Lutheran denomination was quite well established and widely diffused over the States of New York, Pennsylvania, Maryland, Virginia, North Carolina, South Carolina, Georgia, Ohio and some other Western States. The form of government adopted was Synodical, that is, by an assembly of ministers and delegates from their various congregations, for the transaction of business. But the licensure and ordination of ministers, and questions strictly connected with them, was confined to the body of ministers, or, as their association for such business was called, a "*Ministerium.*" The Synod of Pennsylvania (founded in 1748) was the oldest of these bodies, then those of New York, Maryland and Virginia, North Carolina, West Pennsylvania, Ohio, Tennessee and North Carolina.

Most of these bodies maintained a friendly intercourse with each other, but had no common bond of union. Men anxious to render the church efficient, and to secure important objects, such as the maintenance of a common Faith, the establishment of theological and literary institutions, or the prosecution of Missionary labors, soon saw that the union of all their efforts was necessary for the accomplishment of such purposes. Accordingly, about the year 1821, they projected what they called a "General Synod," or union of all the local or State Synods. This was to be formed by representatives, clerical and lay, in equal numbers, from each district Synod, the representation to be based upon the number of ministers in each Synod.

This General Synod was formed by the representatives of the four Synods of Pennsylvania, New York, North Carolina, Maryland and Virginia,—the last two States forming but one Synod. But this association met with the most violent opposition from three very different sources; first, from the old orthodox element which still existed among the Lutherans; secondly, from the Rationalistic element; and thirdly, from the democratic or Congregational element.

The German Lutheran denomination in the United States was organized by Missionaries from the Orphan Home at Halle, founded by the pious Augustus Hermann Francke, and was strongly infused with the sentiments of the practical John Philip Spener,—men who were very sincere Lutherans, but never met the bigoted demands of the ultra Lutheranism of the 17th century. Henry Melchior Muhlenberg, who has been called the "Patriarch of the American Lutheran Church," to which he gave form and direction by his labors, about the middle of the 18th century, (1742 to 1780,) was a genuine disciple of Francke and Spener, and little concerned about theological subtleties, but pre-eminently a practical man. Hence, very little theological discussion was heard during that period. But as new ministers came over from Germany, (from 1785 to 1830,) they brought with them the prevailing theological system, Rationalism, whilst those educated in the United States either retained the old Lutheran system, or inclined to the practical aspects of Methodism.

Both these systems (Lutheran orthodoxy and Rationalism) were suspicious of the scheme of a General Synod; the former because the Constitution of the General Synod said nothing about the Augsburg Confession, or other distinctive doctrines of the Lutheran denomination, and the latter, for fear that the distinctive doctrines of Christianity might thus be imposed upon them. Both parties invoked the *democratic* element, which was very strong among the Lutheran laity, and appealed to the people for the destruction of an association which they represented as threatening their liberties, by a powerful religious corporation, tending to a union of Church and State, and the like.

Absurd and groundless as were these misrepresentations, they were sufficient to produce an intense excitement among the German population of Pennsylvania and Ohio, by which the Synods of the eastern part of Pennsylvania and Ohio and New York were induced to withdraw from the General Synod, —that of Tennessee (comprising parts of Virginia and North Carolina) having never united. This was the first source of formal separation among the Lutherans of this country, and continues operative to the present day. But the General Synod, commending itself to the good sense of the people, continued to grow. In 1860, there were *twenty-five Synods* united with it, whilst only *eleven* were not so united. Within the last three or four years, however, the General Synod has become weakened by intestine divisions;—the Scandinavians who were united with it, having withdrawn in 1860, and the Synod of Pennsylvania, (which had returned a few years since,) having taken preliminary measures for separation during the present year. The causes of these agitations and changes are intimately connected with the present condition of Lutheranism in the United States.

The *doctrinal* differences in the Lutheran denomination in the United States are much more serious than those relating to Church government;—the latter, in fact, are a result of the former. The General Synod, instead of being too strong a body, and possessing too much power, as its opponents maintained, has shown, in practice, that it has too little power; being unable to enforce its own decisions, or to establish uniformity, either of doctrine or discipline, even within its own connection. It has published Liturgy after Liturgy, without being able to secure the general adoption of any, and the subject is now again in the hands of a new Committee, whose work will be used or rejected by both ministers and people, at their pleasure. Not even its hymn-book, (English,) prepared with great care, and repeatedly revised, has been received by all the Synods whose delegates have been paid by the funds derived chiefly from this source. Such also has been the fate of its edition of Luther's Short Catechism, (German and English,) which has been supplanted by others prepared by District Sy-

nods, or summarily set aside by individual ministers and congregations, employing such Catechisms as seem good in their sight.

The difficulty in regard to a Liturgy is partly connected with that of language. The Lutheran body, although everywhere inclining to the use of a Liturgy, has never had one common to all its parts. Each national organization has had its own Liturgy, and almost every German Kingdom or Dukedom, one peculiar to itself, though all based upon the old Church Liturgies, and incorporating more or less of Luther's first German Liturgies. Thus there were several different German Liturgies in use in America, though that prepared by Muhlenberg, and taken with but little alteration from the German Liturgy, used by the Lutherans of the Savoy, in London, was in most general use. It is probable that the first English Liturgy employed by the Lutherans of America, was an abbreviation from the Prayer Book of the Church of England. But translations of German Liturgies were made almost as soon as English Lutheran congregations were organized, the first of which we have any knowledge, being published by Dr. Kunze, at New York, in 1795, the translation being made by his assistant, Rev. Mr. Strebeck, who organized the first English Lutheran congregation in that city about that time, but soon after transferred himself and his congregation to the Episcopal Church.

The General Synod prepared an English Liturgy soon after its organization, and in 1848, another based upon the German Liturgy of the Pennsylvania Synod, which was also adopted by several other Synods not in connection with the General Synod. This was done in order to procure uniformity in the services. But in the course of a few years the Pennsylvania Synod revised, and very materially changed its own Liturgy, and also prepared an English translation of the same; thus increasing still more the existing diversity and confusion. In some respects, this new Liturgy of the Pennsylvania Synod is a great improvement upon its predecessors, especially as it provides for fuller responses than any heretofore in use among the Lutherans. But even here, the responses are very few, and have, as

yet, been introduced into but a small number of congregations. These difficulties and differences in regard to Liturgies, arise from several causes. First, doctrinal diversity, particularly in regard to Confession and Absolution; secondly, literary taste and culture, translations made by writers but imperfectly acquainted with the English language becoming offensive to those more familiar with it, and better educated therein; and, thirdly, differences in regard to the form and extent of a Liturgy, with a considerable party entirely opposed to the use of a fixed and written Liturgy.

With regard to doctrine, the Lutherans in the United States may be divided into two great parties, "Old Lutherans," and "New Lutherans," but in each of these are several minor divisions, some of which are almost as important as the two original parties.

The Old Lutherans, who are in some respects "High Churchmen," are now rather the younger party in the Lutheran denomination, both in America and in Europe. As we have already intimated, the original Lutheranism of the Augsburg Confession had almost entirely disappeared at the end of the last century. But it was supplanted in Germany by one system, and by another in the United States. Rationalism, which which was so powerful in Germany, had much less influence in this country. Some of the leading Lutheran divines and popular preachers, both in city and country, in New York, Philadelphia, Baltimore, and even in Ohio, were indeed infected by its virus, and manifested it in its worst forms; but more generally in Socinianism or Unitarianism. But the great mass of Lutheran clergymen and members embraced a peculiar system of doctrine, a sort of general "Evangelical faith,"—the doctrines in which the so-called "Evangelical Denominations" are generally agreed, with a strong Methodistic tinge, though rejecting the peculiarities of Methodism; deriving something from Presbyterianism, and still more from the New England theology of Dr. Taylor, with a still more decided rejection of Calvinism. This system first took shape in the popular mind and was quite widely diffused as a creed, before it was formalized, or expressed in a systematic form in books. Authorship was of

rather slow growth among the Lutherans in the United States, on account of the prevalence of the German language, the laborious life led by the clergy, who were mostly missionaries for the first century of their existence here, and also from the illiterate character of their people. But there were always men of learning among their clergy, many of whom were educated in the great Universities of their native land. But just as fast as they became English, there was a great demand for books in that language, in which, hitherto, the Lutherans had no literature. In preparing this, they, of course, encountered peculiar difficulties, for it is no common attainment for a man to speak and write two languages equally well, or to become the perfect master of a language so highly cultivated as the English or German, unless he has been trained in it from his infancy. The first literary efforts of Lutheran writers in the English language were, therefore, naturally, of a very imperfect character. But this was gradually corrected, as the English became their vernacular, or entirely supplanted the German, as it did in many localities at the close of the first quarter of the present century. About that time, many of their young men began to be educated in American Colleges, and in 1828 they established a Theological Seminary, and soon after a College at Gettysburg, Pennsylvania, both of which were destined to exert a great influence upon the Lutheran community. Pennsylvania College, furnished with Professors of the highest ability, and perfect masters of the English language, trained young men, who gave tone and character to Lutheran society in all parts of the country, many of them becoming distinguished in all the professions and employments of civil life, and not a few, eloquent preachers, not only in the Lutheran, but in the Episcopal, Presbyterian, Congregational and other pulpits.

But the Theological Seminary was, from its commencement until the present day, a period of thirty-six years, presided over by a gentleman, Dr. Samuel S. Schmucker, who gave a distinct utterance to the new Lutheranism, and moulded and modified it to a great extent. He was not, indeed, the author of the system, for, as we have just said, it already existed in

the popular mind, and was the current theology of the American Lutheran denomination ; but he became its great author, its expositor and defender before the American public, and sent forth from his classes a large number of young men, fully imbued with his ideas, and zealous for their propagation. A man of distinguished talent, a popular preacher, both in German and English,—though more familiar with the latter language,—and of varied learning, he possessed all the qualities necessary to make a successful teacher and professor. In addition to this, he put himself at the head of the movement in favor of a General Synod, and thus enjoyed all the influence naturally connected with a plan so obviously advantageous to the Lutheran community. Dr. Schmucker was educated, first in the University of Pennsylvania, at Philadelphia, and then in the Presbyterian Theological Seminary, at Princeton. But he seems to have imbibed none of the peculiarities of Presbyterianism, except a preference for its forms of worship and its system of church government,—and even these were greatly modified by his early Lutheran education. His first publication was a translation, in 1826, of Storr & Flatt's "Biblical Theology," a work rather remarkable for its Lutheran orthodoxy, at the time of its publication, towards the close of the last century. In an Appendix to this work, Dr. Schmucker defended, very cautiously, the peculiar doctrines of Lutheranism on the Sacraments, more especially the Lord's Supper. But in 1834, he published his "Popular Theology," based upon his lectures to classes in the Theological Seminary, and exhibiting very fully his own views, as well as the prevalent opinion of the great body of that part of the Lutheran body, then and subsequently united in the General Synod. The work almost immediately met with great favor, both in the Lutheran denomination and beyond its limits ;—a second edition was published the same year, and eight editions, and many thousand copies have been circulated, from that time to the present. In these, Dr. Schmucker's views were, from time to time, somewhat modified, but generally so as to give greater consistency to those divergencies from original Lutheranism with which he had started out in the first edition of his "Popular Theology." During the same time,

he has published various other works, and numerous articles in reviews and newspapers, chiefly in defense of his system of theology, but several also in advocacy of the plans of "Christian Union," favored by the "Evangelical Alliance," of which Dr. Schmucker is one of the founders and most earnest promoters. But all these attempts to define the faith and settle the policy of "American Lutheranism," or "New School Lutheranism," as Dr. S. himself calls it, (in his "Lutheran Symbols, or American Lutheranism," p. 10,) received their fullest development, and culminated in his "Definite Platform, Doctrinal and Disciplinarian, for Evangelical Lutheran District Synods, constructed in accordance with the principles of the General Synod," which made its appearance in 1855. This was a proposition to revise and alter the Augsburg Confession, and adapt the practice of the General Synod, in which all phases of Lutheranism had hitherto been tolerated, to the peculiar views of Dr. Schmucker and his party.

The alterations here proposed in the Augsburg Confession were the following:—1st, The insertion of a preamble asserting the right of the denomination to make Confessions of Faith or Creeds; setting forth a theory of what had been done by the Lutherans of Europe and America in this respect, and the reasons for additional action at this time, and concluding with the following proposition: "Therefore, Resolved, That this Synod hereby avows its belief in the following doctrinal basis, namely, the so-called *Apostles' Creed*, the *Nicene Creed*, and the *American Recension of the Augsburg Confession*, as a more definite expression of the doctrinal pledge prescribed by the General Synod's Constitution for District Synods, and as a correct exhibition of the Scripture doctrines discussed in it: and that we regard agreement among brethren on these subjects as a sufficient basis for harmonious cöoperation in the same Church."

Secondly, This preamble was followed by what was called the "*Doctrinal Basis or Creed*," which was formed, 1, by two paragraphs from the "Form of Concord," which declare that "The Old and New Testaments are the only infallible rule of faith and practice;" 2, the Apostles' and the Nicene Creeds—

thus rejecting the Athanasian Creed, hitherto placed by Lutherans among the œcumenical symbols.

Thirdly, "The American Recension of the Augsburg Confession." This "Recension," in the first place, omits more than one-half of the Augsburg Confession, (*eighteen* out of the *forty* octavo pages in which it appears in the best English translation,) and, besides this, very materially alters and modifies the remainder.

It would extend this Article too far to go into the detail of all the alterations thus made in the old Lutheran Faith, but we may sum the matter up by saying, that it removed nearly every peculiarity of Lutheranism, and presented an entirely new Confession of Faith to the Christian world. Besides "the damnatory clauses,"—as those parts are called which reject and condemn all the ancient and existing heresies,—the Eleventh Article on "Confession and Absolution" was entirely exscinded. The most remarkable change was, undoubtedly, in the doctrine of the Sacraments, particularly that of the Lord's Supper, where "*Christ's presence, under the emblems of bread and wine,*" is set forth in language equally vague and awkward, and with no intelligible reference to the original Confession.

This document naturally produced a great excitement in the Lutheran body, especially as the preamble originally concluded with this resolution:—"*Resolved, That we will not receive into our Synod any minister who will not adopt this Platform, and faithfully labor to maintain its discipline in his charge.*" This was, of course, analogous to the introduction of the "*Act and Testimony*" into the General Assembly of the Presbyterians, by which the "Old School" proposed to "exscind" the "New School" members; but here the "New School" Lutherans proposed to "exscind" the "Old Schoolmen!"

Apprehensive that he might not be able to prevail upon the General Synod to adopt this new Confession, as the Old Lutheran party was now very powerful, and growing in influence from year to year, Dr. Schmucker proposed to inaugurate this movement in the *District* Synods, in many of which his pupils and friends were in the ascendant. But all moderate men were soon greatly alarmed by a measure so radical and sweeping,

tending to convulse the denomination, and array its discordant members in deadly hostility to each other. Hence, in the course of a few months, Dr. Schmucker himself perceived that he had gone too far, and he accordingly brought out a new edition of his "Definite Platform," as it was called, in which he very judiciously omitted this exscinding resolution. But it was too late; he had gone too far; and the reaction in favor of "Old Lutheranism" now became stronger than it had ever been. To understand this, we must get an insight into the doctrinal movements of the Lutherans, both in Europe and in the United States, for the last century.

After the complete development of the Lutheran denomination, by the adoption of the Form of Concord in 1577, it became customary not only for ministers of religion, but for all teachers of public schools and professors in the Universities, as also for civil magistrates, electors, princes and official dignitaries of every degree, where Lutheranism was the National Faith, to signify their assent thereto by subscribing their names to this and the other Confessions of Faith. The Augsburg Confession was thus subscribed by the representatives of Protestant Germany, who first presented it to the Emperor, Charles V., with the Elector of Saxony at their head, and the Form of Concord, within a year or two after its publication, was signed by three Electors, twenty Princes, twenty-four Counts, four Barons, twenty-eight Imperial Cities, and eight thousand (8,000) teachers and clergymen. Such a subscription of the Church Confession by a minister is call a "Revers," or declaration of adhesion to the established faith of the body, and was also exacted, by Muhlenberg and other founders of Lutheranism in America, of the clergymen whom they ordained according to established Lutheran usage. But as in Germany, under the government of that infidel monarch, Frederick, called the Great, of Prussia, the friend of the French Voltaire, and in the prevalence of Rationalism, which they inaugurated, these subscriptions were neglected and evaded whereever the friends of infidelity had the power; so, in the United States, subscription, or professed obligation to these Confessions, was gradually neglected and omitted until, at last, it was entirely forgotten

that such subscription, or obligation to the Confessions, had ever prevailed in the Lutheran denomination in America. The Ministerium or Synod of New York, organized in 1785, under the control of decided Rationalists, soon went so far as absolutely to prohibit the enforcement or use of any Confession of Faith; the Synod of Pennsylvania *practically* did the same thing, and in 1837, the Franckean Synod of New York, a secession from the other Lutheran bodies of that State, formed a new Confession for itself, with very little reference to the Augsburg Confession. The Constitution of the General Synod, organized, as already stated, in 1820, is also profoundly silent in regard to the Augsburg Confession.

Yet Lutheranism, as defined by the Augsburg Confession, was not utterly extinct among those who bore its name in the United States. There were still some men who maintained the ancient Faith in their hearts, though few were bold enough to open their lips in its defense. Among these was Dr. John Geo. Schmucker, father of Dr. S. S. Schmucker, an able preacher and learned theologian, the author of several works in the German language; Dr. Daniel Kurtz, of Baltimore; Dr. F. W. Geissenhainer, of New York, and other men who exerted very considerable influence in the Lutheran communion, but never gave great prominence to the peculiarities of Lutheranism. But the members of the Tennessee Synod, who were men of very little culture, whether literary or social, and some individuals in the Ohio Synod, carried their advocacy of these doctrines to the verge of fanaticism. Thus, in 1820, the representatives of the Tennessee Synod refused to unite with the Synod of North Carolina; 1. "Because the latter Synod did not teach that baptism was regeneration; 2. Because said body did not accept the elements in the Eucharist as the true body and blood of Christ; and, 3. Because their plan for a general union of the Church was against the Augsburg Confession." (See Hazelius' "History of the American Lutheran Church" pp. 150 and 151.)

In fact, a reaction in favor of the Lutheranism of the Augsburg Confession commenced with the formation of the General Synod, and soon made itself felt in that body. It is also a

very remarkable circumstance that Dr. S. S. Schmucker, whom we have had occasion to notice as the great advocate and exponent of the New Lutheranism, should have been one of the first to initiate this reaction in favor of Old Lutheranism in the General Synod. He did this by inserting in the Constitution of the General Synod's Theological Seminary, of which he was the first Professor, the following as a part of the Professor's oath of office :—"*I believe the Augsbury Confession and the Catechisms of Luther to be a summary and just exhibition of the fundamental doctrines of the Word.*" This was done in 1826. Three years later, in 1829, he prevailed upon the general Synod to recommend to its District Synods the following as a part of the ordination vow of all candidates whom they admitted into the ministry :—"*Do you believe that the fundamental doctrines of the Sacred Scriptures are set forth in a manner substantially correct in the doctrinal articles of the Augsburg Confession ? Answer—Yes.*" Dr. Schmucker himself tells us, that he did not intend by these declarations to bind the professor of theology, or the minister of the Gospel, to every doctrinal statement of the Augsburg Confession or Catechisms of Luther, but only to those which were "*fundamental*" to Christianity,—to the divine inspiration of the Scriptures, the Trinity, the Divinity of Christ, justification by faith, and the like, but not to any peculiarities of Lutheranism, as set forth in those Confessions. Nor have we any reason to doubt that such was his intention. At all events, he placed himself between two fires, the Rationalists denouncing him as a bigot to antiquated notions, the Old Lutherans, as a latitudinarian, unfaithful to the established teachings of the denomination. Over the former of these opponents he gained an easy victory. Rationalism soon disappeared from the Lutherans in the United States before an active opposition, and for the last twenty years has had no avowed advocate there. Nor was Old Lutheranism much more powerful in the General Synod, for the first twenty-five years of its existence, from 1820 to 1845. Outside of that body, however, it was making some progress. The Synod of Ohio established its Theological Seminary in 1830, and soon took a decided position in favor of Lutheran

orthodoxy. In 1836, an English Lutheran Synod was formed in the state just mentioned, with the following as one of the articles of the Constitution :—" The Augsburg Confession shall be the unalterable symbol of the Doctrines of this Synod, and all its members shall *ex animo* profess adherence to all its articles complete and entire, without any reservation."

But as Lutheran orthodoxy received a new life in Germany, so it gradually communicated this to its co-religionists in America. It did this by sending to America both men and books deeply imbued with its sentiments. It is well known how Lutheranism revived in Germany, after its apparent disappearance there, and that the opposition and persecution which it encountered from the Prussian government of Frederick William III., only gave it greater intensity and vigor, until, in 1845, the small body of Lutherans who had separated themselves from the "United Church of Prussia," because they regarded it as destructive of true Lutheranism, received toleration, and were acknowledged as having a right to exist as an independent ecclesiastical body. In the mean time, some of these persecuted Lutherans had fled to Australia, others to America. Those who came to this country, in 1838, were led by their Pastor, Martin Stephan, accompanied by several other clergymen, and settled in Missouri, in and around St. Louis. Mr. Stephan, who had for many years appeared to be a very devout Christian, as well as a zealous Lutheran, fell, about that time, into very grievous crimes, was deposed from the ministry by his deeply mortified brethren and people, and soon after died in Illinois, according to some reports, in the communion of the Romish Church. But these emigrants, being joined by other strict Lutherans from other parts of Germany, especially from Bavaria, gradually formed a very numerous and powerful party, and finally united in what is now known as the " Synod of Missouri and adjacent States," which now has in its connection some two hundred and fifty (250) ministers, and many thousand communicants, a Theological Seminary at St. Louis, a College at Fort Wayne, Indiana, and various other schools—all conducted in the German language, and upon the principles of the strictest Lutheranism. The gentlemen at the

head of their institutions are well educated, and possessed of more than ordinary abilities, as is manifest from their productions, which are generally of a controversial nature, and rather distinguished for the "*fortiter in re*" than the "*suaviter in modo.*" Standing aloof from all other parts of the Lutherans in this country, these "Missourians," as they are generally called, form a very distinctly marked party.

Burning with zeal for the old faith of their denomination, these Lutherans were greatly shocked to discover, as they believed they did, that the great mass of those calling themselves by the same name in this country, were such only in name. Regarding the General Synod as the stronghold of this merely nominal Lutheranism, they soon began to assail it with all the violence that they had been accustomed to direct against the "Prussian Union," as they termed the union of the Lutheran and Reformed bodies, which had been brought about mainly by the influence of the King of Prussia, though existing also in other parts of Germany.

These gentlemen, bringing over to this country the last results of theological discussion in Germany upon the points in controversy, naturally made a strong impression upon the Lutheran theologians, attracting certain minds and repelling others. In every body that has a life and history of its own, and especially in every Church, there is a natural tendency, especially in more profound thinkers, to preserve its life and spirit, to conserve its institutions, and to study and venerate its history. So the American Lutheran student, who learns the German language as a matter of course, cannot but pay great attention to the theology of Germany, which is to him a sort of Holy Land, the cradle of the Reformation, the home of Luther and Melancthon, and of many of the greatest scholars and profoundest thinkers that the world has ever known.

Thus, there was gradually formed in the bosom of the General Synod itself, and even in its institutions at Gettysburg, where the New Lutheranism seemed to have reached its highest development, a party strongly imbued with the ancient orthodoxy of Lutheranism, as exhibited in its most highly developed and modern form, and represented by such men as Sar-

torius, Harless, Rudelbach, Guericke, Kahnis and Hengstenberg.

The contents of the "Evangelical Review," a quarterly Journal established in 1849 by Dr. W. M. Reynolds, then a Professor in Pennsylvania College, at Gettysburg, soon gave evidence of the facts just stated. This periodical was professedly established for purposes of theological discussion, and with special reference to the diversities of opinion which had then made their appearance among the Lutherans, with a distinctly avowed desire for their reconciliation. The ground taken by the Editor, as announced in his Introductory Article, (p. 17) was this :—" We propose to give all parts of the Church an opportunity to exhibit their sentiments. It is only by the comparison of opposite views, and by hearing what is said in favor of each, that we are to be harmonized in feeling and united in action. The most hopeless kind of separation is, where the opposite parties will not meet for argument, nor listen to each other. If, therefore, the most opposite views should be expressed in this Review, we shall by no means despair of reconciling them, or finally bringing together, in the unity of one common faith, the parties that advance them."

Such also were the views taken by Dr. C. P. Krauth, Professor of Exegesis and Oriental Literature in the General Synod's Theological Seminary at Gettysburg, and by Professor M. L. Stoever, of Pennsylvania College, in connection with whom the Review was edited for thirteen years;—it is now in the hands of the gentleman last named. But it soon appeared that a most decided majority of the leading minds among the Lutherans, as represented in this periodical, were either Old Lutherans, or strong conservatives, most of the Articles, and altogether the most able ones, partaking strongly of this character.

The point at which the Lutheran denomination in the U. S. has now arrived, is best indicated by the transactions of its last General Synod, held at York, Pa., in May last. Dr. S. Sprecher, the President of Wittenberg College, generally regarded as entertaining New School views of the most extreme character, was elected President of that body. At the same

time the application of the Franckean Synod,—which had set aside the Augsburg Confession, by the adoption of a new Confession of its own,—for admission into the General Synod, was first rejected or delayed, until they should "*give formal expression to their adoption of the Augsburg Confession, as received by the General Synod.*" But the representatives of the Franckean Synod, sending in a written communication to the General Synod, in which they "informed the General Synod that, in adopting the Constitution of that body, the members of the Franckean Synod fully understood that they were adopting the doctrinal position of the General Synod, viz: "*That the* fundamental truths of the word of *God are taught in a manner substantially correct in the Augsburg Confession,*" the General Synod, after a very animated discussion, received them at once, as one of its integral parts, but with this proviso:—

Resolved, That the Franckean Synod is hereby received into connection with the General Synod, with the understanding that said Synod, at its next meeting, declare, in an official manner, its adoption of the doctrinal articles of the Augsburg Confession, as a substantially correct exhibition of the fundamental doctrines of the word of God."

This Resolution was adopted by a vote of ninety-seven (97) members against forty (40). But so strong was the opposition, that these forty gentlemen of the minority drew up a protest against this action, as inconsistent with the Constitution of the General Synod, and the delegates of the Pennsylvania Synod, the most numerous body connected with the General Synod, formally withdrew from the Convention, in accordance with a standing resolution of that Synod, adopted at the time of its reunion with the General Synod in 1853, in these words:—

"*Resolved*, That should the General Synod violate its constitution, and require of our Synod assent to anything conflicting with the old and long established faith of the Evangelical Lutheran Church, then our delegates are hereby required to protest against such action, to withdraw from its sessions, and report to this body."

At a meeting since held, the Pennsylvania Synod has ap-

proved of the action of its representatives, and has thus, in effect, again, for the second time, withdrawn from the General Synod. Whether it will remain separated, is a question which time must determine.

But no one who understands the nature of the case, can fail to perceive that this action of the General Synod is a great advance in the direction of Old Lutheranism. First, it is the General Synod's *first avowal* that the Augsburg Confession is a part of its Constitution. In that Constitution there is no mention whatever of the Augsburg Confession. Secondly, the General Synod here *peremptorily requires* of Synods, what it had before only *recommended* to them, and that very loosely, and without attempting to enforce the recommendation, viz: to adopt the Augsburg Confession. Thirdly, although a *qualified* reception of the Augsburg Confession, this is something entirely different from the "Definite Platform," or "American Recension of the Augsburg Confession." This is more clearly shown by the fact, that this General Synod has recommended and sends down to its district Synods, the following alteration of its Constitution. Instead of the indefinite Lutheranism now contained in Art. III., Sec. 3 of its Constitution, it proposes the following:—"All regularly constituted Lutheran Synods, not now in connection with the General Synod, receiving and holding with the Evangelical Lutheran Church of our fathers, the Word of God, as contained in the Canonical Scriptures of the Old and New Testaments, as the only infallible rule of faith and practice, and the Augsburg Confession as a correct exhibition of the fundamental doctrine of the Divine word, and of the faith of the Church founded upon that word,—may at any time become associated with the General Synod, by complying with the requirements of this Constitution, and sending delegates to its Convention," &c. Finally, the "Doctrinal Platform" was rejected in almost so many words, by the adoption of a Preamble and Resolutions, still further defining the sense in which the General Synod understands the Augsburg Confession, and denying the errors charged upon it by the advocates of that plan, (which, however, is not directly named,) in the following solemn language:—"Before God and

this Church, we declare, that in our judgment, the Augsburg Confession, properly interpreted, is in perfect consistency with this our testimony, and with the Holy Scriptures, as regards the errors specified." (See Minutes of General Synod for 1864, pp. 39 and 40.) That the General Synod has thus taken a highly conservative position, must be plain to every reflecting mind.

But that it will be able thus to unite the discordant materials which now form what is called the Lutheran Church in the United States, is by no means probable. For these are composed of the following elements, all of which are more or less separated, and unwilling to cöoperate with each other. First, the several nationalities, distinguished by their peculiar languages, namely, English, German, Swedish, and Danish or Norwegian. 2. The Germans are subdivided into (1) the American Germans, and (2) European Germans. A few American Germans are New Lutherans, but the great majority are Old Lutherans. But among the European Germans are these distinct parties, (1)The Missourians; (2) the adherents of Mr. Grabau, of Buffalo, N. Y., forming what is called the Buffalo Synod; (3) the Iowa Synod, formed by friends of the Romanizing Lœhe, of Bavaria. These three parties of Germans wage a triangular sort of warfare with each other, and a common one against the General Synod. 3. On this last point the Synods of Ohio and Tennessee agree with them, without being able to unite with them or with each other on other points, although their doctrinal differences are very slight. Both these bodies are more Americanized than those just mentioned. Many of their congregations have preaching in the English language, and their church usages are different. If the Synod of Pennsylvania remain separate from the General Synod, they will, undoubtedly, in the course of time, form some kind of a union with the bodies last named, as also with the German Synod of Wisconsin. 4. The Scandinavians are divided into two bodies; (1) the Augustana Synod, formed chiefly of Swedes, but embracing also a few Norwegians, and (2) the Norwegian Synod of Wisconsin, which has embraced a peculiar system of theology, prevalent at one time in the University

of Christiana, where most of their ministers were educated—an unnatural union of Rationalism and Old Lutheranism that cannot long subsist together. Finally, we have the General Synod, with its two parties of Old and New Lutherans, of whom we have already spoken at some length—and, perhaps we should be more accurate if we were to add, the Conservatives or moderate men, as a third party in the General Synod. But as they form the bond of union for the others, and prevent the General Synod from dividing formally into two hostile camps, it would perhaps be ungracious to call them a separate party.'

To all these we are to add the Southern Lutherans, who, since the breaking out of the Rebellion, have formed themselves into another General Synod, extending over South Western Virginia, North Carolina, Georgia and Alabama, with some very remarkable peculiarities of Church government, though otherwise to be ranked as Conservative Lutherans. The Lutherans of Texas have not joined this Southern General Synod, their sentiments, like those of the Germans of that State generally, being strongly averse to slavery, and favorable to the Federal government. There is also a small German Lutheran Synod in Wisconsin, which stands aloof from all other Lutheran bodies, though sympathizing strongly with the Synod of Pennsylvania, from which it differs chiefly in being composed exclusively of European Germans, the other body having, perhaps, a majority of native Americans.

Here we have, separated into forty different Synods, with 2,487 congregations, 1,400 ministers, over 260,000 communicants, and a population of several millions, the material which the Lutheran denomination would naturally use for the great purposes of life and activity—capable, undoubtedly, if properly employed, of accomplishing the most important results for the Church and for the world. This is, truly, a mighty host, but alas!—as has too often happened in other communions—is militant mainly against herself. For, as we have just seen, what should be a living member, a firmly united organism of the body of Christ, is divided into nearly a dozen different parties, arrayed in deadly hostility against each other.

The wonder is not, therefore, that Lutheranism has made so little progress in the United States, but that it has made so much. No one will doubt what would become of the stoutest army of 200,000 men that was ever led into an enemy's country, if it were there without a general at its head, without discipline, without the plan of a campaign, but still more, if it were arrayed in a dozen divisions, and each of these divisions were to direct its efforts, not to the destruction of the common foe, but to turn its hostile fire upon its own battalions! Common sense, to say nothing of Christian feeling, revolts and cries out against a course so suicidal. It was to correct this state of things, that the General Synod was established; as one of the Articles of its Constitution distinctly declares, that "*This body shall apply all its powers, its prayers and its means towards the prevention of schisms amongst us.*" So also this body at its last meeting declares, that certain changes in its Constitution are proposed, in order "to check the tendency to disintegration, and unite us more firmly in fraternal union." (p. 40.)

Nor can it be doubted that the power of cohesion in the Lutheran body must be very strong, to have enabled it so long to hold together, both in this country and in Germany, against all the elements of destruction which have been at work within it, and all the enemies by which it has been assailed from without. All the questions which her theologians have discussed with so much warmth, the tyrannical acts of her Kings and Princes, Romanism, Rationalism, none have had power to destroy her entirely, though they have greatly reduced her in Europe, and it remains to be seen whether her self-government, amid the anarchical tendencies of America, will have a more favorable influence. So far, we see little more than the agitation of a seething cauldron; but that may subside, and the agitated material of Church life settle down into the normal and fairly crystalized forms of her Christian life. Lutheranism has certainly not manifested any strong tendency to schism and sectarianism. Luther always declared himself an obedient subject of the Church Catholic, and protested only against the corruptions of Rome. Sectarianism has received but little coun-

tenance in Lutheran countries, and we cannot but admire the firmness with which Lutherans, even under great discouragements, here in America, adhere to the Faith of their birth.

But her most partial friends must admit her deficiences, the evils from which she here suffers, and the very great dangers to which she is exposed. Shall she settle back, after three centuries of struggle, into the stereotyped immobility of the Form of Concord and the 16th century? Or shall she go on with the "progress" of New Lutheranism until she has lost her Lutheran identity? Shall she remain just as she came originally from Sweden, Holland, Germany, (in all its thirty little Principalities,) Hungary, Norway and Denmark? Or shall she suit herself to the changed circumstances of a New World? Can all these diversities be fused and blended together in one harmonious whole? Will she still stand aloof from the English language, and from the modes of thought and of life that it carries along with it? Or will she adopt this language, and ally herself with those who speak it, and confess with them "*One Lord, one faith, one baptism, one God and Father of all?*"

These are questions that no one can as yet authoritatively answer. But we are free to express our hope that they will all, in due time, be answered aright by the action of all parts of the Lutheran denomination. We think that, with all its Teutonic tenacity, that body is steadily, though slowly, moving in the right direction, and that it will finally work out aright the great problems presented for its solution. It must settle its doctrines here, in America, as it formerly settled them in Europe, *not by going back to Romanism, nor forward to Rationalism, but by holding fast to the original Catholic Faith of Primitive Christianity.* As this is also the position of the Church of England, and of her daughter, the Protestant Episcopal Church of the United States, may we not hope that there will be a gradual approximation and final union of these two Communions, and that as the Lutheran body in the United States adopts the English language, and becomes truly conservative, it will find itself identified in Church usages, as well as in doctrine, with the genuine conservatism of the Episcopa

Church? And as Lutheran experience, here and elsewhere, shows how necessary a sound Church government is, to prevent disorders and corruption of doctrine in the Church, we cannot doubt that when the attention of English-speaking Lutherans is once fairly fixed upon this subject, they will see that the Augsburg Confession was right, and that the Swedish and Scandinavian Churches were right, in proposing the retention of Episcopacy as a necessary element of true Church conservatism.

We cannot deny ourselves the pleasure of giving greater fullness and point to the conclusion at which we have here arrived, in regard to the relations of the Lutherans to the Episcopal Church, by quoting from the Sermon of Dr. W. A. Muhlenberg, the title of which we have placed at the head of this Article. However much we may differ from Dr. Muhlenberg, in some of the positions which he has taken in regard to "Church Unity" and "Communion," we are happy to second his efforts for bringing Lutherans and Episcopalians into "the Unity of the same Faith." No one can speak with more grace, and with better claims to be heard on this subject, than Dr. Muhlenberg. He is descended in a direct line, the grandson, in fact, of Henry Melchior Muhlenberg, whom the Lutherans of the United States have long recognized as their venerated "Patriarch," their most illustrious name. He has, too, always cultivated the most friendly relations with those whom he regards as his spiritual "brethren," as well as "his kinsmen according to the flesh," among the Lutherans. No one can, therefore, appeal to the members of that Communion with better prospects of a respectful hearing. We, therefore, sum up what we have to say upon this subject, in his language, hoping that it may here fall under the notice of many who would not see it in the transient form in which it was first published.

It may be necessary, for the information of those not familiar with the early history of Lutheranism in this country, to state that the Lutheran House of Worship, at the restoration and reconsecration of which Dr. Muhlenberg assisted, by the delivery of this Sermon, was one built in 1745, under the care of

his grandfather, H. M. Muhlenberg. He there says, (p. 23, et seq.)

"Therefore the more cheerfully do I unite in this celebration, happy thus to show myself one with you in those great Articles of Faith, in which your communion, and that of which I am a minister, are entirely agreed. Our separation is not in that of doctrine. Between the Church of England and the Lutheran Church, the most intimate relations have existed ever since the time they were allies in their common battle against Rome. For the last half century or upwards, from various causes, there has been more estrangement, of which, however, there was nothing at the time of the first Lutherans and Episcopalians in this country. Their mutual friendly attitude appears from many facts that might be stated; a significant one is, that your patriarch was pleased to have one of his sons in the ministry of the Church of England. * * * * *

"Between Bishop White, the patriarch of the American Episcopal Church, and your patriarch—I had almost said your Bishop, he was so in affection and influence, if not in authority—there existed a most cordial intimacy, which, in my younger days, I often heard the Bishop refer to, repeating anecdotes, showing the Episcopal sympathies of his Lutheran friend and brother. * * * * *

"Had the temper and spirit of moderation of those good men generally prevailed in our two communions, we should have found some way of coming together ere this, instead of remaining apart, as we now do, adding to the unhappy divisions of the Christian world. No others of the Reformed bodies ought rather to be one, for no others have so much in common. In all the great matters of the testimony, we are one. We adhere to the ancient and universal Creeds often found in your Lutheran Bibles, as well as in our Prayer Books. We have the same theological doctrines, seeing your Augsburg Confession was the basis of our XXXIX Articles, which Confession, Bishop Bull, one of the great lights of the Church of England, after stating the fact that our Articles were framed on it, pronounces, 'the noblest symbol of the Reformed Churches.'

"In the Orders of the Ministry we differ, though there we might practically agree, were your Ministry constituted as it is in the Lutheran Churches of some of the northern countries of Europe. We both have the spirit of Ministerial and Church Order. In the administration of the Sacraments, we are nearly alike, and in their doctrine, also, as it is now received by the majorities in both our Communions, and where the same diversities of views on the subject are found; high and low Churchmen, high and low Lutherans tolerating one another in the comprehensiveness of the Faith. We both have the Rite of Confirmation as a proper complement of Infant Baptism. With us it is administered only by the Bishop; in the case, however, of any one coming into our Church, who had been confirmed by a Lutheran clergyman, Bishop White did not think it necessary to repeat the Rite. Together we observe the seasons of the Church.

Year, having the same round of Gospels and Epistles for the Sundays, Festivals and Fasts. In this, as well as in other things, our Liturgies agree, both having been derived from the same sources.

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"Thus we see there are many considerations which should foster our sympathies as kindred Communions. They show us how nearly we approximate, and must sometimes prompt the desire that we might go on from proximity to union. And why not union? These walls of division between us are certainly nothing desirable in themselves."

Art. IV.—PAPERS OF THE RUSSO-GREEK COMMITTEE.

No. III.

The Russian Primer.

It is the desire of the Russo-Greek Committee, as intimated in their first paper, to make accessible to American Churchmen as much of interest respecting the doctrine, worship, and practical life of the Oriental Orthodox Communion, as the means contributed for this purpose will enable them to do. The following paper is mainly a reprint of Blackmore's translation of the Russian Primer. This has been in use for *centuries*, it is said, substantially in its existing form. Next following this, in the order of instruction in that Church, is the Shorter Catechism, and then the Longer Catechism. The two Catechisms, in their present form, are the work of the very venerable and saintly Philaret, the present Metropolitan of Moscow. Not that they claim to be altogether original with him, but are rather a revision, amplification, and re-arrangement of several pre-existing and generally approved Catechisms. Instead of the Primer, the Longer Catechism would have been given in this paper, as it contains a fuller exposition of Russian Doctrine, but for the fact that it exceeds one hundred printed octavo pages. The Shorter Catechism contains scarcely any fuller exposition of doctrine than does the Primer, while the Primer is much the older of the two, and moreover, is the first book put into the hand of every Russian child. It has been thought best, therefore, to give the Primer in its entireness, quoting all of the Longer Catechism on those points of doctrine treated of in the Primer, respecting which the Russian Church (whether seemingly or really) differs from ours; adding to these copious extracts, several others from equally authentic sources.

Some of the *notes* to the extracts from the Longer Catechism are from the highest authorities, and are well worthy of the reader's attention; especially the note on the word Transubstantiation, on page 585.

The Committee hope to be able to publish not only other Catechisms, and doctrinal formularies of the Eastern Church, but also some of its Liturgies, and Occasional Offices; likewise Sermons, and extracts from modern writers, illustrating the peculiarities of the East, and giving *their* views of the differences between them and ourselves. But this depends altogether upon the contributions of Churchmen to

meet the expense; all which should be sent to the Rev. J. Freeman Young, 33 West 24th Street, New York, by whom they will be duly acknowledged.

THE

RUSSIAN PRIMER.

DAILY PRAYERS.

In the name of the Father, the Son, and the Holy Ghost. Amen.

Glory be to Thee, O our God, glory be to Thee.

O Heavenly King, the Comforter, the Spirit of truth, Who art every where and fillest all things, the treasure of blessings and giver of life, come to us and make Thine abode in us, cleanse us from all impurity, and save our souls of Thy goodness.

O Holy God, O Holy God Almighty, O Holy God Immortal, have mercy upon us.

O Most Holy Trinity, have mercy upon us: O God, cleanse us from our sins: Forgive us our offences, O Lord: Visit us, O God, and help our infirmities, for Thy Name's sake.

Our Father, which art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day bread for our subsistence. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil.

To the Mother of God.

Hail Mary, Virgin Mother of God, full of grace, the Lord is with thee: blessed art thou among women, and blessed is the fruit of thy womb, for thou hast borne the Saviour of our souls.*

* See note, page 591, on the Invocation of Saints.

On rising from Sleep.

O Lord, I thank Thee with my whole heart that Thou hast raised me up from sleep safe and sound, that Thou hast scattered the darkness of night, and gladdened mine eyes with the light of this day. And now, O Lord, I believe in Thee with my whole heart; scatter, I pray Thee, the darkness of my ignorance, and of my passions, and lighten my mind and my will with Thy almighty grace. Grant me to do cheerfully and zealously every work which Thou hast appointed for me, and reverently to search out the wonders hidden in Thy holy Law, ever calling with boldness upon Thy holy Name.

On going to Rest.

Almighty God, Who hast vouchsafed of Thy providence to bring me to this present hour of night; I give Thee hearty thanks for all the blessings that I have this day received at Thy hand, praying Thee to accept my contrition for all that I have done amiss. And now that I am going to my rest, keep me, I beseech Thee, under the shadow of Thy wings, and make me withal to remember that everlasting rest which Thou hast prepared for them that love Thee; among whom place me also, O Lord.

Before Dinner.

The eyes of all wait upon Thee, O Lord, and Thou givest them their meat in due season: Thou openest Thy hand, and fillest all things living with good.

After Dinner.

I thank Thee, O Christ my God, that Thou hast fed me with Thy earthly good things: let it not be with these only, I beseech Thee, but bring me also to Thy heavenly kingdom.

The Creed, or Symbol of Faith.

I believe in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible; And in one Lord Jesus Christ, the only-begotten Son of God, begotten of the Father before all worlds, Light of light, Very God of very

God, begotten, not made, of one substance with the Father; by Whom all things were made, Who for us men, and for our salvation came down from heaven, And was incarnate by the Holy Ghost of the Virgin Mary, And was made man, And was crucified also for us under Pontius Pilate, And suffered, And was buried, And rose again the third day according to the Scriptures, And ascended into Heaven, And sitteth at the right hand of the Father, And shall come again with glory to judge both the quick and the dead; Whose kingdom shall have no end: And I believe in the Holy Ghost, the Lord the Giver of Life, Who proceedeth from the Father,* Who with

* It will be observed that the Creed is used by the Oriental Church in its Œcumenical form, without the clause *filioque*—"and the Son"—which first began to be interpolated, and sung in the Creed in some provinces of France and Spain, in the 7th and 8th centuries; though not till the 9th Century was it inserted into the Creed at Rome, by Pope Nicholas I. This unauthorized meddling of the arrogant Pontiff with the common heritage of universal Christendom, and the uncompromising resistance of the Oriental Church to this unpardonable innovation, were the principal cause of the great schism from thenceforward between the East and the West.

The Oriental view of this matter is presented so very clearly and concisely, in the Reply of the Patriarch and Synod of Constantinople to the English Non-jurors, (dated Constantinople, April 12th, 1718,) that it may with propriety be given in this place. In their proposals to the Greeks, the Non-jurors stated that they assented to the Oriental Faith in the matter of the Procession of the Holy Ghost, and that, when they uttered the clause in the Creed respecting the Procession of the Holy Ghost from the Son, they meant no more than "*from the* FATHER *by the* SON." To this the Greeks made response as follows:—

"To this we answer, that we receive no other Rule or Creed than that which was settled, and most piously set forth, by the first and second holy General Councils; in which it was decreed, that the Holy Ghost proceeds from the Father: for it says, 'We believe in the Holy Ghost, the Lord the Giver of Life, Who proceedeth from the Father.'

"Therefore we receive none who add the least syllable, (and the most perfect word would fall far short,) either by way of insertion, commentary, or explication to this Holy Creed, or who take any thing from it. For, the holy Fathers at that time anathematize all such as shall either take from or add to it any word or syllable. Upon this account, we cannot lawfully allow of the addition of the preposition διά, or ἐκ, nor say either from or by the Son. But we would have those who desire to communicate and agree with us, to keep it pure and without alteration, and to speak and read agreeably to the original determination of those Holy Synods. We don't allow it, therefore, to be either publicly or privately read with addition; but if any one

the Father and the Son together is worshipped and glorified, Who spake by the Prophets; I believe one Holy Catholic and Apostolic Church; I acknowledge one Baptism for the remission of sins; I look for the resurrection of the dead; And the life of the world to come. Amen.

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has formerly inserted any word, let it be struck out, and let the Creed be unaltered as it was at first written, and is to this day, after so many years, read and believed by us. Now, concerning this point we thus believe, that there is a two-fold procession of the Holy Spirit: the one, natural, eternal, and before time, according to which the Holy Spirit proceeds from the Father alone; and of which it is both written in the Creed, and the Lord has said, *another Comforter will I send unto you from the Father, even the Spirit of Truth* WHICH PROCEEDETH FROM THE FATHER: (John xv. 26). The other is temporal and deputative, according to which, the Holy Spirit is externally sent forth, derived, proceeds and flows from both the Father and the Son, for the sanctification of the creature. But it is plain that, in the procession of the Holy Ghost, the preposition ἐκ is never used for διά, nor vice versa, διά for ἐκ, from many testimonies, but especially from that great divine, John Damascene, in the 60th chapter of the first book of his Theology, where he says *the Spirit of the Father, as proceeding from the Father, and the Spirit of the Son, not as proceeding from Him, but by Him from the Father: for the Father only is the cause.* Here διά is applied to the Son, and ἐκ is declared to be unapplicable to Him, *not as from Him*, says he, *but as by Him.* The prepositions ἐκ and διά are not therefore equivalent; for, if they were, what should hinder him from saying that he proceeds from the Son? For he said that he proceeded from the Father by the Son. We, therefore, of the Oriental Orthodox Church, being taught by the fathers, say that the Holy Spirit proceeds absolutely from the Father with regard to that procession which is natural, eternal and before time; and upon that account make use neither of the preposition ἐκ nor διά when we speak of the Son. For we do not say that the Holy Spirit proceeds from or by the Son in that respect: for, as the Son was not begotten of the Father by the mediation of the Holy Spirit, so neither does the Holy Spirit proceed from the Father by the mediation of the Son.

"But as to His temporal and outward procession, we agree that He proceeds, comes or is sent *by* the Son, or *through the Son's mediation*, and *from the Son in this sense of an outward procession*, for the sanctification of the creature.

"But this πρόεσις, or mission, we do not call procession, lest we should be as unhappy as the Papists, who, because of the limited dialect of the Latin language, which is unable to express the πρόεσις or emission, by one word, and the ἐκπορευσις by another, have called them both *processionem;* which afterwards grew into an error, and made them take the eternal procession for that πρόεσις which was in time. There-

SHORT MORAL PRECEPTS.

My good child, remember always that God looks not only to our actions, but also to our inmost thoughts and intentions.

He gave thee life and preserves it, and whatever happiness thou hast in it, it is all from Him.

Therefore, ever thank Him for all His goodness to thee; love Him with all thy heart; obey Him in all things, and call upon Him to help thee in everything thou doest.

Honour thy Sovereign as the power ordained by God, and be subject to him in all things.

Honour thy Spiritual Pastors, thy Father and Mother, thine Elders, and all good people, and follow them in all that they direct for thy good.

Ever bear in mind, that thou hast been born into the world for this end, to do good to thyself and to all others, as far as possible, on all occasions.

Love not only thy neighbours and friends, but also thy very enemies; by so doing, thou mayest win and correct them, and make them good people.

Have no strife nor enmity with any body, and even though any injure thee, bear it patiently; for this is true greatness.

Be merciful even to the beast, which God hath given man for his service.

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fore, to avoid the equivocation of terms, we call that procession which is inward and eternal, and not that emission, or effusion, or profection, which is external and in time.

"And this is the reason of that false opinion of the Latins, that the Holy Spirit proceeds from the Father and the Son; which is contrary to the doctrine of our Lord and the holy fathers.

"Now, that the Holy Spirit does not proceed from the Son, according to that procession which is before time, take the words of the above-cited father, in the eighth chapter of the fourth book of his Theology, which are these:— *We both say the Spirit which is from the Father, and the Spirit of the Father; but we do not say the Spirit from the Son, but the Spirit of the Son. For, says the Holy Apostle, 'if any one,' says he, 'has not the Spirit of Christ;' and we acknowledge that the Spirit is made manifest and communicated to us by the Son.* Rom. VIII, 9."

"What can be clearer than these words? And thus much for this article."

Abstain not only from bad actions, but also from improper words, which hurt the ear.

Covet nothing which belongs to another; still less steal or take away; but be content with what thou hast of thine own.

If thou art poor, and canst not earn anything by work, beg; and when any one gives, receive it thankfully.

Do not desire to have everything thou seest.

Be diligent, and flee idleness. Diligence is pleasing to God, and very much for thine own interest; but idleness, on the contrary, is the source of all manner of evil, and a sin altogether hateful to God.

Never lie, but always speak the truth; for lying, or deceit of whatever kind, is the most mischievous of vices. If thou liest even once, people will not believe thee afterwards.

Do not say all thou knowest, but at fit time and occasion.

What thou knowest not, neither affirm positively, nor deny.

When any one older than thyself speaks, listen in silence.

When thou thinkest to speak, consider first of what thou art going to speak.

Be gentle and not forward, silent rather than talkative.

Be not proud; be civil to every body, kind to thine inferiors, charitable to the poor.

If ever thou offendest any one, make it up immediately.

If thou art kind to others, others will be kind to thee.

Envy none, but wish well to all.

Be obliging, and try to please all good people.

Be obedient and attentive to thy Governors, Masters and Teachers.

Be not angry with any, least of all with thine Elders.

Never make game of old or poor people.

Care not for fine clothes; but rather observe a becoming neatness and cleanliness in everything. Rich or fine clothes do not make a fool wise, but only the more ridiculous.

Do thy best to acquire a habit of observing these rules while thou art young, that thou mayest continue the same even to age. And if thou doest all this, then thou wilt be really happy, and in favour with God and men.

A BRIEF CATECHISM.

Q. Why dost thou call thyself a Christian?

A. Because I believe in our Lord Jesus Christ, and follow His holy law.

Q. What does the Christian Faith teach?

A. It teaches all truth and all virtue, as is to be found at length in the books of the Prophets and Apostles. The same to help my memory, has been briefly comprised in the Symbol of our Orthodox Faith, which I have by heart, and on proper occasions repeat thus, "I believe in one God," &c.

Q. Of what does this Symbol or Creed first put thee in mind?

A. Of God; that He made me, and all the world; and governs and preserves me, and all the world: and therefore my conscience continually reminds me that I ought to love Him with all my heart, worship Him in sincerity, and believe that then only can I think or act well, when I think and act as His holy law commands.

Q. How thinkest or conceivest thou of God?

A. I think, conceive, and believe, that God is One, and that beside Him there is none other; that He is from everlasting, without either beginning or end; that He is a Spirit, incorporeal, and immortal, just and merciful; that He is present everywhere; that He sees and hears and knows all things, even our inmost thoughts and intentions.

Q. Is it enough to have this knowedge and conception of God, and then do as thou pleasest?

A. By no means; as I have this knowledge of God, so should I also live agreeably thereto: for instance; if I know that God is just, I should fear to do evil, lest I fall under His just judgment, and lose the blessings of His mercy and goodness; if I know that God is merciful, I ought to repent me of all that I have done amiss, in the hope that He will not reject my repentance; if He is omnipresent, and omniscient, I ought neither to do nor even think any evil, but strive to serve Him always with a pure conscience and blameless thoughts.

Q. What does the Christian Faith teach of our Lord Jesus Christ?

A. That He, of His mercy to us sinners, came down from Heaven, took upon Him our flesh, revealed to us His will, and enlightened our darkened understanding with the true knowledge of God; and finally, in proof of His great love for us, and for the cleansing of our sins, died upon the Cross; but rose again on the third day, and ascended with His flesh into Heaven.

Q. What availeth this doctrine of the Christian Faith for thy better life?

A. It supplies the strongest possible motives to the love of God. For if God so loved me that He was pleased to suffer in human flesh all manner of sufferings, and to die for my sake, I should be the most ungrateful of all creatures if I did not strive to love Him, always, with my whole heart, and set the love of Him before all things; also in this Faith I have the greatest comfort, inasmuch as it gives me a sure hope of receiving from God everything that is good for me. If He spared not His own Son for my sake, how much more will He for His sake give me all beside?

Q. What benefit dost thou receive by Holy Baptism?*

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* To exhibit fully the teaching of the Russian Church on the Sacraments, the whole of the Longer Catechism, relating to this subject, is here given from Blackmore's translation.

"Q. Why does the Creed mention Baptism?

A. Because Faith is sealed by Baptism, and the other Mysteries or Sacraments.

Q. What is a *Mystery* or Sacrament?

A. A Mystery or Sacrament is a holy act, through which *grace*, or, in other words, the saving power of God, works *mysteriously* upon man.

Q. How many are the Sacraments?

A. Seven:† 1. Baptism; 2. Unction with Chrism; 3. Communion; 4. Penitence; 5. Orders; 6. Matrimony; 7. Unction with Oil.

Q. What virtue is there in each of these Sacraments?

A. 1. In Baptism man is mysteriously born to a spiritual life.

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† "The two chief and most eminent Mysteries in the New Testament, are Baptism and the Eucharist, or the Communion. Of the rest, the Chrism and Repentance belong to every Christian; but Ordination, Marriage, and the Sanctified Oil are not binding upon all."—*Platon's Doctrine of the Russian Church, in loco.*

"We hold, likewise, that the Holy Sacraments are seven in number; but TWO ONLY *exceed in necessity.* John iii. 3. vi. 53." *Patriarch and Synod of Constantinople, in reply to the Non-Jurors, April* 12, 1718.

A. I receive remission of sins, and am added to the company of Christ's people: at the same time, I promise before

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2. In Unction with Chrism he receives a grace of spiritual growth and strength.

3. In the Communion he is spiritually fed.

4. In Penitence he is healed of spiritual diseases, that is, of sin.

5. In Orders he receives grace spiritually to regenerate, feed, and nurture others, by doctrine and Sacraments.

6. In Matrimony he receives a grace sanctifying the married life, and the natural procreation and nurture of children.

7. In Unction with Oil he has medicine even for bodily diseases. in that he is healed of spiritual.

Q. But why does not the Creed mention all these Sacraments, instead of mentioning Baptism only?

A. Because Baptism was the subject of a question, whether some people, as heretics, ought not to be re-baptized; and this required a decision, which so came to be put into the Creed.

On Baptism.

Q. What is Baptism?

A. Baptism is a Sacrament, in which a man who believes, having his body thrice plunged in water in the name of God the Father, the Son, and the Holy Ghost, dies to the carnal life of sin, and is born again of the Holy Ghost to a life spiritual and holy. *Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.* John iii. 5.

Q. When and how began Baptism?

A. First, *John baptized with the baptism of repentance, saying unto the people, that they should believe on Him which should come after him, that is, on Christ Jesus.* Acts xix. 4. Afterwards, Jesus Christ by His own example sanctified Baptism, when He received it from John. Lastly, after His resurrection, He gave the Apostles this solemn commandment: *Go ye and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.* Matt. xxviii. 19.

Q. What is most essential in the administration of Baptism?

A. Trine immersion in water, in the name of the Father, and of the Son, and of the Holy Ghost.

Q. What is required of him that seeks to be baptized?

A. Repentance, and faith; for which cause also before Baptism they recite the Creed. *Repent, and be baptized every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost.* Acts ii. 38. *He that believeth and is baptized shall be saved.* Mark xvi. 16.

Q. But why then are children baptized?

A. For the faith of their parents and sponsors, who are also bound to teach them the faith, so soon as they are of an age to learn.

Q. How can you show from Holy Scripture that we ought to baptize infants?

God and before His Church, to live henceforth a clean and sinless life, even as I came up clean and sinless from the water.

A. In the time of the Old Testament, infants were circumcised when eight days old; but Baptism in the New Testament takes the place of Circumcision; consequently infants should also be baptized.

Q. Whence does it appear that *Baptism* takes the place of *Circumcision?*

A. From the following words of the Apostle to believers: *Ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh, by the circumcision of Christ, buried with Him in baptism.* Colos. ii. 11, 12.

Q. Why are there Sponsors in Baptism?

A. In order that they may stand sureties before the Church for the faith of the baptized, and after Baptism may take him in charge, to confirm him in the faith. See Dion. Areop. on the Eccl. Hier. c. ii.

Q. Why before baptizing do we use *Exorcism?*

A. To drive away the devil, who since Adam's fall has had access to men, and power over them, as his captives and slaves. The Apostle Paul says, that all men, without grace, *walk according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience.* Ephes. ii. 2.

Q. Wherein lies the force of *Exorcism?*

A. *In the name of Jesus Christ,* invoked with prayer and faith. Jesus Christ gave to believers this promise; *In My name shall they cast out devils.* Mark xvi. 17.

Q. What force has *the sign of the Cross,* used on this and other occasions?

A. What the name of Jesus Christ is, when pronounced with faith by motion of the lips, the very same is also the sign of the Cross when made with faith by motion of the hand, or represented in any other way.

Cyril of Jerusalem writes: *Let us not be ashamed to confess the Crucified; let us boldly make the sign of the Cross on the forehead, and on every thing; on the bread which we eat; on the cups from which we drink; let us make it at our going out, and coming in; when we lie down to sleep, and when we rise; when we journey, and when we rest: It is a great safeguard, given to the poor without price, to the weak without labor. For this is the grace of God; a token for the faithful and a terror for evil spirits.* Cat. Lect. xiii. 36.

Q. Whence have we the use of the sign of the Cross?

A. From the very times of the Apostles. See Dion. Areop. on the Eccl. Hier. c. ii. and v. Also, Tertull. de Coron. cap. iii. de Resurr. cap. viii.

Q. What means the *white garment* which is put on after Baptism?

A. The purity of the soul, and the Christian life.

Q. Why do they hang upon the baptized a *Cross?*

A. As a visible expression and continual remembrance of Christ's command: *If any man will come after me, let him deny himself, and take up his Cross, and follow me.* Matt. xvi. 24.

Q. Why dost thou receive the Communion?

A. That thereby I may receive Christ Himself, and renewal

Q. What means the *procession* of the baptized round the font with a *light*?

A. Spiritual joy, joined with spiritual illumination.

Q. How is this to be understood, that in the Creed we are made to confess *one* Baptism?

A. In this sense, that Baptism cannot be repeated.

Q. Why cannot Baptism be repeated?

A. Baptism is spiritual birth; a man is born but once; therefore he is also baptized but once.

Q. What is to be thought of those who sin after Baptism?

A. That they are more guilty in their sins than the unbaptized, since they had from God special help to do well, and have thrown it away. *For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein and overcome, the latter end is worse with them than the beginning.* 2 Pet. ii. 20.

Q. But is there not any way even for such as have sinned after Baptism to obtain pardon?

A. There is. Penitence.

On Unction with Chrism.

Q. What is *Unction with Chrism*?

A. Unction with Chrism is a Sacrament, in which the baptized believer, being anointed with holy Chrism on certain parts of the body, in the name of the Holy Ghost, receives the gifts of the Holy Ghost for growth and strength in spiritual life.

Q. Is this Sacrament mentioned in Holy Scripture?

A. The inward grace of this Sacrament is spoken of by the Apostle John, as follows: *But ye have an unction from the Holy One, and ye know all things. And the anointing which ye have received of Him abideth in you, and ye need not that any man teach you; but as the same anointing teacheth you of all things, and is truth, and is no lie; and even as it hath taught you, abide therein.* 1 John ii. 20, 27.

In like manner the Apostle Paul says: *Now He which stablisheth us with you in Christ, and hath anointed us, is God; who hath also sealed us, and given the earnest of the Spirit in our hearts.* 2 Cor. i. 21, 22.

Hence are taken the words pronounced at the Unction,—*The seal of the gift of the Holy Ghost.*

Q. Is the outward form of Unction with Chrism mentioned in Holy Scripture?

A. It may well be supposed that the words of St. John refer to a visible as well as to an inward Unction; but it is more certain that the Apostles, for imparting to the baptized the gifts of the Holy Ghost, used *imposition of hands.* Acts viii. 14, 16. The successors of the Apostles, however, in place of this, introduced Unction with Chrism, drawing, it may be, their precedent from the Unction used in the Old Testament. Exod. xxx. 25; 3 Kings i. 39. Dion. Areop. de Eccl. Hier. cap. iv.

of strength and grace to live a holy and Christian life: also for the comfort and edification of all other Christians my

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Q. What is to be remarked of the *holy Chrism?*

A. This, that its consecration is reserved to the heads of the Hierarchy, as successors of the Apostles, who used the laying on of their own hands to communicate the gifts of the Holy Ghost.

Q. What is specially signified by *anointing the forehead?*

A. The sanctification of the mind, or thoughts.

Q. What by anointing the *chest?*

A. The sanctification of the heart, or desires.

Q. What by anointing the *eyes*, *ears*, and *lips?*

A. The sanctification of the senses.

Q. What by anointing the *hands* and *feet?*

A. The sanctification of the works, and whole walk of the Christian.

On the Communion.

Q. What is the *Communion?*

A. The Communion is a Sacrament, in which the believer, under the forms of bread and wine, partakes of the very Body and Blood of Christ, to everlasting life.

Q. How was this Sacrament instituted?

A. Jesus Christ, immediately before His passion, consecrated it for the first time, exhibiting in it, by anticipation, a lively image of His sufferings for our salvation; and after having administered it to the Apostles, He gave them at the same time a commandment ever after to perpetuate this Sacrament.

Q. What is to be noticed in the Sacrament of the Communion, in regard to Divine Service in the Church?

A. This, that it forms the chief and most essential part of Divine Service.

Q What is the name of that Service, in which the Sacrament of the Communion is consecrated?

A. The Liturgy.

Q. What means the word *Liturgy?*

A. *Common Service:* but the name Liturgy is specially appropriated to that Divine Service, in which the Sacrament of the Communion is consecrated.

Q. What is to be noted of the *place* where the Liturgy is celebrated?

A. It must always be consecrated in a *temple*, the *table* in which, or at least, if there be no such table, the *antimense* on which the Sacrament is consecrated, must have been consecrated by a Bishop.

Q. Why is the *temple* called a *Church!*

A. Because the faithful, who compose the Church, meet in it for prayer and Sacraments.

Q. Why is the table, on which the Sacrament of the Communion is consecrated, called the throne?

A. Because on it Jesus Christ, as King, is mystically present.

Q. What general *order of parts* may be remarked in the Liturgy?

brethren, that they, seeing me approach the Altar with them, may know that I am still a member of the Church, and that I

A. This, that first the elements are prepared for the Sacrament; secondly, the faithful are prepared for the Sacrament; lastly, the Sacrament itself is consecrated.

Q. What is the name of that part of the Liturgy, in which the elements are prepared for the Sacrament?

A. *Proskomidè*, προσκομιδή.

Q. What is the meaning of the word *Proskomidè?*

A. *Offertory.*

Q. Why is this name given to the first part of the Liturgy?

A. From the custom of the primitive Christians to offer in the Church bread and wine for the celebration of the Sacrament. On the same account this bread is called *prosphora*, which means *oblation.*

Q. In what consists the *Offertory*, as a part of the Liturgy?

A. In this, that with mention made of the prophecies and types, and partly also of the events themselves, relating to the birth and suffering of Jesus Christ, a portion is taken from the prosphora for use in the Sacrament, and likewise a portion of wine mixed with water is poured off into the holy chalice, while the celebrator makes commemoration of the whole Church, honors the glorified Saints, prays for the living and the departed, especially for the ruling powers, and for those who, of their own faith and zeal, have brought prosphoræ, or oblations.

Q. Of what kind should be the *bread* for the Sacrament?

A. Such as the name itself of bread, the holiness of the Mystery, and the example of Jesus Christ and the Apostles all require; that is, leavened, pure, wheaten bread.

Q. What is signified by this, that the *bread* or loaf which is strictly to be used for the Communion is only *one?*

A. It signifies, as the Apostle explains, that *we, being many, are one bread, and one body; for we are all partakers of that one bread.* 1 Cor. x. 17.

Q. Why is the bread, when prepared for the Communion, called the *Lamb?*

A. Because it is the figure of Jesus Christ suffering, as was in the Old Testament the *Paschal Lamb.*

Q. What was the Paschal Lamb!

A. The Lamb which the Israelites, by God's command, killed and ate in memory of their deliverance from destruction in Egypt.

Q. Why is the *wine* for the Sacrament of the Communion mixed *with water?*

A. Because the whole of this celebration is ordered so as to figure forth the sufferings of Christ; and when He suffered, there flowed from His pierced side blood and water.

Q. What name has that part of the Liturgy, in which the faithful are prepared for the Sacrament?

A. The ancients called it the *Liturgy af the Catechumens;* because, besides baptized communicants, the catechumens also, who are

desire to remain ever with them in love and unity.

Q. Why oughtest thou to Confess?

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preparing for Baptism, and the penitents, who are not admitted to Communion, may be present at it.

Q. With what does this part of the Liturgy begin?

A. With the Blessing, or glorification of the Kingdom of the Most Holy Trinity.

Q. In what consists this part of the Liturgy?

A. In prayers, singing, and reading from the books of the Apostles, and from the Gospel.

Q. With what does it end?

A. With the order given to the catechumens to go out and leave the Church.

Q. What is the name for that part of the Liturgy in which the Sacrament itself is celebrated and consecrated?

A. The *Liturgy of the faithful;* because the faithful only, that is, the baptized, have the right to be present at this Service.

Q. What is the most essential act in this part of the Liturgy?

A. The utterance of the words which Jesus Christ spake in instituting the Sacrament; *Take, Eat, this is My Body: Drink ye all of it, for this is My Blood, of the New Testament;* Matt. xxvi. 26, 27, 28; and after this the invocation of the Holy Ghost, and the blessing the gifts, that is, the bread and wine, which have been offered.

Q. Why is this so essential?

A. Because at the moment of this act, the bread and wine are changed, or transubstantiated, into the very Body of Christ, and into the very Blood of Christ.

Q. How are we to understand the word *Transubstantiation?* †

A. In the exposition of the Faith by the Eastern Patriarchs, it is said that the word Transubstantiation is not to be taken to define the manner in which the bread and wine are changed into the Body and

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† "The Catholic Church of the East, as likewise the Russo-Greek, uses, it is true, the word Transubstantiation; Greek μετουσίωσις; understanding hereby, however, not a *physical and carnal* Transubstantiation, but *sacramental and mystical;* she uses the word Transubstantiation in the same sense that the most ancient of the Greek Fathers used the words μεταλλαγή, μετάθεσις, μετασοιχείωσις." *Answer of Platon, Arch-bishop of Moscow, to M. Dutens, on the Doctrine of the Oriental Church.* —*Dutens, Œuvres Mêlées,* part II, p. 171. Ed. 1797. The same is referred to as of high authority by Methodius, Arch-bishop of Tver, in his Liber Historicus de Rebus Primitivæ Ecclesiæ.

In an interview of the writer with a distinguished Metropolitan of the Russian Church, the doctrine of the Sacraments being under discussion, reference was made to the use of the word Transubstantiation; to which the Metropolitan replied substantially as follows:—

"The use of this word was introduced into Russia through Kieff, in the 17th century, by the importation of Roman Theological Literature. Since then, some of our Theologians have adopted its use, while others very strongly disapprove of this; and to the latter class I decidedly belong. The manner of our Lord's pres-

A. In order to offer to God contrition for my sins, with purpose of amendment for the future; and so, upon this my con-

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Blood of the Lord: for this none can understand but God; but only thus much is signified, that the bread truly, really, and substantially, becomes the very true Body of the Lord, and the wine the very Blood of the Lord.* In like manner, John Damascene, treating of the Holy and Immaculate Mysteries of the Lord, writes thus: *It is truly that Body united with Godhead, which had its origin from the Holy Virgin; not as though that Body which ascended came down from Heaven, but because the bread and wine themselves are changed into the Body and Blood of God. But if thou seekest after the manner how this is, let it suffice thee to be told, that it is by the Holy Ghost; in like manner as, by the same Holy Ghost, the Lord formed flesh to Himself, and in Himself, from the Mother of God; nor know I aught more than this, that the word of God is true, powerful, and almighty, but its manner of operation unsearchable.*"—l. 4, cap. xiii. 7.

Q. What is required individually of every one who desires to approach the Sacrament of the Communion?

A. To examine his conscience before God, and to cleanse it from sin by penitence; for doing which he has helps in fasting and prayer. *Let a man examine himself, and so let him eat of that bread, and drink of that cup; for he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's Body.* 1. Cor. xi. 28, 29.

Q. What benefit does he receive who communicates in the Body and Blood of Christ?

A. He is in the closest manner united to Jesus Christ Himself, and in Him is made partaker of everlasting life. *He that eateth My Flesh, and drinketh My Blood, dwelleth in Me, and I in him.* John vi. 56. *Whoso eateth My Flesh and drinketh My Blood, hath eternal life.* v. 54.

Q. Ought we to communicate often in the holy Mysteries?

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ence in the Blessed Eucharist is *a mystery to be apprehended by faith*, and not a matter to be speculated and dogmatized upon, or reasoned about. All definitions, or pretended explanations, such as the use of the word Transubstantiation, are but attempts to penetrate the mystery, and in so far tend to overthrow the very nature of the Sacrament."

But is not the word Transubstantiation used in your Longer Catechism? I asked.

"It is *not*," the Metropolitan emphatically replied; "the Russian word is *Preushtchestvlénie*, answering to the Greek μετουσίωσις."

It is used by Blackmore repeatedly, I rejoined, in his English translation of it.

"Then the translation is incorrect," the Metropolitan replied; "we took good care that the word should *not* be in our Catechism."

Notwithstanding, I have given Blackmore's translation, *verbatim*, throughout.

* "The Body and Blood of Christ, which are verily and indeed taken and received by the faithful in the Lord's Supper."—*Catechism of the Church of England.*

"That we * * may be partakers of His most blessed Body and Blood."

American Prayer of Consecration.

trition, to receive of God's mercy Absolution through my ghostly Father.

A. The primitive Christians communicated every Lord's Day; but now few have such purity of life as to be always prepared to approach so great a Mystery. Our Mother the Church calls on all who would live religiously, to confess before their ghostly Father, and communicate in the Body and Blood of Christ, four times yearly, or even every month, but requires all without exception to receive it at the least once in the year. See Orthod. Confess. P. i, Q. 90.

Q. What part can they have in the Divine Liturgy, who only hear it, without approaching the Holy Communion?

A. They may and should take part in the Liturgy by prayer, and faith, and especially by a continual remembrance of our Lord Jesus Christ, Who expressly has commanded us to *do this in remembrance of Him.* Luke xxii. 19.

Q. What should we remember at that time in the Liturgy, when they make the Procession with the Gospel?

A. Jesus Christ appearing to preach the Gospel. So also while the Gospel is reading, we should have the same attention and reverence, as if we saw and heard Jesus Christ Himself.

Q. What should we remember at that time in the Liturgy, when they make the Procession with the Gifts from the table of preparation to the Altar?

A. Jesus Christ going to suffer voluntarily, as a victim to the slaughter, while more than twelve legions of Angels were ready around to guard Him as their King. *The King of kings, and Lord of lords, cometh to be slaughtered.* Hymn for the Liturgy on the great Sabbath.

Q. What should we remember at the moment of the consecration of the Sacrament, and while the Clergy are communicating within the altar?

A. The mystical supper of Jesus Christ Himself with His Apostles, His suffering, death, and burial.

Q. What is set forth after this, by the drawing back of the veil, the opening of the royal doors, and the appearance of the Holy Gifts?

A. The appearance of Jesus Christ Himself after His resurrection.

Q. What is figured by the last shewing of the holy Gifts to the people, after which they are hid from view?

A. The ascension of Jesus Christ into Heaven.

Q. Will the use of the Sacrament of the holy Communion continue ever in the true Church of Christ?

A. Assuredly it will ever continue, even to Christ's coming again, agreeably to the words of the Apostle Paul: *For as oft as ye eat this bread, and drink this cup, ye do shew forth the Lord's death, till He come.* 1 Cor. xi. 26.

On Penitence.

Q. What is *Penitence?*

A. Penitence is a Sacrament, in which he who confesses his sins is,

Q. What general rule oughtest thou to follow in matters of Christian discipline and order?

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on the outward declaration of pardon by the Priest, inwardly loosed from his sins by Jesus Christ Himself.*

Q. What is the origin of this Sacrament?

A. They who came to John the Baptist, who *preached the baptism of repentance for the remission of sins, confessed their sins.* Mark i. 4, 5. The Apostles were promised by Jesus Christ, power to forgive sins, when He said; *Whatsoever ye shall bind on earth, shall be bound in Heaven; and whatsoever ye shall loose on earth, shall be loosed in Heaven.* Matt. xviii. 18. And after His resurrection He actually gave them this power, saying: *Receive ye the Holy Ghost: whosesoever sins ye remit, they are remitted unto them; and whosesoever sins ye retain, they are retained.* John xx. 22, 23.

Q. What is required of the Penitent?

A. Contrition for his sins, with a full purpose of amendment of life, faith in Jesus Christ, and hope in His mercy.

For godly sorrow worketh repentance to salvation not to be repented of. 2. Cor. vii. 10. *But if the wicked turn from his wickedness, and do that which is lawful and right, he shall live thereby.* Ezek. xxxiii. 19. *To Him,* that is to Jesus Christ, *give all the Prophets witness, that through His name whosoever believeth in Him shall receive remission of sins.* Acts x. 43.

Q. Are there not besides certain preparations and aids to Penitence?

A. Such are fasting and prayer.

Q. Is there not besides these a certain special mean used by holy Church for cleansing and giving peace to the conscience of the penitent?

A. Such a mean is the *epitimia,* or penance.

Q. What is the *epitimia*?

A. The word means *punishment.* See 2. Cor. ii. 6. Under this name are prescribed to the penitent, according as may be requisite, divers particular exercises of piety, and divers abstinences or privations, serving to efface the unrighteousness of sin, and to subdue sinful habit: as, for instance, fasting beyond what is prescribed for all, or, for grievous sins, suspension from the holy Communion for a given time.

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* Confession in the Oriental Church is very different from what it is in the Church of Rome. There is no confessional box; no inquisition of the conscience; no prying into personal, social, or political secrets; it is scarcely more indeed than would be the general carrying out in practice of the exhortation at the beginning of our Communion Service. An eminent Russian Priest informed the writer that when a Communicant came to him for Confession, he generally began by asking if since his last communion he had been in the habit of yielding to any besetting sin, or had consciously committed any special and grievous sin. And that, if the person answered in the negative, he put no further inquiries. In cases where a formal examination of the penitent is made, it is usually on the basis of the Ten Commandments.

A. I ought to do in all things as is commanded, or shall be commanded, by my holy Mother, the Church; and for this cause

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ON ORDERS.

Q. What are *Orders?*

A. Orders are a Sacrament, in which the Holy Ghost, by the laying on of the Bishop's hands, ordains them that be rightly chosen to minister Sacraments, and to feed the flock of Christ. *Let a man so account of us, as of the ministers of Christ, and stewards of the Mysteries of God.* 1 Cor. iv. 1. *Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the Church of God, which He hath purchased with His own Blood.* Acts xx. 28.

Q. What is it to feed the Church?

A. To instruct the people in faith, piety, and good works.

Q. How many necessary *degrees* are there of Orders?

A. Three; those of *Bishop*, *Priest*, and *Deacon*.

Q. What difference is there between them?

A. The Deacon serves at the Sacraments; the Priest hallows Sacraments, in dependence on the Bishop; the Bishop not only hallows the Sacraments himself, but has power also to impart to others, by the laying on of his hands, the gift and grace to hallow them. Of the Episcopal power the Apostle Paul thus writes to Titus: *For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain Elders in every city;* Tit. i. 5. And to Timothy: *Lay hands suddenly on no man.* 1. Tim. v. 22.

ON MATRIMONY.

Q. What is *Matrimony?*

A. Matrimony is a Sacrament, in which, on the free promise of the man and woman before the Priest and the Church to be true to each other, their conjugal union is blessed, to be an image of Christ's union with the Church, and grace is asked for them to live together in godly love and honesty, to the procreation and Christian bringing up of children.

Q. Whence doth it appear that Matrimony is a Sacrament?

A. From the following words of the Apostle Paul: *A man shall leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This Sacrament is great: but I speak concerning Christ and the Church.* Eph. v. 31, 32.

Q. Is it the duty of all to marry?

A. No. Virginity is better than wedlock, if any have the gift to keep it undefiled. Of this, Jesus Christ has said expressly; *All men cannot receive this saying, save they to whom it is given. He that is able to receive it, let him receive it.* Matt. xix. 11, 12.

And the Apostle says; *I say therefore to the unmarried and widows, it is good for them if they abide even as I; but if they cannot contain, let them marry;* * * * *He that is unmarried careth for*

I will daily pray unto God, that I may never fall away from her, but constantly flee all schism, strife, and dissension.

Q. What dost thou hope to gain by the perfect fulfillment of thy Christian duty?

A. I hope to gain from God's mercy all blessings, both temporal and eternal; that is to say, in this life all manner of satisfaction and honour, and in the life to come eternal happiness. For I believe that my just Lord will come to judge the quick and the dead, and that after that judgment neither the happiness of good people nor the torments of the bad shall have an end.

Q. Is Faith alone, without good works, enough for salvation?

A. By no means: for Faith without works is dead.

Q. Where hast thou rules prescribed for good works?

A. In the Law of God, which is contained in the following Ten Commandments:—

I. I am the Lord thy God, thou shalt have none other gods but me.

II. Thou shalt not make to thyself any graven image, nor the likeness of anything that is in Heaven above, or in the

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the things that belong unto the Lord, how he may please the Lord; but he that is married careth for the things that are of the world, how he may please his wife—* * * * *He that giveth his virgin in marriage doeth well; but he that giveth her not in marriage doeth better.* 1 Cor. vii. 8, 9. 32, 33. 38.

ON UNCTION WITH OIL.

Q. What is *Unction* with Oil?

A. Unction with Oil is a Sacrament, in which, while the body is anointed with oil, God's grace is invoked on the sick, to heal him of spiritual and bodily infirmities.

Q. Whence is the origin of this Sacrament?

A. From the Apostles, who, having received power from Jesus Christ, *anointed with oil many that were sick, and healed them.* Mark vi. 13.

The Apostles left this Sacrament to the Priests of the Church, as is evident from the following words of the Apostle James: *Is any sick among you? Let him call for the Elders of the Church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.* James v. 14, 15.

earth beneath, or in the water under the earth: thou shalt not bow down to them, nor serve them.

III. Thou shalt not take the Name of the Lord thy God in vain.

IV. Remember the Sabbath day to keep it holy: six days shalt thou labour, and do in them all that thou hast to do; but the seventh day is the Sabbath to the Lord thy God.

V. Honour thy Father and thy Mother, that it may be well with thee, and that thy days may be long upon the earth.

VI. Thou shalt do no murder.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness against thy neighbour.

X. Thou shalt not covet thy neighbour's wife, thou shalt not covet thy neighbour's house, nor his field, nor his servant, nor his maid, nor his ox, nor his ass, nor any other beast, nor anything that is his.

Q. What dost thou learn from the first Commandment?

A. I learn to believe with my heart, and confess with my lips one only God, to love and honour Him only above all things, to trust in Him and in Him only; and therefore to flee by all means all Atheism, Polytheism, Sorcery, Superstition, Heresy, and Schism; likewise all pride, which trusts in its own inventions, in its own or others' strength or riches, without considering the Providence of God.

Q. How ought we to honour the Saints who have pleased God?

A. Not as God Himself; but as His servants, who enjoy His favour, and intercede with Him for our salvation: and withal we should imitate their lives.*

* In the correspondence of the Non-jurors with the Greeks, the former expressed their apprehensions of the danger of going too far in ascriptions of honor to the Blessed Virgin and Saints; to which the Patriarch and Synod of Constantinople replied as follows:—

"Here we may fairly cry out with David, '*They were in great fear, where no fear was:*' Ps. liii. 5. For, when we thus magnify and extol the holy Mother of God, and ever Virgin Mary, we do by no means give Divine Honour either to this most Glorious Creature, or any other, but acknowledge and adore one, and one only, Maker and Creator of all things, visible and invisible; and serve, praise

Q. What does God forbid in the second commandment?

A. He forbids us to honour graven images, or any creature

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and glorify Him alone as God the Almighty. For, we know how to make a distinction in worship, and give that of Λατρεία to God only, but that of Δουλεία to the holy Apostles, Martyrs, and righteous and godly Fathers; honouring them as faithful servants and true friends of God: therein imitating the holy Psalmist David, who says: *I greatly honour thy friends, O God.* Ps. cxxxix. 17. For, whom the Lord called his friends and children, (for he says, *I no more call you servants, but friends and children and heirs.* Jno. xv. 15,) the same we honour and worship, not with Λατρεία, but with Δουλεία: and call upon them for their intercession, as persons that are living after death, and have received favour from God, and as seeing and hearing what is done here, even as the angels.* But, let not this affright you. For no one that is not wholly ignorant and without understanding, could worship or serve the creature above the Creator, unless he was an Idolater, a Polytheist, or a Madman. For we honour, also, earthly Princes, and crown them, and bow down to them with much reverence, and worship them with the bended knee, and are not upon that account called men-worshippers: nor are we looked upon as people that honour the creature above the Creator. For the worship we give them, is that of Δουλεία, as servants elect of God, and honoured of him, and therefore both being, and being called, Θεοσεβεῖς. Nor are we found fault with for this. Besides, a terrestrial Prince seeing his friends and servants honoured and worshipped by other inferiors, rejoices, and abundantly recompenses the honour to them. For, we don't pay them the same honour that is due to the King only, but such as is proper for the friends of a King."

In conversation with a learned and distinguished Russian Priest, the writer expressed to him the decided objections we should have to many of the addresses to the Virgin and Saints contained in the Oriental Office Books. To this he replied that, "to understand these properly, we should interpret them in the Oriental sense, regarding them as poetical apostrophe, and pious ejaculations, in accordance with the fervid imagination which characterizes the Orientals, rather than set prayers, in the *literal, matter of fact* way of the Occident-

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* It may be mentioned, as pertinent to this point, that in a public Service appointed in the year 1681, pursuant to an Act of Parliament, and at the command of the Crown, by the Archbishop of Canterbury, to be used in all Churches on the day of King Charles, the Martyr, occurs the following:—"We beseech Thee to give us all grace to remember and provide for our latter end, by a careful imitation of this Thy blessed Saint and Martyr, and all other Thy Saints and Martyrs that have gone before us; that we may be made worthy to receive benefit by their prayers, which they in communion with Thy Church Catholic offer up unto Thee, for that part of it here militant, and in fight with, and in danger from the flesh." *Cardwell's Conferences*, &c, p, 388.

whatever, as God: He forbids us likewise to be superstitious or hypocritical, covetous or lovers of pleasure; for the covetous man and the lover of pleasure serves mammon as his idol.

Q. How ought we to honour the holy Icons?

A. We ought to honour them, but not to make gods of them: for Icons are merely representations, which serve to remind us of the works of God and of His servants, to the intent that we, by looking upon them, may be stirred up to the imitation of holiness.*

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als." "Translated into *English*," he added, "and taken in the sense in which you use such language, I should object to many expressions no less than do you; but to understand us as using these expressions in your sense, is quite to *mis*understand us."

* The Longer Catechism on the second Commandment is as follows:—

"Q. What is a *graven image*, as spoken of in the second Commandment?

A. The Commandment itself explains that a graven image, or idol, is the likeness of some creature, in heaven, or earth, or in the waters, which men bow down to and serve, instead of God.

Q. What is forbidden then by the second Commandment?

A. We are forbidden to bow down to graven images or idols, as to supposed deities, or as to likenesses of false gods.

Q. Are we not hereby forbidden to have any sacred representations whatever?

A. By no means. This very plainly appears from hence, that the same Moses, through whom God gave the commandment against graven images, received at the same time from God an order to place in the Tabernacle, or moveable Temple of the Israelites, sacred representations of Cherubim in gold, and to place them too in that inner part of the temple to which the people turned for the worship of God.

Q. Why is this example worthy of remark for the Orthodox Christian Church?

A. Because it illustrates her use of holy Icons.

Q. What is an Icon?

A. The word is Greek, and means an *image* or representation. In the Orthodox Church this name designates sacred representations of our Lord Jesus Christ, God incarnate, His immaculate Mother, and His Saints.

Q. Is the use of holy Icons agreeable to the second Commandment?

A. It would then and then only be otherwise, if any one were to make gods of them; but it is not in the least contrary to this Commandment to honour Icons as sacred representations, and to use them for the religious remembrance of God's works and of His Saints: for when thus used Icons are books, written with the forms of persons

Q. What doth God forbid in the third Commandment?

A. He bids us not to use His Name thoughtlessly, but only in our prayers, or in lawful oaths on necessary occasions, and even then with great reverence and caution; and therefore it is highly sinful to say any thing against God, the Faith, or the Holy Church, to perjure oneself, to use God's name lightly, to ask any thing improper of Him, or to break one's own good and lawful promises.

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and things instead of letters. See Greg. Magn. Ep. l. IX. Ep. 9. ad Seren. Episc.

Q. What disposition of mind should we have, when we reverence the Icons?

A. While we look on them with our eyes, we should mentally look to God and to the Saints, who are represented on them.

Q. What general name is there for sin against the second Commandment?

A. *Idolatry.*

Q. Are there not also other sins against this Commandment?

A. Besides gross idolatry, there is yet another sort more subtle, to which belong:—

1. *Covetousness.*
2. *Belly-service* or *sensuality, gluttony,* and *drunkenness.*
3. *Pride,* to which belongs likewise *vanity.*

Q. Why is covetousness referred to idolatry?

A. The Apostle Paul expressly says that *covetousness is idolatry,* Col. iii. 5; because the covetous man serves riches rather than God.

Q. If the second Commandment forbids the love of gain, what contrary duties does it thereby necessarily enjoin?

A. Those of *contentedness* and *liberality.*

Q. Why is belly-service referred to idolatry?

A. Because belly-servers set sensual gratification above everything; and therefore the Apostle Paul says that *their God is their belly;* or, in other words, that the belly is their idol. Philip. iii. 19.

Q. If the second Commandment forbids belly-service, what contrary duties does it thereby enjoin?

A. Those of *temperance* and *fasting.*

Q. Why are pride and vanity referred to idolatry?

A. Because the proud man values above everything his own abilities and excellencies, and so they are his idol; the vain man wishes, further, that others also should worship the same idol. These proud and vain dispositions were exemplified even sensibly in Nebuchadnezzar, King of Babylon, who first set up for himself a golden idol, and then ordered all to worship it. Dan. iii.

Q. Is there not still another vice which is near to idolatry?

A. Such a vice is *hypocrisy;* when a man uses the outward acts of religion, such as fasting, and the strict observance of ceremonies,

Q. What doth God require in the fourth Commandment?

A. He requires us, on all Sundays and Holy Days, to leave off our business and labor, to go to Church, to hear and read attentively for our spiritual instruction, to teach our children and household at home the law of God, and carefully to avoid all vice and dissipation, especially drunkenness, which is sinful on any day, but above all on these, which are set apart to be kept holy.

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in order to obtain respect from the people, without thinking of the inward amendment of his heart. Matt. vi. 5, 7.

Q. If the second Commandment forbids pride, vanity, and hypocrisy, what contrary duties does it thereby enjoin?

A. Those of *humility* and *doing good in secret.*"

A very satisfactory account of the *status* of the Greek Church in respect to the worship of pictures is given by Mr. Edward Masson in his 'Apology for the Greek Church,' which was edited, with an Introduction, by the Rev. J. S. Howson, M. A., (one of the authors of the Life and Writings of St. Paul,) in 1844. Mr. Masson, as Mr. Howson states in his introduction, had then resided some twenty years in Greece. At one time he was Attorney-General of the Greek Government; after that he became Judge in the Supreme Court of Arcopagus, and more recently was a Professor in the University of Athens. Having such a mastery of the Greek language as to "plead in it for hours with great fluency and eloquence," and being, moreover, when he wrote, as he continues to this day, a *Scotch Presbyterian*, and therefore "of the straitest sect" of all bearing this name, his statement of the matter under consideration is probably more impartial and reliable than anything to be had in so brief a space. It is as follows:—

"The Greek Church expressly declares all *worship*" [λατρέια, or divine worship, the author means] "of pictures to be idolatry. On the principle that the sight of the portrait of a venerated or beloved individual awakens the respectful or affectionate remembrance of the absent or deceased original, she permits in her members a simple expression of respect for the originals at the sight of the portraits of such distinguished fellow Christians, as by their lives and deaths have glorified God. Anything beyond this she condemns. The decree of the Seventh Council, which authorized the admission of pictures into Churches, distinctly limits the signification of the word προσκύνησις, declaring it to be exactly synonymous with ἀσπασμός or φίλημα, salutation, or kiss. It is true, the word προσκύνησις is applied also to God; and hence the necessity of fixing its meaning, as taken in connection with pictures. The same word is in use at the present day in Greece, to express various degrees of respect, from the worship of God down to the ordinary salutation of a friend or neighbor." P. 31. * *

And again: "It is a remarkable fact that the decision of the Second

Q. What does God require in the fifth Commandment?

A. He commands us to honour and obey our Parents, a name which includes our Sovereign, our Spiritual Pastors and Civil Governors, our Teachers, Benefactors and Elders; also to love all men even as ourselves.

Nicene Council was at the time misunderstood by most of the Churches of the West; and by most historians is still entirely misrepresented. The Council of Frankfort and the British Churches condemned what they erroneously supposed to be the import of the Nicene decree; and unconsciously but explicitly sanctioned its real purport. They condemned the *worship* (λατρεία) of images, but deprecated the fury of the Iconoclasts. 'The Churches of France, Germany, England, and Spain,' says Gibbon, 'steered a middle course between the adoration and the destruction of images, which they admitted into their temples, not as objects of worship, but as lively and useful memorials of faith and history.' Now, this 'middle course' certainly comprehends all that the Nicene decree was really intended to convey." * * * * The declaration of the English (British) Bishops to the Synod of Russia (and the Eastern Patriarchs,) that they distinctly rejected the opinion of the Iconoclasts, admitted the use of pictures in Churches, and by no means denied that pictures, like all other things connected with religion, ought to receive a *certain* respect and reverence, would undoubtedly have been regarded by the Second Nicene Council as a full and satisfactory adhesion to what good Arch-bishop Usher calls the Second Nicene Council's "base decree." * * * * All misconceptions of the principle adopted in the Second Nicene Council, and held by the Greek Church, have arisen partly from the ambiguity of the terms προσκύνησις, *cultus*, *worship*, and partly from various gesticulations in religious worship, peculiar to the East, and emanating from the lively imagination of Orientals, and not unconnected with the humiliating (that is, Christianizing) political despotism to which the Eastern nations have always been subjected. Προσκύνησις, *cultus*, *worship*, all express a *certain respect*, the degree being fixed by the circumstances of the case or the context. Προσκύνησις, when used by the Greek Church in reference to Saints or their pictures, is exactly equivalent to the now antiquated meaning of the word *worship*, '*Your Worship*,' '*The Right Worshipful*,' &c. To assert that the Greek Church actually sanctions picture-worship, is in fact as absurd, as it would be to accuse the Church of England of enjoining *wife-worship*, because every Anglican, when married, does solemnly promise to '*worship*' his wife. In the Ὅρος or decree of the Second Nicene Council, the meaning of προσκύνειν is fixed by ασπάζεσθαι; and in the Epistle which the Council addressed to the Empress Irene and her son, both these words are declared to be exactly synonymous with φιλεῖν, in reference to the ordinary expression of mutual regard, 'the salutation with a holy kiss' of the ancient Christians. The same Epistle points out many passa-

Q. What is the duty of Parents and Children?

A. Parents ought to bring up their Children in the fear of God, and teach them His law; they ought to form them from their infancy to habits of industry, economy, and good behaviour to other people, keep them from bad company, never themselves say or do before them any thing which may harm, correct them with mildness rather than severity, and root deeply in their minds this truth, that virtue alone makes people happy, while vice always leads to ruin. The duty of Children, on the other hand, is to love, honour, and obey their Parents, and in time of poverty and age to support and comfort them, and so pay the debt of gratitude which they owe them.

Q. What is the duty of Masters and Servants?

A. Masters ought to be as fathers to their servants, and servants ought to obey their masters, and be industrious, faithful, and respectful.

Q. What is the duty of Husbands and Wives?

A. The husband ought to love his wife, and not deal harshly with her, but correct her infirmities with a discreet condescension; and in the management of their common household and the education of their children, he should treat her as his most faithful help-mate. The duty of women is to love and honour their husbands, to suit their manners to them, and even take any wrongs that may be put upon them with a meek

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ges of the Septuagint, in which προσκυνέω signifies to make a bow, to do reverence. Abraham bowed to the children of Heth; Jacob and his family bowed to Esau; David to Jonathan, &c., &c." (In the Latin the word is '*adorare*'; as also in the passage 'And all the people *worshipped God and the King*.') The word προσκυνέω occurs in the Second Commandment, but coupled with λατρεύω, which fixes its meaning. To use προσκυνέω coupled with λατρεύω, in reference to the pictures of Saints, would be regarded by the Greek Church as revolting blasphemy. To imprint a kiss on the memorial of a beloved object, may be a harmless expression of natural feeling. The Turk, who abominates the admission of pictures into places of worship, never takes a Firman of the Sultan into his hand, without putting it to his lips, and then on his brow. Xenophon's representing Panthea as kissing the departing chariot of her gallant husband, appears natural and touching. Prostrations in worship are used by Orientals in general, by Turks, by Armenians, as well as by Greeks, whether in the presence of pictures or not."—*Apol.* p. 83.

spirit. The duty of both is to keep their fidelity to each other's bed blameless.

Q. What is the general duty of every man to all others?

A. It is the duty of every man to behave to all others with civility, respect, and condescension, to feed the hungry, to clothe the naked, to visit the sick, to convert the sinner from his sin, to teach the ignorant the law, to give good counsel, and to pray to the all-merciful God for the salvation of all.

Q. What does God forbid in the sixth Commandment?

A. He forbids me to do any man any kind of hurt, either myself or through others, by deed or thought; willing me rather to do what I can to keep every man from hurt: and therefore it is a heinous sin in God's sight either to kill a man, in whatever way it may be, or to aid in compassing his death by counsel or deed, or suffer him knowingly to incur peril of death or harm: for instance, to know of any evil design and not tell, to conceal robbers, to see a fight and not interfere, or a fire and not try to put it out, or to refuse assistance to the poor or sick. The same Commandment also absolutely forbids men to commit suicide, and teaches them to take care of their health as the precious gift of God.

Q. What does God forbid in the seventh Commandment?

A. He forbids fornication, adultery, and all manner of carnal sin and uncleanness, to which man is prompted by lust; likewise all that leads to such sins; as drunkenness, idleness, filthy talking, dancings, games, immodest songs and books; and so it commands men and women to live in chastity and purity.*

Q. What does God forbid in the eighth Commandment?

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* In a work on the "Religion of the Muscovites," published in 1710, by a Prebendary of Lincoln, England, among many particulars which he enumerates as being characteristic of the Russian Church, is that of "believing fornication to be no sin." How accurate this statement is, appears from the above answer; while in the Longer Catechism nearly two pages are devoted to a most thorough elucidation of the Seventh Commandment. This is mentioned as but one of the almost numberless misrepresentations constantly to be met with, in books and reviews, respecting both the Church and people of Russia.

A. He forbids me either openly or secretly to take any thing from any man, to conceal any thing found, to screen a runaway or deserter, to feed my beast from another man's manger, hayrack, or garden, to encroach on land not my own, to overreach any man in selling, buying, or exchange, to keep back from the laborer his hire, to take usury, especially from the poor, to embezzle or secrete the money of the Sovereign, the Church, or the poor. And therefore it is my duty to flee idleness and be industrious, for by industry I may not only keep myself and my household, but may also have wherewithal to relieve the poor.

Q. What doth God forbid in the ninth Commandment?

A. He forbids me to bear false witness, to accuse falsely, to calumniate, to throw dishonor or ridicule upon any man, to condemn, to put an ill construction on other people's words; in a word, He commands me to abstain from all manner of lying and deceit, and this the more as such sins are of the father of lies, the devil.

Q. What does God forbid in the tenth Commandment?

A. He forbids me not only not to do any evil, but not so much as to think of it or desire it in my heart; for from evil thoughts it is very easy to pass to evil deeds.

Q. What needest thou to enable thee to keep these Commandments?

A. The assistance of God's grace, which, like every good thing, is to be obtained by hearty prayer. And prayer is the lifting up of our minds and hearts to God, to seek from Him those good things which are necessary and profitable for our

Art. V—THE ENGLISH REFORMERS AND THE MINISTRY.

There are, probably, few subjects which have been more unhistorically treated, than the opinions of the Fathers of our Reformation, concerning the Episcopate and Episcopal Ordination. The question is, obviously, one of fact. It is to be answered, as any such question must be, by an appeal to documentary evidence; and that appeal should be regulated by those rules and laws which, confessedly, obtain in analogous and parallel cases. And yet, oftentimes, all these rules have been neglected, and an appeal has been made so random in its character, so indigested in its parts, and so irrelevant to the conclusions grounded on it, that no ordinary court, or even jury, could have entertained it.

What are the rules and laws which such an appeal should observe, and without observing which it is, to a greater or less degree, worthless? We hold them to be four in number, not counting, here, possible subdivisions.

First; as the question is one of historical investigation, we must dismiss from our minds, for the time being, all our own views, persuasions and theories. Unless we do this, instead of fairly investigating, we shall be picking and choosing here a sentence, and there a paragraph, to make the testimony square with our preconcieved decisions; so that it will cease to utter its own voice.

Secondly; we must carefully take into account the ideas of the Episcopate in which our Reformers had been trained, and in which they stood when they began their work; else all that follows will be an enigma, to which we have no key; and we must also keep in mind the contemporary positions of other Communions.

Thirdly; we must remember, that not all sorts of writings of all sorts of persons, but only those of real leaders and moulders of opinions, are proper testimony. Who would dream of taking the speculations of coteries of village politicians of the period, as exponents of the minds of the framers

of our Constitution, especially to the neglect of the recorded opinions of those framers themselves?

Fourthly; not all writings, earlier and later alike, even of leaders and framers, are to be quoted as of equal authority. Early and, confessedly, crude views cannot have the same value as later and more matured ones. Opinions casually expressed, in ordinary treatises and private letters, cannot possess the same weight as those put forth in public and synodical documents. We presuppose, of course, in all this, that quotations shall be fairly made, and facts fairly stated.

And now, we ask, have not all those canons—so plain to any man's common sense that they need no defense beyond their statement—been flagrantly violated in treating this most vexed question? Have not writers continually begun their appeal with the determination that our Fathers of the Reformation should be made to say what they wished them to say? Have they not, for the most part, utterly ignored the views in which our Reformers had been trained, and, with these, the positions then assumed by other existing Communions? Have they not raked up, by the help of the published collections of Antiquarian Societies, the writings of persons who had no part nor share in the work of Reformation, and put forth extracts from them as evidence? Have they not quoted indiscriminately, and without a word of explanation, earlier and later treatises of the same writer, crude opinions and digested decisions, private letters and public documents, as if they were all of equal authority and value? No wonder, that, too often, the result has been bewilderment and confusion.

If it shall seem presumptuous in us, after what has just been said, to attempt an investigation wherein the above named canons shall be followed, we can only say that the question becomes so much simplified by their observance, as to come quite within the abilities of any ordinary reader of history, who has access to a tolerably full collection of authorities. To present them fairly, is all that can be needed.

Let us, first, endeavor to obtain as clear an idea as possible, of the views of the Episcopate in which our Reformers had

been trained, and with which they came to their work. To do this we must ascertain the theories of the Schoolmen, which, in the Western Church, had so completely taken the place of the primitive and historical view. And this, fortunately, is not a difficult task.

All agreed in fixing the number of Orders at seven. The historical fact stated by Cornelius, that in the Church of Rome, about the middle of the third century, there were "forty-six presbyters, seven deacons, seven sub-deacons, forty-two acolytes, and fifty-two exorcists, readers, and door-keepers,"* became the normal rule for counting the sacred Orders, the Episcopate being excluded from the enumeration.

The Papacy very readily seized on this view, in order to the aggrandizement of the Sovereign Pontiff, assuming, thereby, nearly the same position that the advocates of parity have all along taken. Both deny Episcopacy as of divine institution, the one to elevate the Pope, the other to elevate the Presbyterate. As King James said, the latter is "just a new toot on an auld horn." The matter cannot be stated better than it is by Bishop Pearson, in his first Theological Determination at Cambridge ;—†

"Nothing is more certain than that all diminution of the Episcopal Order originates with the papal usurpation. For the Roman Pope appears to me no otherwise, than as one man assuming to himself the power granted to the Bishops scattered throughout the world. * * * The schoolmen, flattering the Roman Pontiff, have excogitated this two-fold ground for denying the distinction of Order, [i. e. between the Episcopate and Presbyterate.] For they (1) introduce the Sacrament of the Eucharist into the definition of Orders, and (2) they limit and determine it by this Sacrament. Thus Soto defines:—"Orders is a Sacrament in which is given the special power of consecrating the Body and Blood of Christ." Others speak in the same way. From this notion once admitted, it is easy to argue as follows. All Orders have reference to the celebration of the Eucharist, and so far as they differ in their relations to this celebration, may be counted as different Orders. But the highest act connected with the celebration of the Eucharist, namely its consecration, belongs to the Presbyter as much, and in the same way, as it does to the Bishop. There is there-

* Eusebius, *H. E.*, Lib. VI. c. 43.

† Pearson's *Minor Works*, Vol. I., pp. 274, 275. There is a brief, but excellent, examination of this subject in the VIth Chapter of the *Appendix* to Bishop Wordsworth's admirable *Discourse on the Scottish Reformation.*

fore no distinction as to Orders between Presbyters and Bishops. So among the papists, there have come to be seven distinct Orders. * * * * Among the sacred Orders the Episcopate is not found."

This was the universal teaching of the Schoolmen. It passed on and grew up into the view advocated so warmly by the Pope's party, in the Trentine Council, that Bishops were not *jure divino* but *jure pontificio*, namely, that the Pope was the only true Bishop, all other Bishops being his Deputies, and holding their commission not from Christ but from him; so that, in view of the denial of any difference between Bishops and Presbyters, *quoad ordinem*, and of any Apostolical Succession in the former, Leslie* is warranted in saying that "the Jesuits and others who disputed there [at Trent] on the Pope's part, used the same arguments against the Divine right of Episcopacy, which from them and the popish Canonists and Schoolmen, have been taken up by our dissenters."

In precise accordance with this, the Jesuit Perrone in his *Prælectiones Theologicæ*—a work of our own time—asserts that while it is *de fide* to allow a distinction between Bishops and Presbyters, it is not *de fide* to hold a distinction *jure divino*.

Now this was the teaching concerning the Episcopate, in which our Reformers had been trained, and under the influence of which, they entered on their work. We can hardly be surprised, if we do not all at once find them emancipated from it. And clearly, if we desire to do them justice, we must take pains to arrive at their latest and maturest judgments.

An instance illustrating the necessity of attending to this plain rule, occurs to us as we write. Lord Macauley asserts, that "Cranmer, on one important occasion, plainly avowed his conviction that, in the primitive times, there was no distinction of Bishop and Priest,† and that the laying on of hands was altogether superfluous." This is true in the letter; but, if it was intended to convey the impression that this was Cranmer's deliberate judgment, then it conveys a false impression. For the paper in which this statement occurs was written in

* C. Leslie's *Discourse on Qualifications to administer the Sacraments.*

† *History of England*, Vol. I, p. 39, Am. Ed.

1540, and is accompanied with the express declaration, "This is mine opinion and sentence *at this present*, which I do not temerariously define."* But what weight ought this to have, compared with the matured opinions expressed, twelve years later, in the *Ordinal* and the *Reformatio Legum*, when he had delivered himself from the popish and scholastic line of teaching which we have just explained?

And it is, we must remember, just in the Ordinal of 1552, and the *Reformatio Legum*, that we are to look for the final and deliberate conclusions of our Reformers, on the points now under consideration. What are they? As set forth in the Ordinal, they are as follows:—

First, that in the Church of God there are "divers Orders of Ministers;" the Diaconate being the "inferior Office," and there being "higher Ministries."

Secondly, that these divers Orders were appointed in the Church, by "Divine Providence," and by the "Holy Spirit" of God; that is, that they are of divine, and not human origin.

Thirdly, that from "the Apostles' times"—that is, from the formation of the Church—these "Orders of Ministers" have been "Bishops, Priests, and Deacons."

Fourthly, that no man has a right "to execute any of them," unless, being "called," he shall be "admitted" to them "by public prayer, with imposition of hands."

Fifthly, that no man was, in the Church of England, (unless he were *then* a Bishop, Priest, or Deacon,) to execute any of them, unless he were "called, tried, examined and admitted" to them, "according" to the provisions of the Ordinal.

Let us, next, turn to the *Reformatio Legum*. A few words of explanation may not be out of place. The Canon Law had early attracted the attention of Cranmer, who seems to have been strongly impressed with the necessity of reforming it. Measures to that end were accordingly taken in the reign of Henry VIII. and some progress was made. On the passage, however, of the Statute of the Six Articles, in 1539, the work came to a stand-still. In the reign of Edward VI. it was renewed, and the reformed Code, known as the *Reformatio Le-*

* Strype's *Memorials of Cranmer*, Vol. I, p. 421, 423. Oxford, 1848.

gum, was prepared. It seems to have been entirely completed, and to have needed, in order to its adoption, nothing but the royal confirmation. Before this could be given, however, the King died, and the project was never revived.*

Still, although it never became—perhaps fortunately—the law of the Church, this venerable monument contains the matured and deliberate conclusions of the leaders of our Reformation; and is a guide, in the search for those conclusions, the authority of which is beyond question or doubt.†

And what testimony does it give us in the matter in hand? The second Head treats of Heresies; and in the 16th chapter, reads as follows:—

"Like to this is the madness of those who separate the institution of the Ministry from the Church, who deny that Doctors, Pastors and Ministers should be placed in settled cures, who do not admit lawful calling, nor the solemn imposition of hands, but make the power of public teaching common to all who are instructed in the Sacred Writings, and arrogate to themselves the Spirit; nor do they admit them to the office of teaching only, but also to governing the Church and ministering the Sacraments; all which is manifestly repugnant to the writings of the Apostles."

And again, the 6th chapter of the fifth Head reads thus:—

"In appointing Ministers of the Church,—that is, Deacons, Presbyters, and Bishops—the ceremony of the imposition of hands is to be retained, since it is mentioned in Holy Scripture, and has always been used in the Church."

And yet again; in the Head which treats of the duties of Ministers, the Ministers and people are enjoined to give due obedience to the Bishops, both in matters where they exercise authority by the Word of God, and in those relating to the Ecclesiastical laws of the realm. And the summary of a Bishop's duty is thus expressed:—

"Those things which belong to them, by the Ordinance of God, and those which our Laws Ecclesiastical have committed to their inquiry and decision.‡

* Carwithen gives a full and fair history of the work. *Hist. Ch. of England*, Vol. I, p. 287, second edition.

† Lord Stowell says of it, "A work of great authority in determining the practice of those times." I. Cons. Rep. p. 179.

‡ C., 11 and 12.

Grant, then, that Cranmer in 1540, did hold, as Lord Macauley said, that Bishop and Priest were all one thing, and that the Imposition of Hands was needless. That only proves that he was not yet free from his popish notions about Orders. For, as we have already seen, the Schoolmen denied all distinction of Order between Bishops and Priests; and moreover, very generally held, that what they called "the matter of the Sacrament of Orders," consisted, *not in the Imposition of Hands*, but *in porrectione instrumentorum*, i. e, in the delivery of the paten and the chalice, with the bread and wine, in making a Priest.* What Cranmer states, therefore, in 1540, is a relic of his popish training; the entire correction of which comes out in the Ordinal and the *Reformatio Legum.*

From the facts now adduced, our readers are just as competent as we are to deduce the views of our Reformers concerning the Ministry, the Episcopate, and Episcopal Ordination. They have seen under what theory the Reformers were educated, with what views they set out, and to what conclusions they came. Surely, if they held anything, they held that Episcopacy was a Divine Institution, and, therefore, of binding obligation in the Church, and that ordinary, lawful calling to the Ministry was, from it, by Imposition of Hands. This, if any thing, was the point they reached, when they had worked out of their scholastic notions about the identity of the Episcopate and Presbyterate, and the conveying of Orders by the *porrectio instrumentorum.*

For a full understanding, however, of the entire subject, two other topics must be investigated. We must inquire what views were held by other Reformed Communions; and then consider the position of those who in England separated from the Church.

Now, the Continental Reformers admitted that ordinary and

* Perrone, *Prælect. Tractatus de Ordine*, c. IV. He says the *later* writers place "the matter," *in solâ manuum impositione.* Eugenius IV. (died in 1447) had decided *Sextum Sacramentum est Ordinis, cujus materia est illud per cujus traditionem confertur Ordo: sicut presbyteratus traditur per calicis cum vino et patenæ cum pane porrectionem.* How in the face of this papal decision modern Romish theologians can place "the matter" in the Imposition of Hands *alone*, is for them to explain. Perhaps Eugenius spoke only as a "private doctor."

proper vocation to the Ministry was by Bishops; and they constantly represented their own position to be a provisional and preparatory one, involving, as they believed, an *extraordinary* call to the Ministry. They never held or taught that Episcopacy came into the Church as a change from, and an usurpation on, another and earlier form of organization; and they did not represent ordination by a Bishop as an indifferent thing, far less as a popish assumption. They admit their condition to be defective; and they justify it on the ground of necessity, i. e., that only by separating from the Episcopate, in the Latin Church, could they rid themselves of the intolerable corruptions of Rome, and the tyranny of the Inquisition.

All this has been proved, time and again; the proofs, indeed, are so accessible, that we feel warranted in only alluding to them, and professing our readiness to produce them, should they be demanded. The truth is, that the theory of the later advocates of parity comes not from the Continental Reformation, but from Rome.*

Now, this plea of necessity and extraordinary vocation was received and treated by the English Church with all Christian tenderness. For, in truth, the plea was not left to words merely, but was attested by endeavors to obtain the Episcopate from England;—endeavors which were defeated, partly by circumstances, but more by Romish intrigue and trickery.† Nay, so late down as 1610, when Bishops were to be consecrated for Scotland, and Bishop Andrewes raised a question concerning their ordination as Presbyters, Archbishop Bancroft—let the reader specially note this—maintained that "where Bishops *could not be had*, the ordination given by the Presbyters must be esteemed lawful."‡

Of the cogency of the plea, and of the desirableness of its recognition, different views will, no doubt, be entertained. What we observe here is, that the admission of such a plea of necessity and extraordinary vocation, no more nullifies or runs counter to the strong positions of the Ordinal and the *Refor-*

* There is a full collection of extracts in Marshall *on Episcopacy*, c. IV.

† Strype gives facts and proof in his *Lives* of *Cranmer* and *Parker*.

‡ Lawson's *Epis. Church of Scotland*, Vol. I, p. 310.

matio Legum, than the *Sacramentum in voto*, does away the necessity of receiving the Sacraments, where they may be had.* To reason from a particular exception to a general rule, is only a flagrant instance of fallacy.

We have still to inquire as to the position of those who, in England, separated from the Church. And here, let us take, in the first place, the statement of Neal, whose words have been echoed and rëechoed, till they are generally believed. He says :—

"Our Reformers admitted only two orders of Church Officers to be of Divine appointment, viz: Bishops and Deacons; a Presbyter and Bishop being, according to them, two names for the same office; but Dr. Bancroft, the Archbishop's [Whitgift's] chaplain, in a Sermon at Paul's Cross, Jan. 12, 1588, maintained that the Bishops of England were a distinct Order from the Priests, and had superiority over them *jure divino*, and directly from God."*

Here is the origin and source of the general idea and statement of all writers on the Puritan side, as well as of many who ought to have known better. It involves, as may be seen at a glance, the assertions that the separatists had maintained the original ground of the English Reformers, and that the Anglican Divines had departed from it. Is this true ?

The answer to this question is found in the Ordinal of 1552, in which it is asserted that, "from the Apostles' time there hath been these Orders of Ministers in Christ's Church ; Bishops, Priests and Deacons ;" and that these Orders were "appointed" by "Divine Providence," and by the "Holy Spirit." This is the voice of the Church in Synod. The only way to get rid of the force of the last quoted expressions is, to say that they occur only in *Prayers*, and therefore mean nothing in particular. Even then, the first position remains untouched, and demonstrates the utter falsity of Neal's assertion.

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* That is, the earnest desire and purpose to receive the Sacrament, when, for sufficient cause, reception is impossible. See third Rubric, after the Order for the *Communion of the Sick*. The Church of Rome admits the same thing; Trent, Session xiii. c. viii.

* Neal's Puritans, Vol. I. p. 186, Am. Ed. It is amusing to find Dr. Choules, the American Editor, repeating this statement as to the Reformers, on the same page, as an *original* Note, dignified with the initial C.

Indeed, the only places in the Ordinal where the influence of papal and scholastic views appears, are in the titles of the three Offices. For, while we read of the "Ordering," that is, the *ordaining* of Deacons and Priests, we read only of the "*Consecration*" of a Bishop.* This, however, in no wise affects the distinct declarations of the Preface.

As the Ordinal declared, so the great Divines wrote. Jewell says, "We believe that there are *various Orders* of Ministers in the Church; that some are Deacons, others Priests, others Bishops."† Bishop Bilson's entire Treatise is to the same purpose. Hooker says, "It clearly appeareth out of Holy Scripture, that Churches Apostolic did know but three Degrees in the power of Ecclesiastical Order, at the first Apostles, Presbyters, and Deacons, and afterwards, instead of Apostles, Bishops."‡

In the highest of these Orders, and in it alone, the Ordinal recognized the power of Ordination; and it provided that no man should, unless he had been previously ordained, serve in holy functions, until he had been duly ordained by a Bishop. Such were the expressed conclusions of our Reformers.

The only variations in our early Divines from the asserted threefoldness of Orders, are due to the influence of the scholastic view that the Priesthood was one Order, existing in the two degrees of the Presbyterate and the Episcopate. It is under the influence of this theory, that Hooker says, "The whole body of the Church being divided into laity and clergy, the clergy are either Presbyters or Deacons;" while still, in the same chapter, he says, that in the Church of England there are the same Orders, "namely, Bishops, Priests and Deacons, which had *their beginning* from Christ and His blessed Apostles themselves."‖ Field and Bramhall write in the same way. But "after the discovery of the genuine Ignatian Epistles," (published by Usher in 1644, and vindicated by Pearson in 1672,) in the seventeenth century—not *after the time of Laud*, as some like to say—the

* See Bishop Wordsworth's Discourse, &c., p. 138.

† Apology, p. 28, Ed. 1829.

‡ Eccl. Pol. Book V, c. lxxviii. 9.

‖ Eccl. Pol. Book V, c. lxxviii. 2, 12.

language of the Reformers, in the Preface to the Ordinal, becomes universal among our great Theologians.*

And so, too, opinions apparently at variance with the asserted, enacted, and *practiced* necessity of Episcopal Ordination, are due to the unwillingness to deny the claim of "necessity" and "extraordinary vocation" under such circumstances as those in which the continental Reformers found themselves. With ourselves, Episcopal Ordination was always insisted on, and the plea of necessity was never allowed to those separatists who might have received Orders from our Bishops had they pleased. The charitably judged exception was never regarded as any thing more; certainly not as the ordinary and lawful rule. This is perfectly illustrated in the case of Bancroft. He preached the strong sermon at St. Paul's Cross, and he advocated the plea of necessity at the consecration of the Scottish Bishops. Whatever may be thought of the one act or the other, they are at least perfectly consistent with each other.†

Neal's story, and with it all supposed history grounded on it, is now, we think, disposed of. We may turn, therefore, to the facts in the case. The Puritan party, in the reign of Elizabeth, went from one thing to another, under the influence of Scottish and Genevan sympathies, till they reached, with Cartwright and others, the point of "disallowing the vocation and Ordination of the Bishops, Priests and Deacons of the Church of England." With the Scotch Book of Discipline they called the Episcopate "cursed Papistrie," and asserted it to be "Anti-Christian," an "ordinance of the devil." All this foul abuse culminated in Martin Mar-Prelate. And it was to meet this "perilous stuff," that Bancroft preached his Sermon in 1588.

Who had changed ground? Not surely the Church. For Bancroft did but renew the teaching of the Ordinal of 1552. They, and they only had changed ground, who, instead of a

* Bp. Wordsworth's Discourse, p 137, where, observe, *sixteenth* is printed erroneously for *seventeenth*. See also a valuable note in Schaff's Hist. Ch. Vol. I, p. 469; and Keble's Preface to Hooker's Works.

† Still, it must be remembered, that whatever private opinions may have been entertained as to "extraordinary vocation," they have never affected the fact of the Succession, or the rule of Ordination.

plea of "necessity," advanced a claim of right; instead of an "extraordinary," asserted an "ordinary vocation;" instead of admitting that divers Orders of Ministers were appointed in the Church by "Divine Providence" and "the Holy Spirit," declared that "inequality in Church officers" was an "Anti-Christian usurpation;" instead of allowing that Bishops, Priests and Deacons "were from the Apostles' times," taught that Bishops came in by "an arbitrary change" from the Apostolic arrangement, and were "unnatural, false, and bastardlie governors of the Church." The assurance which can claim that such persons represented the opinions of our Reformers, and the ignorance or party spirit which can admit such a claim, are equally matters of wonder.

And here we are content to leave this question. We will not insult the intelligence of our readers by even arranging the members of the conclusion. If we have done any thing towards rescuing the truth from the hands of those who, through ignorance or design, are aiding in its perversion, we shall have done all that we desire, and more than we expect.

Art. VI.—THE CHURCH IN THE DIOCESE OF NEW YORK: ITS POSITION AND WANTS.

(1.) *Population of the United States in* 1860; Compiled from the Original Returns of the Eighth Census, &c. By Joseph C. G. Kennedy, Superintendent of Census. 1864. Washington: 4to.

(2.) *Census of the State of New York for* 1855, &c.

(3.) *Journals of the Convention of the Protestant Episcopal Church in the Diocese of New York, for the years* 1840, 1862, 1863.

The Church in this country has now arrived at a point in her progress when it will be well for her calmly to consider her position. In the past, her efforts have been for very existence;—it has been a hard struggle against ignorance and prejudice. A few feeble congregations scattered over the land, almost lost amidst the hosts of numerous Sects, have, in their comparative weakness, scarcely realized their inherent strength, or the great work they have really done in presenting one Christian body that changed not. A small band of the Clergy contending for the very first principles of Apostolic Order, as united with Evangelical Truth, have been almost content to hold their own, satisfied with the consciousness that amidst so much of error, of change, of uncertainty, they were the conservative portion of the religious element of the country. Undoubtedly this conservative position of the Church has been a very important one, bearing a constant though quiet protest against the erratic courses of other religious bodies, offering a safe asylum, both of Doctrine and Order, to those wearied with being "tossed to and fro and carried about with every wind of doctrine." Hence, almost in spite of herself, has she gained ground, until she has acquired a degree of strength of which she herself is scarcely conscious.

But the time has now come, when the Church can no longer rest satisfied with this conservative position. She is awakening to a sense of her powers, of her responsibilities and duties. And they who, under God, control her movements, if they would be found equal to their high trust, must seriously set about a consideration of the great work that is before the Church, and the means which are to be used to fit her for its performance. It will not do for them to fold themselves in the cloak of conservatism, and say, we want no change; what has done for the past must needs do for the future. Conservatism is good in its place; to preserve from change the principles of Apostolic Churchmanship is all important. But, in fear of change, so to tie up and hamper the Church, as to impede it in accomplishing the very objects of its being, is not conservatism but stagnation.

We desire to do something towards calling attention to the position of the Church, her needs, and how they are to be relieved; not pretending to cover the whole ground, but taking up now only one or two points. To prevent discursiveness, we shall apply our remarks chiefly to the Church in the Diocese of New York, for the size, wealth and influence of this Diocese render the position and needs of the Church in it more striking; and one example, clearly stated and illustrated by statistics, is more convincing than any general assertions, however strong, or appeals to antiquity, however correct. We are a practical people, and must be made to feel a real want, and see a practical common-sense way of relieving that want. And here, once for all, we must be permitted to say, that we have undertaken this task from a deep sense of duty; and while we shall endeavor to use no discourteous language, to avoid all exaggerations, and to make no statements which cannot be proved, yet on such a subject we shall not be deterred by any false delicacy from speaking plainly, from honestly giving what we believe to be facts, and from clearly pointing out what we think to be errors.

Let us first take a review of the position of the Diocese of New York. Comparing the present with the past, we are struck with the great growth both of the State and of the

Church. In 1790, the population of the whole State was 340,120; in 1860, it was 3,880,735. The increase in wealth is so well known that we shall not dwell upon it. During the same period, the growth of the Church has been more than proportionate. In 1792, there were in the whole State 20 clergymen; in 1864, in the Eastern Diocese alone, 390. In 1804, there were reported 1,657 communicants, in 13 parishes; in 1863, this Diocese reports, in 230 parishes, 27,995 communicants.

In 1839, Western New York was set off as an independent Diocese. At that time the population of the whole State was 2,428,921. Now, that of this Diocese alone, consisting of 31 Counties, and embracing a little more than half the number of square miles contained in the whole State, is more than 2,431,851, or more than was the whole population at the time of the division.

The increase of the Church, since 1839, has been from 171 clergymen to 390; from 149 congregations to 308; and from 9,530 communicants, reported in 104 parishes, to 31,295 in 253 parishes. In 1839, the Bishop reported 945 confirmed; in 1864, the number was 3,300.

Even these statistics, encouraging though they are, do not fairly present our growth; partly because the parochial reports upon which they are based are confessedly imperfect, but chiefly because no statistics can present the growth of the Church in influence and standing among the community. It may, without boasting, be said, that the Protestant Episcopal Church in the Diocese of New York exerts a power for upholding Christian doctrine and morality, far beyond that which its relative numerical strength would seem to warrant. It would be interesting to inquire, to what this important position is due; but we must deny ourselves the pleasure of entering into this investigation, which would lead us far astray from our present subject. In comparison with the past, we find then that the Church is strong, that she has gained wonderfully; we see that she is still gaining; and we have great cause for thankfulness that the Bishop is able, in his Address this year, to say, that there is "evidence most cheering that

we have a praying and a working Church, and that, in answer to our prayers and alms and labors of love, the adorable Head of the Church is pouring out upon us the dew of His heavenly blessing." Undoubtedly the Church is awakening to a truer feeling as to her responsibilities and duties.

But has the Church done, and is she now doing, all that she ought? Because she has done comparatively well in the past, are we to take it for granted that no modifications of her workings are needed for the future? We think the time has come, in consequence of this very success, when the Church is imperatively called upon to examine into her true position, and cast an eye to the future. There is danger that a spirit of self-satisfaction may blind the vision, and prevent us from seeing our real condition. Further investigation may show that there is not, after all, so much cause as we may have thought for congratulation. Minute inquiries may prove that our present system, in its working arrangements, is not adequate to the wants of the Church. Let, then, the comparison run the other way. Let us compare what we are, with what we might be and ought to be. Let us see what remains to be done; then we shall better understand the work and the wants of the Church.

There are, in the Diocese of New York, 390 clergymen, 308 churches and chapels, and about 93.000 attendants. Compared with other Dioceses, this is large. But what is it, compared with the population? It is about one clergyman for every 6,235 inhabitants, even supposing the whole of this number to be engaged in ministerial duty, which is very far from being the case. On reviewing the clergy list, and leaving out those who are not regularly engaged in charge of congregations, it will be found that the actual proportion is nearer one to 8,000. Or, if we take the Churches, we shall find that we provide one place of worship for every 7,895 people. And when we reflect that most of our Churches are small, averaging probably not more than 600 sittings, it will be seen that we provide for less than 200,000 souls. So that, in this Diocese of New York, there are considerably over Two Millions of people for whose spiritual interests the Church makes no provision!

When we examine still more closely the statistics of the State, in its various divisions, we are even more convinced of the little really done, and of the immense work now before the Church. To show this at a glance, we have prepared the following Tables of the population, and of the religious statistics of the several Counties. By examining these, the reader will gain a truer knowledge of the growth and wants of the Church, than any assertions of ours could give.

TABLE I.

LATEST STATISTICS OF THE DIOCESE OF NEW YORK.							STATISTICS AT T OF DIVISION.		
Counties.	Population, 1860.	Taxable Property, 1863.	No. Churches in County.	No. Churches Reporting.	Communicants, 1862–63.	Attendants, 1862–63.	Population, 1840.	No. Churches in County.	No. Churches Reporting.
Albany,	113,917	$39,940,693	9	7	1,064	3,634	68,593	6	5
Clinton,	45,735	5,662,707	5	4	222	740	28,157	1	1
Columbia,	47,172	21,915,177	6	5	417	1,191	43,252	1	1
Delaware,	42,465	8,194,252	4	3	256	583	35,396	3	3
Duchess,	64,941	33,971,584	19	18	1,221	4,477	52,398	10	7
Essex,	28,214	3,355,377	4	1	58	220	23,634	2	2
Franklin,	30,837	4,227,845	1	1	94	250	16,518	1	
Fulton,	24,162	4,154,490	2	2	125	350	18,049	1	1
Greene,	31,930	7,759,662	8	8	475	1,280	30,446	6	6
Hamilton,	3,024	605,016					1,907		
Herkimer,	40,561	10,444,468	4	4	164	545	37,477	4	3
Kings,	279,122	98,147,604	31	25	5,461	15,449	47,613	10	8
Montgomery,	30,866	9,659,631	2	1	40	150	35,818	2	1
New York,	813,669	547,416,031	64	51	12,225	34,417	312,710	28	26
Orange,	63,812	26,350,113	11	9	648	2,054	50,739	4	4
Otsego,	50,157	12,322,037	11	7	661	1,948	49,628	8	6
Putnam,	14,002	5,457,976	3	3	189	855	12,825	3	3
Queens,	57,391	21,345,348	15	14	1,402	4,210	30,324	13	8
Rensselaer,	86,326	30,153,490	8	6	769	2,540	60,259	5	4
Richmond,	25,492	5,694,715	9	9	842	2,596	10,965	2	2
Rockland,	22,492	5,966,243	4	3	141	540	11,975		
Saratoga,	51,729	12,345,237	9	7	521	1,336	40,553	8	7
Schenectady,	20,002	7,305,794	2	2	220	875	17,387	2	2
Schoharie,	34,469	7,146,713	2	1	21	200	32,358		
St. Lawrence,	83,689	15,771,727	7	7	442	1,330	56,706	5	3
Suffolk,	43,275	8,452,188	8	8	288	918	32,469	3	3
Sullivan,	32,385	4,760,548	1	1	100	225	15,629	1	1
Ulster,	76,381	14,883,049	8	6	280	945	45,822	3	3
Warren,	21,434	2,143,459	3	3	99	233	13,422	1	1
Washington,	45,904	16,503,401	6	5	257	601	41,080	4	4
Westchester,	99,497	41,685,997	37	32	2,603	8,349	48,686	15	13
	2,426,042	$1,033,942,572	303	253	31,295	93,041	1,322,795	152	128

Table No. I. shows the population and wealth of the Counties, the number of Churches, communicants and attendants in each. And also, in order that the growth of the Church may be shown, statistics are given for 1840, soon after the Diocese of Western New York was set off. This Table is believed to be as accurate as possible, though, if any thing, it is rather too favorable to the Church, since the populations are taken from the United States Census for 1860, and the Church returns from the Reports in the Journals of Convention for 1840, '62, '63.

TABLE II.

STATISTICS OF DENOMINATIONS, 1855.

Counties.	Baptist.		Episcopal Methodist.		Old & New Presbyt'n.		Protestant Episcopal.		Totals of all kinds.		Population.
	Churches.	Attendants.	Churches.	Attendants.	Churches.	Attendants.	Churches.	Attendants.	Churches.	Attendants.	
Albany,	15	3,220	33	5,575	11	3,300	8	2,320	129	43,810	103,681
Clinton,	2	360	16	2,490	7	1,455	4	450	45	10,085	42,482
Columbia,	9	1,070	24	4,000	9	1,855	4	565	85	15,895	44,341
Delaware,	13	1,706	28	4,412	10	1,620	3	450	92	14,830	39,749
Duchess,	20	2,925	33	4,695	13	2,850	17	2,560	132	20,975	60,635
Essex,	9	1,135	16	2,215	6	295	1	100	51	8,155	28,539
Franklin,	4	700	10	1,205	3	650	1	150	35	6,850	25,897
Fulton,	4	1,000	10	1,540	7	1,805	1	180	39	6,280	23,284
Greene,	8	925	24	3,130	9	1,280	7	740	74	10,665	31,137
Hamilton,											2,543
Herkimer,	9	1,285	24	2,900	7	900	3	300	85	10,494	38,560
Kings,	11	4,825	31	11,361	13	6,675	26	8,840	149	83,215	216,355
Montgomery,	2	500	12	2,455	4	800			52	7,730	30,808
New York,	26	12,140	33	15,090	33	17,675	43	21,850	252	222,550	629,810
Orange,	6	1,175	40	7,675	28	7,400	7	1,450	112	25,384	60,868
Otsego,	28	4,540	35	5,285	12	1,390	9	1,125	117	15,655	49,735
Putnam,	7	1,245	11	1,350	5	890	3	190	30	4,517	13,934
Queens,	2		21	3,770	7	1,880	14	3,005	73	15,065	46,266
Rensselaer,	12	2,545	32	4,500	19	4,445	5	2,400	114	27,464	79,234
Richmond,	5	880	4	1,500			6	1,750	29	8,670	21,389
Rockland,	3	200	8	1,265	8	870	3	180	41	5,565	19,511
Saratoga,	19	2,025	29	4,081	13	3,250	6	875	103	17,200	49,379
Schenectady,	3	775	4	1,150	2	1,050	2		26	7,514	19,572
Schoharie,	14	1,670	30	4,745	3	400	2		85	13,605	33,519
St. Lawrence,	14	2,035	32	4,385	12	3,125	5	950	117	18,900	74,977
Suffolk,	5	830	40	5,063	26	6,230	7	675	112	16,658	41,066
Sullivan,	2	460	20	2,595	5	1,225	1	175	46	7,050	29,487
Ulster,	8	870	27	5,531	7	1,461	6	525	100	20,696	67,936
Warren,	6	690	11	1,020	5	540	2	130	33	4,590	19,669
Washington,	18	3,195	25	3,140	9	2,365	5	725	95	16,056	44,405
Westchester,	10	1,500	46	6,830	19	3,715	26	1,978	148	25,723	80,678

Table No. II. is copied from the New York State Census of 1855, the latest attainable; the statistics of the United States Census for 1860, not having yet been published. It presents the relative strength of some of the leading religious bodies; and of all, with the population. We commend these Tables to the attention of the reader.

From the First Table we find that there is one County with no Church. Six Counties have over 1,000 communicants each. Five Counties have over 500, and under 1,000. Thirteen Counties have over 100, and under 500. Six Counties have only 100, or less. These last six Counties, according to the reports, have, altogether, 322 communicants, and 1,278 individuals, but foot up a population of 178,208, or more than either of the States of Delaware, Florida, Kansas, Minnesota, Oregon, or Rhode Island, which have each a Bishop. These Counties, however, have no towns of any considerable size, and are among the poorest in the State. They do not lie contiguous, but are found in the North, Middle, and South.

It will be seen, that in the County with most communicants, New York, there are more that 700,000 persons who never attend Church. In the County with the fewest, Schoharie, there are more than 34,000 persons who never attend Church. In like manner, a comparison of the column of attendants with the population, will show at a glance the real position of the Church in each County. The column of taxable property is added, that some estimate may be formed of the relative abilities of the Counties for sustaining the Church—if the inhabitants could be won over. The second part of this Table enables us to see something of the growth of the Church since 1840. It is impossible to obtain any statistics of the individuals, as none are reported in the Journal for that year.

These statistics force upon us the conclusion, that while the Church in this Diocese has grown, she is not, after all, so strong as to a careless observer she may appear. She has not yet brought her message of mercy and love to the masses. She is not awake to the immense work before her. She does not sufficiently seek out and care for the weak places. Now it is the bounden duty of those who legislate and act for the Church, to examine

into the causes of these failures, and to find out and apply the remedies. The fault cannot be in the principles of the Church, in its doctrines or its discipline. These are of Divine origin. He who gave them, knew what was in man. He adapted them to meet the wants of man. The fault must be in our manner of carrying out these princples in practice. It is easy enough to say, that all we want is more spirituality, more zeal, in the clergy; more interest and liberality in the laity—increase these and you have the remedy. But this is the very question. How are we to do this? How bring about this increase? We know that God works by means. He has given us means in His Church. Are we aware of the extent of their application? Do we use them aright? These are the points which we desire to investigate. We come then to speak of what we must call the failures of the Church.

1st. There has been a failure, in appreciating the real mission of the Church; and hence in efforts to adapt her workings to the wants of the masses. Our theory is, that the Church is to preach the Gospel to every creature; that she is God's great agent for reforming the world; that she is therefore to include within her mission, all, high and low, rich and poor. She is not to wait till men come and ask for her services. She is not to stop and ask first, can you, and will you make provision for my support? and then, if I cannot do better elsewhere, I will come. She is to send "forth into the highways and hedges and compel them to come in." She is to dispense of the spiritual riches committed to her charge freely, "without money and without price." She is to go on in faith, trusting that He who gave the command will provide the means to execute. Such is our theory. But what is our practice? Looking at the Tables of Statistics, we find that the Church has prospered best in the large Cities, and in those Counties where most wealth and refinement are found; while with the rural population, and among the poorer classes, she has done but little. Thus, the wealthy County of Duchess, containing the towns of Fishkill and Poughkeepsie, (the latter numbering, in 1860, 14,726 inhabitants,) has 18 churches and 1,221 communicants, i. e. $\frac{1}{55}$ of the population; while in Franklin

County, at the extreme North, with only half the population of Dutchess, but only ½ of the taxable property, we have one Church and 94 communicants, or $\frac{1}{328}$ of the population. We instance these as presenting the extremes; but the rule will apply to others. Now, in these same Counties, in 1855, as shown in the second Table, in Duchess, the Methodists had 4,695 attendants, we had 2,560, or a little more than half as many; but in Franklin County, they had 1,205 to our 150, or 8 times as many. In Kings County, we stood nearly equal with them, and in New York City our numbers were far larger; but in Essex, they were 22 times more numerous. And so it will be seen, they largely exceed us in all the poorer Counties. We have made the comparison with the Methodists, because they are the most numerous Sect; but it will be found that the same holds true, though in a less degree, of the Baptists and Presbyterians.

The charge has often been brought against the Church, that her services are not fitted for the poor and unlearned, but only for the rich and well educated. These facts almost seem to warrant the charge. We indeed know better. We believe experience will show that when the Church is properly made known, when due pains are taken to explain her system, she will be found admirably suited to all classes. But it is evident that the proper means have not yet been used to make her thus known in the poorer districts of the Diocese. We fail to exhibit to them the Church, as an active, benevolent society. And this is also proved by considering the little we are doing in the way of Church Charitable Institutions. The Diocese boasts of one Hospital, one Orphan Asylum, two Homes for the Aged, &c., one House of Mercy. Four of these are in New York City, and one in Brooklyn. This is all. In the rest of the Diocese nothing of the kind is recorded! There is one Training College, and probably some Parochial Schools, in different places; but from this meagre record, we gather how little of systematic charity the Church, as such, has done! how few efforts have been made to benefit, by such Institutions, the masses! Yet this is an important part of Church work.

2d. The Church has not been sufficiently aggressive. We

seem to have been satisfied if we a little more than held our own. Our gains have been something more in proportion than the natural growth, and therefore we think we are doing great things. But, after all, to how little does it positively amount! How trifling the work done, compared with that left undone! Look at the second table, above, and notice how many there were who never attended any religious service. In Albany County, 59,871; in Clinton, 32,397; in New York, 407,260, &c. &c.; in the whole Diocese, 1,357,586. Making every allowance for infants,—and yet for these also the Church is sent,—what a vast missionary field does this present to us, at our very doors! Over one million souls who never hear, even in the most imperfect manner, the sound of the Gospel! to whom the Saviour's love, His offers of mercy, His glorious promises are never proclaimed! How can we be satisfied with such a state of things?

And even in what we undertake, we act so feebly, it cannot be wondered the success is small. We do not make a systematic, sustained attack on the hostile ranks. Look at our Missionary work. It is considered great cause for thankfulness, that no debt remains over for next year, and that the Missionaries are all paid. This sounds grandly; but what does it really amount to? About $10,000 have been raised, during the past year, to be paid out among 53 Missionaries,—less than $200 to each. How can men work on such a pittance as this? What a want of interest does it show in the Church's systematic work? in the attempt to give her services to those outside of her pale? and to aid the poorer parts? The *whole amount* is less than is raised by some of the New York City congregations for their own use; less than many wealthy men will give for some article of luxury or show. We know that much Missionary work is doing, especially in the Cities, which is not included in this, and we thank God for it. But this is for the authorized, systematic, aggressive work of the Convention of this great and wealthy Diocese. By a great effort, and under a strong appeal from the Bishop, $10,000 are collected to keep from starving on their posts, 53 Missionaries! Can we wonder that the growth has been so small in those Counties where

chiefly these munificent sums have been expended? In Franklin County, in 23 years, we have gained 94 communicants; in Herkimer, 55; in Montgomery, 17; in Rockland, in 3 new Churches, 141 communicants; in Schoharie, 21! We do not make these statements in ridicule. God forbid! But we would, if possible, shame the Church into doing more, by showing how little she really does to advance her cause. A Diocese that numbers 31,000 communicants, and of such immense wealth, is certainly not alive to its duty of extending the Church, when its collections for this purpose average less than *thirty-three cents* for each communicant.

When we reflect on this, and on the fact that in so many years so little real gain has been made, we cannot but think there is some defect in the aggressive or Missionary work of the Diocese. This would be felt the more, were we able to show with equal plainness, the demand that exists for Church Services. We can give no statistics to prove this, but we have information from various quarters, that the Church, if sent, would be most gladly welcomed. And no person who has observed the ways of the so-called religious world, for the past few years, can doubt that the people are tired of the shifting, erratic course of the Denominations, their political preaching, and their want of an established standard of Faith; and that they would, were they once acquainted with her, hail with joy a Church in which "the Faith once delivered to the saints," and that alone, is preached.

3d. The Church has partly failed to distribute to its members their work, according to the appointment of Christ and His Apostles. Into this branch of the subject, we propose to enter at some length, and with great plainness. We believe that this underlies all the others previously noticed, and that no great improvement can take place in the working of the Church, no very rapid growth will be gained, until this point be clearly understood, and a remedy applied. But here, so wide a field opens before us, that we are compelled to limit our remarks to a part of the subject. We leave for abler pens the duties of the Laity, and call attention to the regulation, by our Church usage, of the work of the Ministry. It is the

strong point of our Church System, that we are, by our Ministry as well as Doctrine, connected with the Apostolic Church; that we can trace our Orders back to the Eleven whom Christ commissioned to "go into all the world and preach the Gospel to every creature;" and that we have retained in this Ministry the three Orders of Bishop, Priest and Deacon. But have we kept to the spirit of the original work assigned to each of these?

It is not necessary to state to any student of Church History, how very different from our own, was the economy of the Primitive Church, in regard to their Diocesan and Parochial arrangements. But as this Article may be read by some who have given little attention to the subject, we will draw a brief sketch of their system. Each larger City, with the country and villages made thereon depending by the civil law, constituted what we now call a Diocese; but at first called a Parish, (παροικία,) which was under the care of one called, at various times, the Apostle, Angel, President, or Bishop of the Church, assisted by a number of Presbyters (collegium, corona) and Deacons. Thus we read that the Church of Rome had, in the time of Bishop Cornelius, A. D., 250, forty-six Presbyters, and seven Deacons.* The Bishop had supervision of the whole, and appointed to the others their work; while they were to him a Council, so that he ordinarily did nothing without their advice and assistance.† The Laity also were consulted in the affairs of the Church, especially in the selection of persons for the Ministry. In these Dioceses, there were several different Churches, or Congregations, the chief of which was the Bishop's Seat, or Cathedral Church, in which he usually officiated; the others, both in city and country, were supplied by the Presbyters and Deacons, as he appointed, and were visited, from time to time, by him, to inspect their spiritual condition, to ordain Ministers for them, and to administer Confirmation. It is impossible to say when the Parochial System was established, as we now have it, i. e., in which each Presbyter has a definite, independent cure. Hooker says it

* Eusebius vi: 43.

† Bingham Antiquities, Bk. ix. c. 1., § 2 and ch. 2. § 1., &c. Hooker, VII., viii., 3.

was originated by Evaristus, Bishop of Rome, A. D. 112; and thence gradually introduced into other Dioceses; but other writers do not give it so early an origin. It would appear, however, to have become the usual custom by the beginning of the 4th century, and earlier than this, in the suburban and country Churches. This body of Clergy, with the inferior Orders of Readers, &c., and also the poor, were originally supported out of a common fund, supplied by the offerings of the faithful; of which fund the Bishop had charge and made distribution, not, however, without being obliged to render an account of his trust to the Provincial Synod, and being assisted by a Steward, who was chosen by the Clergy. This continued until about the 6th century, when the practice of settling the offerings, &c., upon particular Churches, and allowing Parochial endowments, began to obtain.* The independent Dioceses contained in a Province of the Roman Empire, soon associated themselves, for mutual advice and strength, into Synods or Councils, over which the Bishop of the Metropolis or chief city presided, *primus inter pares*, whence he was called Primate or Metropolitan; and the laws or canons passed by these Provincial Councils were considered binding on all the Churches represented in them. Some trace this arrangement back to the days of St. John, and indeed the Churches of the Province of Asia do, unquestionably, seem to have been thus associated under him. But it certainly obtained earlier than the days of Tertullian, A. D. 200, for he refers to these Councils as being common in Greece and Asia, in his time.† It was at a much later period that these were united into Patriarchates.

This necessarily brief and imperfect statement of the constitution of the Church in the first Centuries, will show how entirely different is our present system, both in the size of the Dioceses and in the management of the parishes.‡ We have

* For a fuller account see Bingham's Antiquities, &c., Book v., ch. 6, &c.

† Tertullian de Jejuniis, *apud* Murdock's Mosheim's Commentaries. Am. Ed. Vol. I., p. 332.

‡ In some points, the Methodist discipline approaches nearer to it. Of course, the want of a Diocesan Episcopacy, to say nothing of the invalidity of their Orders, vitiates their system, still we might learn something from them. The English Cathedral System retains some features.

given it for the sake of comparison, and because it is so little understood, even by Churchmen who might be supposed to know better. But we do not hold that all its details are binding on the Church now; nor do we think that a return to them is either desirable or possible. We believe that so long as she retains the great principles of Government established by our Lord and His Apostles, the Church, in any age and country, has the right to apply them in such way as may "seem most convenient for the edification of the people, according to the various exigencies of times and occasions;"* as Hooker argues, "Because the body of the Church continueth the same, it hath the same authority still, and may abrogate old laws, or make new, as need shall require."† In pursuance of this liberty, we have the right to give our Bishops larger Dioceses, to establish our Presbyters over separate congregations, to allow them to enjoy the revenues of those congregations, independent of the Bishop, and to remain, as now, in one enormous Province, or subdivided into several. We have the right to legislate as we please in these matters, according to our views of what is for the best interests of the Church, *provided* that we do not prevent or interfere with the work of the Orders of the Ministry, as ordained by the Inspired Apostles, and settled by the constant usage of the Catholic Church. But have we done so? To settle this question, we must refer to the original authorities, and find out what they teach, and then see if, under our present system, the Ministry can properly execute their commissions. This we will do of each in their order.

And first, of Bishops. From the New Testament we gather that the duties of the Bishop are, to preach the Gospel, administer the Sacraments, and build up in the Faith; (Matt., 28; 19. Luke 22); to proclaim remission of sins, (John 20; 21, 22; 23); to feed the sheep and lambs, (John 21; 15); to set in order things that are wanting, (Tit. 1; 5); to regulate the public Services of the Church, (1 Tim. 2; 1, 2); to confirm, (Acts 8; 14, &c.); to examine and ordain Presbyters and Deacons, by laying on of hands, (1 Tim. 3; 1—14. Tit.

* Preface to Prayer Book. † Hooker VII. xiv. 3.

1 ; 5) ; to provide that sound doctrine shall be taught, (1 Tim. 1 ; 3) ; committing carefully to faithful men the office which they have themselves received from the Apostles, (2 Tim. 2 ; 2) ; to execute discipline, honoring the diligent, (1 Tim. 5 ; 17) ; hearing complaints, and judging those complained of, (1 Tim. 5 ; 19—24) ; admonishing those that err, (Tit. 1 ; 13); but excommunicating those who are persisent heretics, (Tit. 3; 10) ;—all this power is committed to them as a solemn charge to be accounted for before God, and as a commandment to be kept without spot, unrebukable, to the coming of our Lord Jesus Christ, (1 Tim. 6 ; 13, 14) ;* with the promise of the continual presence of Christ to sustain them, (Matt. 28 ; 20).

Which duties, Hooker, in his weighty manner, thus sums up. "A Bishop is a Minister of God, unto whom, with permanent continuance, there is given not only power of administering the Word and Sacraments, which power other Presbyters have, but also a further power to ordain ecclesiastical persons, and a power of chiefty in government over Presbyters as well as Laymen, a power to be by way of jurisdiction a Pastor even to Pastor's themselves."†

The Presbyters are to feed that portion of the flock or Church over which they are made overseers, (Acts 20 ; 28. 1 Pet. 5 ; 2) ; hence, to minister the Word and Sacraments ; to rule and labor in Word and Doctrine, (1 Tim. 5 ; 17) ; by sound doctrine exhorting and convincing the gainsayers, (Tit. 1 ; 9) ; in all things setting an example of good works, (1 Tim. 3 ; 1—7) ; sitting in council with the Bishops, (Acts 15; 6—22) ; in fact, aiding them, in all the work of the Ministry, yet not acting independently, but by their direction ; (Tim. and Tit. passim). They were ordained not simply for each city, but in numbers, (Acts 14 ; 23. Tit. 1, 5).

The Deacons are to be the assistants of the Presbyters, especially in the Charities of the Church, (Acts 6 ; 3) ; with license, to preach and baptize, (Acts 8 ; 12). In this Office they are to be tried, and thus prepared for a higher degree, (1 Tim. 3 ; 13).

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* Browne on Articles, Art. XXIII.

† Hooker VII. ii. 3.

These are the duties of the Ministry specially defined in the Word of God. In accordance with these we gather, from the history of the Primitive Church, the following practical rules. The Bishop is to be the Chief Pastor. He is, as his name implies, to be the "overseer" of the whole ground committed to his care. As such, he is to find out the weak places and arrange for their wants, providing Presbyters and Deacons,—so far as he can,—throughout the various towns, confirming new disciples and the young. In fact, he is to be the great missionary, the itinerant of his Diocese, the aggressive agent. He is to plan, direct, order. He is to see that the Presbyters and Deacons do their work, that they preach true doctrine, and set good examples to their flocks. On him is "the care of all the Churches." But, in doing this, he is not to neglect that duty which is an essential part of his office, to himself teach and exhort, to minister the Word and Sacraments. Also to him, as Chief Pastor, the other Clergy are to go for advice and sympathy, just as freely as they expect their flocks to come to them. "Who is weak, and I am not weak? who is offended, and I burn not?" (2 Cor. 11; 29).

The Presbyters, besides being the Bishop's advisers, are to carry out those details to which the Bishop, by reason of his wider sphere, cannot attend; to go from house to house; "to seek for Christ's sheep that are scattered abroad;" to "minister the Doctrine, Sacraments and Discipline of Christ," as may be appointed to them; to set an example, and exhort the people to every good work, in all meekness, gentleness, love and sympathy. And in doing this work, they are to have, for assistants, the Deacons; for, even the Apostles found it too much to attend to all the work of the Church, its alms and ministrations, and to aid in this, they specially appointed this Order, who, therefore, under direction of the Bishop and Presbyter, are to be the benevolent agents of the Church, assisting also in the Word and Sacraments; and thus, by faithfulness in this inferior Order, preparing themselves for the higher Degrees, as God's Providence may thereto call them.

Now, if the above be a true account of the original design and work of the Ministry,—and we think no well-read Church-

man will dispute it,—we are compelled to say, that as the Church in this country is now situated, it is absolutely impossible for our Clergy, *especially the Bishops*, to fulfill their Office. One Bishop is placed in charge of a Diocese, containing many cities and towns, with a population numbering, in some cases, its millions, and embracing its thousands of square miles. For instance, there is Ohio, with 2,339,599 souls, and 39,964 square miles; containing seven cities, with populations ranging from 6,000 to 161,000 inhabitants: or Pennsylvania, with 3,000,000 of people, 46,000 square miles, and six large cities, the smallest containing over 13,000, and the largest, nearly 1,000,000 people. How, in these, is it possible that one man can do all that we have seen a Bishop is bound to do?—How can he seek out the waste places? supply the things that are wanting? feed the flocks? give unity of plan and action to the work of the Church? It is simply an impossibility. The work must be left undone. In each of these Dioceses the Bishops have already broken down and need assistants. The late Bishops Wainwright and Bowman both fell victims to our present Episcopal system. Bishops DeLancey and Alonzo Potter have yielded to the pressure, and called for help. Bishop Stevens recently barely escaped with his life. Another Bishop, whose name—which we will not give without permission—would add great weight to the testimony, lately wrote to us in the plainest manner, of the abnormal workings and crushing burdens of our American Episcopate, under which he is likely enough, sooner or later, to yield his life as a sacrifice. In writing and pleading for a change, therefore, in the system, we are expressing what we know to be the views and wishes of no inconsiderable number of the Bishops themselves. The self-denying, hard-working Bishop of Minnesota, who has at last broken down under his burden, lately wrote as follows:—

"The one great difficulty is, that our Dioceses are such vast empires. It is true the population is sparse, but the area to be travelled over is the same. No one man can oversee a country larger than England, Ireland, and Scotland."

And again:—

"I have tried to be the foremost missionary of my Diocese. In five years I have preached and delivered over thirteen hundred ser-

mons and addresses, and travelled many tens of thousands of miles. But I cannot be a father to my flock. I love them; I try to bear them on my heart; I remember them in prayer, but I do not know them as I ought. I do not feel, as I wish, the beating of their hearts."

Is such testimony as this to be set aside by that Hanoverian theory of the Episcopate which, after almost a century of cruel neglect, was at last introduced into this country?* Or, here is this Diocese of New York. We have seen its wants;—the fields all white for the harvest;—the pressing need of Church work. Recall the number of those who, according to the census of 1855, never attended any religious Service whatever;—it certainly is larger now;—in one County, (Albany,) 59,871; in another, (Kings,) 133,140; even in the smallest, (Putnam,) 9,417; in the whole Diocese, more than 1,300,000, out of a population, then, of about 2,000,000. In the great City, according to the latest reports, there are now over 700,000, and yet, for all these, according to Scriptural principles, the Bishop is missionary at large. It is his place,—if not his whose is it?—to find out and supply their spiritual wants; to obtain for them Presbyters, Deacons, Churches, all the means of Grace. "Preach the Gospel to every creature" is his commission. If this have any limit, it is the bounds of his Diocese. What an awful responsibility! "Who is sufficient for these things?" How is it possible that in such a Diocese, this can even be attempted!

But some one may say, this is an exaggerated idea of the Bishop's duties. Let us take, then, the lowest view of the Episcopal Office. Let us allow, for argument's sake, that the Bishop's ministrations are to be confined to those who ask for them,—to Churchmen. Even then, how does it stand? There are 390 Clergymen, and more than 300 Church buildings, with some 30,000 communicants, besides the larger number (say 60,000 more) who also attend our Churches; all these scattered over an area of 21,751 square miles! Can one man properly oversee these? Can he really *visit* the Churches, inspect and make himself familiar with their condition, so as to be able to advise and

* Anderson's Colonial Church History, Vol. III. pp. 36, 71—75, 431—435.

sympathize with the Ministers; and understandingly "preach the Word, reprove, rebuke, exhort with all long-suffering and doctrine?" The fact is, no Bishop of our Church, so far as we have been able to ascertain, ever attempts to do these things. It would be utterly impossible. No parish can be properly inspected in less than one day. In this Diocese, it would take 300 days of the year for such a visitation; what time would there be for the annual 7,000 miles of travel needed to accomplish all this? What time for other imperative duties? It is true, that a minute inspection of each parish may not be required every year; but then there are many which demand more than one day for the purpose. We cannot understand how, without a more careful investigation than is generally given, a Bishop can be sufficiently familiar with such a Diocese, as thus to plan and execute for its welfare;—how he can be well acquainted with its true condition and wants. He sees the greater part of the Clergy and Laity only at a hurried visitation, and at Convention, at neither of which is there time, either for interchange of views, for making inquiries, or for personal observations. He is in most Parishes just long enough to go through the appointed Services; in some a little longer, perhaps for a meal, or for sleep. The best side, or the worst, is presented. The Church is either unusually full, if it be Sunday, or a moonlight evening; or empty, if it is during the week, and a busy season of the year. From such a glimpse, what can the Bishop know of the real state of the Parish, its strength, its weakness, its workings, its wants? How can he tell what word of encouragement or of exhortation and advice to give to Rector or people? The number confirmed is all by which he can judge, and this is no sure test. He can ascertain little or nothing of the wants of the country around, of the advisability of attempting new stations, or how best to revive decayed ones. On all these points it is absolutely impossible, under our present system, that the Bishop can be thoroughly informed. But if he be not acquainted with the parts, can he be with the whole, made up of those parts? Thus we have shown that, even with a low estimate of his duties, a Bishop in one of our large Dioceses cannot rightly fulfill his of-

fice. Surely, we need not waste time in proving how utterly preposterous the supposition that any one man can do all that which really belongs to this high and responsible Order of the Ministry. We attribute, in great part, to this error of the American Church, the fact that there are so many ill-advised efforts to plant new Churches ; so many feeble stations ; such a vast extent of unoccupied ground. Once recognize the Bishop as the chief Missionary, and enable him to act as such, and we have faith to believe there will be new life infused into a Diocese. But more of this hereafter.

One result of this false position in which the Church has placed her Bishops, is a wrong estimate of what the work of a Bishop should be. We are apt to forget that he is an ἐπίσκοπος, one appointed to oversee and direct others ; and have come to regard him rather as presiding officer, with only the special right of ordaining and confirming. And if a Bishop were to assert his full official power, if he were to begin to make a thorough investigation into his Diocese, into the work of the Clergy, the needs of the Parish, &c., many would regard it as intermeddling, as usurpation. "We want no Bishop to come interfering with us," is the feeling of many Presbyters. We have heard some who called themselves sound Churchmen, speak as though they thought Bishops to be a sort of necessary evil, to be submitted to for the sake of the Succession, but the fewer of them the better. Hence it is deemed quite sufficient, if a Bishop can give a hurried annual Service to each Church, to preach and confirm.

And we are grieved to be compelled to add,—we do it with all respect,—that we believe this false notion has come to prevail among many of the Bishops themselves. They seem to think that to confirm is the only, or at least principal, object of their visitations. Hence, if there are few or none to confirm, the visit seems to be deemed superfluous. Whether intended or not, we cannot help drawing the above inference from the proverbially hurried visits of the Bishops. The following extract from the last Conventional Address of the Bishop of New York, appears to us to give utterance to it :—

"Episcopal visitations have been abundantly supplied in this Diocese—so abundantly, indeed, that the Bishop not unfrequently returns to a Parish, and *finds little official duty to be done* beyond that of preaching—an important duty in its proper time and place, but yet a duty not so imperfectly done by the Parochial Clergy as to render a very frequent visit of the Bishop for that purpose indispensable. I believe my successor in office might reduce the present scale of visitations in this Diocese very materially, without at all impairing the usefulness of his office, or retarding the growth of the Church. * * * Missionaries, and Parochial Clergymen in feeble places, must be sustained, and kept at their respective posts, *in order that the Bishop, when he arrives, may find something better than a desolate, forsaken waste.*"*

With the history of the Primitive Apostolic Church before us, with the proper work of a Bishop in mind, as illustrated by Holy Scripture and the practice of those whom Christ appointed,—and here is, after all, the point on which the whole question turns,—we say we cannot agree with such a statement of Episcopal duties. We would most respectfully suggest, that these "desolate, forsaken wastes," these Parishes where only "preaching" is "to be done," are just the ones which need the official duties of the Chief Missionary of the Diocese; more so than the flourishing City congregations. Is it not his duty to ascertain why are they thus feeble? why there is no official act (confirmation) to perform? Can no efforts be made to instill new life and energy? Can none of the vast outlying population be drawn in? The Bishop finds a county, with some 200 Churchmen, in a population of over 30,000. Is there no duty to be done here? Cannot the Divine influence promised to the Church be brought to bear on them? Does the Missionary who is sent, solitary, unaided, on a miserable, starving stipend, to this discouraging work, perhaps his first experience,—does he need no help, no advice, no encouragement? True, there is a test, "From him that hath not shall be taken away even that which he hath;" but we doubt if it was intended to be thus applied. With all our respect and veneration for the Episcopal Office, we are compelled, by a sense of absolute duty, most solemnly and earnestly to protest against such limited views of the duties of that Office. We scarcely won-

* The italics are ours.

der that the Missionary statistics make so poor a show. Rather, let the Bishop take these Parishes, where there is "little official duty to de done," under his own special charge. Let him go to these "desolate, forsaken wastes." Let him take with him a band of brethren, and hold a succession of Services, examining well the ground, taking pains to visit the surrounding country, and find out the best central points for a Church. Let him show the people that the Church has life and power, and that she really has an interest in their spiritual and eternal welfare. Let him thus hold up the hands of the feeble Missionary; not once, but again and again; and he will soon see that there is material enough, and wealth enough to build up the Church. He will find the prophecy true, "the desert shall rejoice and blossom as the rose." He will thus "build the old waste places;" and be "The Repairer of the breach; the Restorer of paths to dwell in."

It will, perhaps, be said, that all this cannot be expected of any Bishop. He cannot devote so much time to one Parish. It is physically impossible. We know it. We blame no Bishop for not doing it. We are well aware that in this Diocese, the Bishop's present duties, at the lowest estimate, are more than sufficient to occupy the time of the strongest man. They have taxed, to the utmost, the zeal and industry of the present and former incumbents. And yet, we do maintain that the Bishop ought to be able to do all these things; that he ought to have time to "set in order the things that are wanting." We have barely hinted at one or two of these. A long list of wants remains for city and for country,* and it belongs to the Episcopal Office to plan, inaugurate, and superintend the ways of supplying them. That our Bishops cannot do this, that what is properly their work, must either be left undone or committed to voluntary irresponsible Societies and individuals who cannot do it properly, is surely sufficient to

* We beg to refer the reader to the Articles on "New York City a Field for Church Work," in this Review, and to the Report of a "Minority of the Committee of Thirteen, by Rev. T. M. Peters and Dr. Payne," appended to the Journal of the N. Y. Convention of 1862. This Report has not received that attention which its great ability deserves.

convince any candid mind, that our Church has so ordered things, that it is no longer possible for her Bishops rightly to perform all the duties of their office.

The same is true, though in a less degree, of the office of Presbyter. In regard to this, the error is, that inasmuch as the Bishops cannot perform all their own work, we set Presbyters to do it for them. The Rectors of our large City Churches are, so far as jurisdiction is concerned, almost independent. They are, virtually, Bishops in their sphere. So, some country Rectors and Missionaries have a territory and population large enough for an ancient Diocese, and are as much left to themselves to work them, save for the flying annual visit, as though they were Bishops. This assimulates us too much to the Presbyterians. It was never meant, if we have read aright the Scriptures and Church History, that Presbyters should be thus left isolated to plan and execute. It works badly, as do all departures from Apostolic Order. Our blessed Lord sent forth His Seventy, two by two; in modern times, we send one alone. We have felt the deepest sympathy for the solitary Missionary, often an inexperienced young man, sent off, unaided, to occupy one of the hardest possible posts,—an old Parish, that for years has remained stationary, in the midst of a large hostile population. He finds an old decaying edifice, often located away from the people, a few of the faithful, with little influence or money. He has no means of rendering the Church attractive by architecture, or music, or by Sunday School gifts attracting the young, and so building up for the future. He is forbidden to use the clap-trap means of the Sects. His Seminary training has not taught him how to "become all things to all men." Thus situated, with stipend so small that the most pinching economy will not support his family, he must eke out a living, by teaching school, working a farm, or something else, and thus nearly his whole time becomes engrossed by daily petty cares and anxieties. Habits of study are lost; discouragement follows; the mind becomes secularized; no one seems to care for or sympathize with him. No wonder his Church stands still. We do not mean this for a picture of all Missionaries, but it sometimes so happens. It is

asking too much of weak human nature, to expect a Presbyter, under such circumstances, to fulfill his office. Perhaps, if our missions were conducted on the Collegiate or associated plan, this might be avoided. Or, on the other hand, if our young Missionary happily avoids this fate; possessing a mind of great activity, he is apt to let zeal outrun discretion, and, discouraged in the hopes of building up the old Church, sets himself to do the Bishop's work, and tries to start a new Parish in every surrounding hamlet; and thus we have weak congregations organized, to linger and draw out a sickly existence, with no stable foundation. If there could be a Bishop who knows the ground, to advise, from his larger experience, such an one, to plan with and direct him, much waste of effort and money might be saved, much discouragement avoided. We might say more on this topic, but we refrain. Nor is the evil confined to the country districts. It is Presbyters who, for the most part, plan and inaugurate Church enterprizes in the cities. They build and superintend Hospitals, Homes, Missions, new Churches, &c., form Societies for this and that object; and the complaint is, they are so busied as to be unable to attend to their more immediate duties of visiting from house to house, instructing the young, becoming familiar with the individuals of their own cures.

As for the Deacons: seldom is it that they are able to perform their special functions. We do indeed require all our Ministers to pass through this Order, as a step to a higher one; but, with a few exceptions, they are at once placed as Priests over Parishes. They are indeed forbidden to administer the Eucharist, to pronounce the Absolution and Benediction, but, in other respects, there appears very little difference between the Orders. Very few Parishes are there, where provision is made that the Deacons may fulfill that part of their ordination vow which engages them "to search for the sick, poor, and impotent people of the Parish, to intimate their estates, names, and places where they dwell, unto the curate," &c. If to every Mission and larger Parish, there could be added one or more Deacons, "to use well their office," under the directions of the Rector, the Church would grow more rapidly, by

these combined, systematized labors; and when they had thus "purchased a good degree," the Ministry would be supplied with experienced Presbyters. As things are now, this cannot be; we have, practically, almost lost this Order.

In conclusion, we ask the reader to review the case, as thus presented. Have we exaggerated in stating, that the Church in these United States has not distributed to the Ministry their work, as Christ and His Apostles appointed? At another time we may continue the investigation, and show that these facts, above cited, may aid us in pointing out the means to be used for supplying some of the wants of the Church. Thus, though with many points left unnoticed, have we endeavored plainly to set forth the position and needs of the Church in the Diocese of New York. We think what has been said applies equally, *mutatis mutandis*, to other Dioceses, and therefore deserves the serious consideration of all American Churchmen. *Ex uno disce omnes.*

ART. VII.—REV. MR. YOUNG'S VISIT TO THE RUSSIAN CHURCH.

THE importance of the subject of the relation of the American to the Russian Church, already attracting a deep and wide-spread interest, leads us to give place to the following statement.

Some months ago, the Rev. John Freeman Young, Secretary of the Russo-Greek Committee appointed by the General Convention of 1862, having occasion to go abroad, gladly embraced the opportunity, at the request of the Committee, to extend his tour into Russia, in order the more successfully to obtain the information which was the object of appointing the Committee. His return gives us a far more minute and accurate knowledge of the present condition of the Russian Church than has been previously within our reach. His experience while in that distant country also gives us proof, as abundant as it is delightful, of the friendly disposition of the chief Prelates and leading laymen of Russia, and of their readiness to respond to any overtures for intercommunion—should such be made—provided no concession be expected of them which should trench upon the fundamental principles of Truth and Order.

After making the acquaintance of the Russian chaplains resident in London and Paris—both of whom were deeply interested in the movement and anxious to further it to the utmost in their power—Mr. Young arrived in St. Petersburg, and waited first upon the Vice-Procureur Général, Prince Ourousoff; through whom, and in whose presence, he obtained an interview with the Procureur Général. These gentlemen are the Emperor's representatives in the Holy Synod, without whom nothing can be done,—being equivalent to what is called, with us, the "Lay Element." The Procureur-Général said that, being laymen, it was not for them to express an opinion upon the theological aspects of the question. He therefore referred Mr. Young to the aged and truly venerable Philaret,

Metropolitan of Moscow, as being preëminently the man whose utterances on such a point might be regarded as the voice of the whole Russian Church, and whose opinion touching this matter, when communicated to the Holy Synod after an interview with Mr. Young, would in all probability very greatly influence the action of the Synod. He alluded to the cordial reception given in this country to the Russian fleet; and, in regard to the manifestation of courtesies both secular and ecclesiastical, he said, at the close of a very cordial interview, that these tokens of kindness and good will were not only expressions of the sentiment of the American people and the American clergy towards the Russian, but no less truly the sentiment of the Russian people and the Russian clergy towards the American.

At Moscow, Mr. Young enjoyed two interviews with the Metropolitan Philaret, of some three hours each, the Vicars of the Metropolitan, Bishop Sabas and Bishop Leonide, together with the Rector of the Spiritual Academy of Moscow, and two interpreters, being present on both occasions. [Bishop Leonide, by the way, was in his youth a classmate, at the Naval School, of the Admiral Lessoffsky, who left us but the other day; and he entered most heartily and thoroughly into the movement.] The Metropolitan's reception was most courteous and cordial; and throughout the interviews, nothing was said on either side that in the slightest degree ruffled or disturbed the friendly tone. The substance of the conversation was chiefly the asking and answering of questions, as to the state of facts touching the doctrine and ecclesiastical position of the Anglican Communion on the one side, and of the Russian Church upon the other. It was arranged that the chief portions of our Prayer Book should be translated into the Russian language, and published, so as to give a more definite idea of the doctrine and worship of our Church. The Metropolitan, at the close of the final interview, expressed his gratification at the letters which Mr. Young had brought from the American Bishops, asking Mr. Young, in return, to "bear the kiss of peace from him to the whole venerable Hierarchy of the American Church, assuring them of his warmest sympathy

and love, and of his earnest prayer and hope that we may soon be one in mind, as we are already one in heart in Christ Jesus." At parting, he gave Mr. Young his Episcopal benediction, together with the most cordial adieus. During his stay in Moscow, Mr. Young found that the movement was already well known among the leading circles of the Laity, and the warmest desires were expressed for a successful issue. So much interest was shown, indeed, that Mr. Young found it simply impossible to accept all the invitations that were so kindly pressed upon him from every side.

On his return from Moscow to St. Petersburg, he had an interview with the Metropolitan of St. Petersburg, who is also President of the Holy Synod, the Archbishop of Moghileff, a member of the Synod, being also present. His reception here was no less warm and cordial than by the venerable Philaret. He expressed great gratification for himself, and on behalf of the Russian Church, at the movement thus begun, and assured Mr. Young that any step which our Church might see fit to take, would be met by the Russian Church in the Spirit and Love of Christ. He thought it very judicious that a Committee of Inquiry should have been appointed in the first instance, as it would afford the opportunity for a better knowledge of one another, before more formal negociations should be begun. He read the letters from the American Bishops with care and evident interest, noting the expressions they contained, and testifying his gratification at the tone which pervaded them. He said that the sentiments and wishes of the American Bishops in these letters could not but meet with warm sympathy on the part of the Russian Church, which ever prays for the reunion of Christendom, and is ever ready to negociate with those who desire to stand on the ground of Apostolic Truth and Order, and are willing to admit the Apostolic dignity of the Russian Church. He stated that he would lay these letters of the American Bishops before the Holy Synod on the following day, and invited Mr Young to visit the Synod at the same time; remarking, also, that replies to these letters would be sent to the American Bishops. At the close of the interview, the Metropolitan expressed the sincere hope that the

movement begun by the American Church, might prove to be the work of our Blessed Lord Himself, and that, through His Grace, it might result in the great consummation so much desired by both Churches. In parting, he also gave to his visitor the Episcopal benediction.

The next day, in accordance with the invitation given, Mr. Young visited the Holy Synod, and was introduced, by Prince Ourousoff, to the several members of it, by all of whom he was most courteously and cordially received. At the request of the Procureur Général, he left the letters of the American Bishops to be deposited in the Archives of the Holy Synod; and at the request of the President of the Holy Synod, he wrote the following *Note* to accompany the letters, giving an epitome of the origin and aim of the movement. As an evidence of the scrupulous fidelity with which Mr. Young kept himself within the line of his instructions, during this interesting and most important tour, we give this *Note* in full:—

To his Eminence ISIDORE,
Metropolitan of St. Petersburg:—

MY LORD METROPOLITAN:—I have the honor to present to your Lordship the accompanying letters of commendation and fraternal salutation in the Lord, from several Bishops of the Episcopal Church in the United States of America, which is, as your Lordship is well aware, an offshoot of the ancient and venerable Church of England.

His Excellency the Procureur-Général of the Holy Synod suggested, when I had the honor to lay these letters before him, that as they are the first which have been written to the Hierarchy of the Oriental Church by the Canonical Bishops of any independent National Church since the Great Schism with reference to reunion, it would be very gratifying to the Synod if, on my return to America, I would leave them to be deposited in its archives. With this kind suggestion it gives me great pleasure now to comply, begging to assure your Lordship that many others of our Bishops would have had great pleasure in joining in these greetings, had they known in due time of the opportunity for this, which my contemplated visit would afford.

The letters accompanying are from the following seven of our forty American Bishops:—

The Rt. Rev. Dr. MCCOSKRY,
Bishop of Michigan.
The Rt. Rev. Dr. DELANCEY,
Bishop of Western New York.
The Rt. Rev. Dr. ALONZO POTTER,
Bishop of Pennsylvania.

The Rt. Rev. Dr. BURGESS,
Bishop of Maine.
The Rt. Rev. Dr. WILLIAMS,
Assistant Bishop of Connecticut.
The Rt. Rev. Dr. HORATIO POTTER,
Bishop of New York.
The Rt. Rev. Dr. STEVENS.
Assistant Bishop of Pennsylvania.

Standing alone, amidst the numerous Protestant Communions by which she is surrounded, because of her tenacious adherence to the Apostolical Succession of her Priesthood, her Catholic Liturgy, Creeds, Traditions, and Ceremonies, the great Anglican Communion, of which the American Church is a considerable part, ever since her release from the thraldom of the Papacy, has regarded with interest and lively sympathy the venerable Orthodox Church of the East.

This sentiment was strengthened by the publication in our language, some fifty years ago, of Platon's *Catechism*, Dr. King's *Rites and Ceremonies of the Greek Church*, and some other similar works. But it has received a greater impulse more recently by the publication of the *Primer* and *Catechisms* of the Russian Church, Mouravieff's *History* of the same, and other standard Russian works, together with the well known and invaluable labors of the Rev. Dr. John Mason Neale.

Yet the occasion for calling forth the expression of these sentiments, by any action on our part, was wanting, till the settlement of a considerable number of Russians in San Francisco, and the desire of several of them for the ministrations of our Priesthood, (in the absence of their own,) with the prospective increase of this intercourse on the Pacific, admonished us that the time had arrived when the two Churches should enter upon the consideration and definition of their mutual ecclesiastical relations.

Remembering our Redeemer's earnest prayer, "that they all may be one," and knowing the charitable spirit which has ever characterized the Orthodox Church of the East, the American Church has not hesitated to take the first step in this momentous matter: and from the many important points of agreement and few of difference between us, the hope is entertained on our part, that without the surrender of fundamental principles on either side, and on a strictly Catholic and Œcumenical basis, with the blessing of the Great Head of the Church on our mutual efforts, a harmonious understanding may in due time be attained.

The end contemplated by the movement of the American Church referred to in these letters, may be stated in a few words to be:— The attainment of a more accurate knowledge of the Orthodox Eastern Church than we are as yet in possession of, making known to her Hierarchy at the same time, as opportunities may serve, our well established claims to recognition as an integral portion of the One, Holy, Catholic and Apostolic Church; having ultimately in view (should it appear feasible and desirable when we come to know each

other better) such mutual recognition of Orders and Sacraments, as will allow members of the Anglo-American Communion to avail themselves of the Offices of the Eastern Church, with the consent of its Bishops and clergy, without renouncing the Communion of their own Church; and as will permit members of the Eastern Church, with like consent, as occasion shall serve, to avail themselves of the ministrations of the Anglo-American Church, without forfeiting thereby the privilege of Church membership in their own Communion.

With assurances of the unceasing prayers of the Faithful of the American Church for the realization of so blessed a consummation,

I beg to subscribe myself,

My Lord,

Your Lordship's very humble servant in Christ,

JOHN FREEMAN YOUNG,

Secretary of the Russo-Greek Committee of the American Episcopal Church.

St. Petersburg, April $\frac{9}{21}$, 1864.

It will be easily understood that Mr. Young met with a vast deal to gratify and exhilirate the friends of the movement towards intercommunion, which cannot be laid before the public, without a violation of the propriety that clothes private conversations with a reserve that is understood by all gentlemen; while other facts will be more appropriately reserved for the Report of the Committee to the next General Convention. We would mention only two incidents, each having its own bearing. The one is, that the courtesy of the Bishop of New York towards the chaplains on board of the Russian fleet that has been for a year past in our waters, in inviting them to officiate in this Diocese during their stay, and in tendering to them his good offices for procuring the use of any one of our city churches, for public service with their own people if they should desire it,—has been widely made known in the Russian papers, in terms of sincere gratification. The other is, that Mr. Young learned, in St. Petersburg, that immediately after our last General Convention, Archbishop Hughes wrote to a Papal journal, published in the city of Rome itself, a detailed account of the whole movement towards intercommunion, then and there begun; an account which is thus closed:—"So the Anglican Communion is going to place itself in *a worse position than ever*, by seeking affiliation and intercommunion with the schismatical Greeks!"

It ought to be widely known among us, that one of the first acts of the present Czar Alexander, after coming to the throne, was, to order a revision of the translation of the whole Bible in the vernacular, under the direction of the Holy Synod, for publication and unrestricted distribution throughout all Russia. For this purpose it is issued in different forms, and at various prices, all gotten up very neatly and yet very cheaply. A really nice copy of the whole New Testament can be bought for 12 cents, and in a style of type and paper superior to anything yet turned out at that price by any British or American Bible Society. The Holy Scriptures are now actually bought in immense quantities, both by peasants and nobles. The Czar has also ordered steps to be taken for the elevation and improvement of the temporal condition of the Clergy, throughout his Empire, and this good work is still going on. In connection with that great measure, the Emancipation of the serfs,—which has filled the civilized world with admiration,—there has been a general movement, on the part of the old proprietors, to establish Schools for the serfs, and to instruct and elevate them in every way, so as to qualify them for the intelligent performance of their new duties as citizens. In Moscow, which is the chief seat and centre of the old nobility of Russia, many of the leading ladies have united in organizing a general Depository for all sorts of approved educational books, published in the various governments of the Empire. They have gone further, and are enlarging the native stock of juvenile literature, not only by translating from foreign languages, but even by *writing* new works, where suitable ones cannot otherwise be found.

On reviewing the whole of this happy movement towards intercommunion, from its beginning in the General Convention of 1862 down to the present moment, its friends have, certainly, every reason to "thank God and take courage." It seems,—thus far, at any rate,—to receive the blessing of Him Who alone "maketh men to be of one mind in an House."

NOTICES OF BOOKS.

A COMMENTARY ON THE HOLY SCRIPTURES—Critical, Doctrinal, and Homiletical—by JOHN P. LANGE, D. D., in connection with a number of Eminent European Divines. Translated from the German, and Edited, with additions, original and selected, by PHILIP SCHAFF, D. D., in connection with American Divines of various Evangelical Denominations. Volume 1st, containing a General Introduction, and the Gospel according to Matthew. New York: C. Scribner. 1865. 8vo. Vol. I. pp. 568.

Dr. Lange's Commentary, though almost unknown now to the American public, will hereafter awaken attention, if it is completed in the manner in which it has been commenced, and is introduced to American Christians as Dr. Schaff has brought the present volume before them. Dr. Lange is Professor of Theology at the University of Bonn. Sprung from humble life, he is a thoroughly learned man, and a voluminous author. Among his most important works, are his (*Das Leben Jesu,*) Life of Jesus, recently translated and published in six volumes, in Edinburgh, and regarded as a most complete refutation of the dangerous work of Strauss; and his *Christliche Dogmatik,* designed as a complete System of Divinity, in Three Parts: Philosophical Dogmatics, Positive Dogmatics, and Applied Dogmatics. The latter work has never been translated into English. More important than these, and than all his other works, is his *Theologisch-homiletisches Bibelwerk* or his Critical, Doctrinal, and Homiletical Commentary, of which the first volume is now before us, in an American edition. To the preparation of this work, he has secured the aid of several of the most learned and distinguished German Scholars, Oosterzee, Lechler, Kling, Schmoller, Schenkel, Auberlen, Riggenbach, Moll, Fronmüller, and others. The first volume appeared in 1857, and nearly all the New Testament has already been published. Only one volume of the Old Testament has as yet been given to the public, which is by Dr. Lange, and contains the Book of Genesis, and a general Introduction to the whole Old Testament. The American edition has been undertaken by the Rev. Dr. Schaff, in which he is to be assisted by the Rev. Drs. Shedd, Yeomans, Schaffer, Kendrick, Poor, Mombert, Lillie, Starbuck, and other eminent Biblical scholars and experienced translators. The plan of the American edition differs somewhat from the German original. The Commentary of Dr. Lange and his associates, is to be given in the translation, without omission or alteration. The translator, however, will make such additions, original or selected, as, within reasonable limits, he may please; designating these by brackets, and giving his initials. In the American edition, the basis of the work is the authorized English Version of 1611, according to the *present* standard edition of the American Bible Society, but "improvements" in the translation are to be inserted in the text, in brackets, and justified in Critical Notes in the margin. The present volume contains over

one hundred pages more matter than the German; the additions being mostly in the department of textual criticism, the revision of the English Version, and in comments on the later chapters of the Gospel.

Such is a general statement of the plan of the work, and the agencies by which it is to be executed. As to the value of the work itself, it is, perhaps, too early to speak with entire confidence. We can only judge from the principles on which the work is to be prepared, and from the manner in which the present volume has been presented to the public. The doctrinal position of the writers who are to be engaged, both in the original German and the American edition, is well known; so that we can form some estimate of the probable character of the Commentary. It would be the sheerest folly to deny the importance, or decry the value of much modern German Biblical criticism. The class of writers to which Dr. Lange belongs, with their unquestionable learning, their untiring industry, and their amazing fertility, have won the gratitude of Christendom, by the thoroughness with which they have met many of the assaults of modern Rationalism. They have vindicated the purity and integrity of the Sacred Text; they have contended boldly and successfully for the Supernatural in the Old Testament and the New, for Inspiration, Prophecy and Miracles; they have grasped, in all their length and breadth, the two great facts, Man's Fall in the First Adam, and his recovery in the Second Adam; and, occasionally, one of the better class of these writers has delineated the workings of that inner life which is "hid with Christ in God," with appreciative fidelity and fervor. But there is always one fatal tendency in all these writers; a disproportionate development of the subjective in religion. They under-estimate, or ignore utterly, the Church, with her varied Ministries of Grace, and appointed by her Founder to be, through the ages all along, "the Pillar and Ground of the Truth." They insist on summoning before the tribunal of what they call Reason and the Moral Sense,—often only another name for self-conceit and self-will,—the great Doctrines of Revelation; when they ought rather to bow in adoration before the deep "Mysteries of Godliness." But these men will have no mysteries which they cannot open. Whatever may be the origin of this characteristic feature of German philosophy and criticism, it infects everything which comes from that source; and it is the fountain-head of that melancholy flood of error, the terrible evils of which none deplore more deeply than some of the learned authors of the Commentary, the first volume of which is before us. Already, we notice that one of the writers advertised and relied upon to assist in preparing this Commentary, has even now so far lapsed into heresy as to render it necessary to rewrite his portion. In bearing free and grateful testimony, therefore, to the probable value of this great work, we cannot but notice that feature of German criticism which stands out so prominently. The well-furnished Christian scholar cannot afford to ignore such a work; he needs to read it in a spirit of sound discretion.

We cannot, in such a brief notice, even enter upon a close examination of this Commentary upon St. Matthew. We bear testimony, however, to the exceeding richness of the materials thus brought within the reach of every Biblical student.

RELIGION AND CHEMISTY: Or Proofs of God's plan in the Atmosphere and its Elements. Ten Lectures delivered at the Brooklyn Institute, Brooklyn, N. Y., on the Graham Foundation. By JOSIAH P. COOKE, JR., Erving Professor of Chemistry and Mineralogy in Harvard University. New York: Charles Scribner. 1864. 8vo. pp. 348.

At the beginning of the present century, Dr. Paley came forward with his masterly work on Natural Theology, to confront the tide of Infidelity which French, German and English writers had been so active in promoting. Paley's argument, that Design proves a Designer, for a long time answered its purpose. Of late, however, skeptics have discovered, as they think, a way to evade the force of his reasoning. Paley drew his argument mostly from organic life, animal and vegetable; and as our modern wiseacres have attempted to account for that organic life on the theory of Development, of course the argument of Paley, as they claim, falls to the ground. Professor Cooke has given these men something new to do, and which, we think, will test their ingenuity. He takes his stand upon the very latest discoveries of Modern Science, of which these savans claim to be the special guardians and high priests. He proves, beyond a doubt, that the very simplest Elements of Nature show such special adaptations, and this not in one instance, or in thousands of instances, but everywhere, adaptations so wonderful as to demand the conclusion, of the presence, power, and wisdom of a Personal God. We have marked a passage, (on pp. 242–3,) in which the argument from the Atmosphere is most forcibly summed up; but have no room to quote it. Prof. Cooke handles Darwin's Theory of Development with the boldness of a master. There is one point in these Lectures, which we have never seen so well stated. It is the clearness with which Prof. Cooke states the difficulties, the contradictions, and the absurdities, of the Materialists of the day; whether, like Comte, they deny all final causes; or, like Schelling and Fitche, they resolve God Himself into the Material Universe, which we see around us. He shows, that in Nature, we can distinguish between the conception and the execution, between the Intelligence, and the created forms which that Intelligence brought into being; and this, in such numerous striking instances, as the theory of these Materialistic Fatalists cannot account for. Prof. Cooke does not believe that Nature proves the goodness of God; and in this he differs from Paley. His remarks on the true province of Science and Christianity, we freely accept; and they are vastly important. The tone of the whole book is admirable. Here and there are passages of great beauty. The work is sufficiently popular for general reading, and cannot fail to do great good.

ANCIENT LAW: Its Connection with the Early History of Society, and its Relation to Modern Ideas. By HENRY SUMNER MAINE, Member of the Supreme Council of India; formerly Reader of Jurisprudence and the Civil Law at the Middle Temple, and Regius Professor of the Civil Law in the University of Cambridge. With an Introduction by THEODORE W. DWIGHT, LL. D.; Profes-

sor of Municipal Law, Columbia College. First American from second London edition. New York: C. Scribner. 1864. 8vo. pp. 400.

Mr. Maine has no theory of Law of his own to maintain, like Locke in his Social Compact, or Bentham in his theory of Utility. He is, we believe, the first writer, certainly the first English writer, who has applied to the conception of Law the strict method of historical investigation; and in this sense he has applied to it the first principles of the Inductive Philosophy. His object has been to give the history of Law, first, in its origin, respecting which he shows the mistake of those who talk and write about the Law of Nature—a state of Society which never existed—and then he traces the various influences under which Law has been modelled, and re-modelled, and expanded, according to the exigences of Society. In the earlier chapters of his work, Mr. Maine examines the growth of the System of Roman Law, the Code of the Twelve Tables, the Edict of Julianus, and the Code of Justinian, and notices their vast and permanent influence on the thought and action of the world. The influence of Roman Law in shaping all modern Systems of Jurisprudence, is briefly traced, and is, the author says, much greater than is generally supposed. His subject, however, Ancient Law, in its connection with the Early History of Society and Modern Ideas, involves, of course, the whole history of modern Criticism, Philosophy, Casuistry, the Church, the Reformation, &c., &c., as well as those great Institutions or events, such as the Feudal System, the Fall of the Roman Empire, and the French Revolution, which were effective in changing, suddenly, the forms of Law. His principal chapters are devoted to Ancient Codes; Legal Fictions; Equity; the Law of Nature; the Early History of Personal and Family Rights; of Testaments; of Property; of Contract; and of Delict and Crime. Bearing in mind the historical theory, in its widest application, under which Mr. Maine writes, the reader will at once perceive the scope and breadth of the author's investigations. To all students of Jurisprudence, the work will have special attractions; while the large and free spirit in which he treats his main subject, embracing in his plan all the great influences of modern civilization, his clear and vigorous style, and the great importance of the collateral subjects on which he occasionally enlarges, render it a valuable book to the general reader. Especially in these days, when such social theories are ventilated as that of Herbert Spencer, and when quackery is trying its hand at Political Economy, a really scholarly work on such a subject is especially timely.

Under the Ban. (Le Maudit.) A Tale of the Nineteenth Century. Translated from the French of M. L. Abbé * * * *. New York: Harper and Brothers. 1864. 8vo. pp. 247.

When an eminent statesman and a keen judge of human nature said, that History was the last thing that he believed, he had his eye on that great truth that *unwritten* history is the only true history. This is emphatically so in respect to those great events in which are involved moral and social life and interests, and hence is true, most emphatically, of all, in respect to Religion. Everybody knows that

Ultra-montanism is straining every nerve to gain possession of France, just as Popery is both secretly and openly plotting for power in our own country. Yet, nobody can write the history of Ultramontanism in France. The reason is, that it works in the dark, and indirectly, and through those subsidiary forces which it knows so well how to use. And hence a Novel, written fairly, written by a man who understands the genius of Romanism, who sees the secret springs of human conduct, and is capable of penetrating the outward covering of this inner, but tremendous power, such a Novel may be, and is, truer than History. It is History. For these reasons, we take up, with considerable interest, this new work of the nameless French Abbé. Its design, evidently, is to set forth before the world the struggle now going on in France between the old Gallican party and the Ultra-montranists, of which latter party the Jesuits are, of course, the most active and efficient representatives and agents. Whether the Gallicans are prepared to carry out their views of Reform, as far as the writer intimates, we have no means of knowing. He strikes boldly, not only at the Temporal power of the Pope, but the Celibacy of the Clergy, the whole Conventual System, and the separation of the Priestly Order from society. Neither are we able to say how numerous and influential the Gallican party is. Our supposition is, that a large part of the awakened religious consciousness of France, is to be found among the dissenters, now, alas, drifting rapidly into open Unbelief. In the Romish Church, notwithstanding the splendid pageantry of her ceremonialism, the public Reports and criminal records exhibit an appalling amount of gross immorality among the various ecclesiastical Orders. There may be more true, Primitive, Catholic and Apostolic life in the French Church than we have believed; more of that divine power which gave to the world a Bossuet, a Fenelon, and a Thomas á Kempis. The interest of the Novel centres mainly in the history of Julio de la Claviere, a young French Priest of the Gallican School, a student of the Seminary of the Sulpicians. Between him and the Jesuits, there was a life-long, deadly contest. And yet, amid all the terrible severity and plainness with which he narrates the rapacity, the cruelty, the sleepless vigilance, the unforgiving malignity of this Order of men, an Order which has been described as a sword, "whose hilt is at Rome, and whose point is everywhere," still, see how fairly he speaks of them. "Had Julio . . . . met one of these very Jesuits, in the dark of the evening, and stabbed him to the heart, the victim would have died forgiving him, and prayed for the murderer's soul with his latest breath. Meanwhile, ... should society intrust the function of the magistrate to the priest, and grant full powers for the execution of those condemned as heretics by the infallible Inquisition, this very man would erect the stake, and light the faggots with delirious ecstacy." We have no space for the details of the plot of the Novel. Julio is persecuted, his sister is stolen and placed in a Convent, from which he delivers her, and is himself captured and thrown into the Inquisition; a large fortune is diverted from him and is lost, through Jesuit trickery, and passes into the hands of these unscrupulous men; and he, at last, after a life

of persecution as bitter as malice and cunning can make it, dies at the Hospice of Bigorre, making his confession to an aged Abbé. To the last he is firm in his principles, and the closing scene is one of the best written chapters in the book. He expired exclaiming, "IT IS BLESSED—VERY BLESSED—TO BELIEVE."

Neither shall we speak of the ability of the writer as a Novelist, nor criticise his book as a work of Art. It is too often marked by those extravagances and improbabilities, which so almost universally characterize French fiction. The work, however, is full of life and power. It has had an extensive sale in Europe, and has attracted much attention. The Gadgrinds undervalue and disparage it, and the Jesuits and their sympathizers are enraged at it. The Harpers publish, in a single compact volume, and at a moderate price, what in England appeared in three volumes, and at many times the cost of the American edition.

There is one aspect of the whole subject, in view of which we ask for the dissemination of this volume, and every other which really exhibits the true character of modern Romanism. We mean, the utter stupidity and downright madness with which American mothers are beguiled into sending their daughters to Romish Schools. We are aware of the *couleur de rose* which is thrown over this matter, and are not unmindful that much of our modern American aristocracy is wholly regardless of such things as Creeds so that their daughters may speak French with the Parisian accent, and be educated in such an atmosphere of refinement; for, beyond a doubt there is, in some of these Romish Conventual Schools, a degree of intellectual and artistic culture, which is not approached in many of our own Seminaries. We wish, however, there could be held up to the gaze of such parents a faithful mirror of the deep recesses of these whited sepulchres, and that they could be made to see that there is an element in these Schools which dethrones conscience, and robs rightful authority of the obedience that is its due. When the Faith is lost, all is lost.

MEMOIRS OF LIEUT. GENERAL SCOTT, LL. D. Written by himself. In two vols., 12mo. New York; Sheldon & Co. 1864. pp. 653.

In the stormy times in which these volumes appear, whether they receive much or little attention, yet they will challenge the most attentive consideration, sooner or later; and when the time comes for writing the history of the Republic, the impartial historian will regard them as among his choicest treasures. It is such works as these that we need. Amid the political detraction, the rivalries, the jealousies, the aspersion of motives, which our institutions tend to foster, and which are now so rife, we can only hope for the real truth, when the actors themselves appear upon the stage, and tell their own story in their own way. For this reason, we have hoped the late President Buchanan would fulfill the promise, repeatedly made, to give his own version of the history of the Republic during his administration. Gen. Scott was born in 1786. He held a Major General's commission at the age of twenty-eight, when many of the heroes of the Revolution were still alive. In these volumes he gives a brief sketch of his long

life, including, of course, the prominent military events of the War of 1812, and the Mexican War of 1846. The thirty years intervening were not devoid of incident; and in the Indian Wars, the Nullification troubles, and the threatened turmoils on the northern frontier, he occupied a most important position. The Autobiographer's description of his political life is brief and piquant. After two unsuccessful attempts to nominate him for the Presidency, the Whigs at last, in 1852, put him in nomination; but only to meet with a most signal defeat; which he describes with an evident air of chagrin. The decided stand taken by Gen. Scott during the last months of Buchanan's administration, and at the inauguration of President Lincoln, are fresh in the recollection of our readers. He clearly foresaw the gathering storm, and evinced a patriotism worthy of his renown, and of the State which gave him birth. The old hero shows, in his Autobiography, that he knows how to wield the pen as well as the sword, and in his hands the former is, perhaps, the mightiest of the two weapons. In the volumes we find, also, brief sketches of nearly all the distinguished men with whom he came in contact; as Jefferson, John Q. Adams, Jackson, Polk, Van Buren, Calhoun, Buchanan, Jefferson Davis, and many others. In his studied attempt at compression, however, we find our special occasion for criticism. What the public desire and demand to know, is, those hidden motives, those secret springs of action, those varied and sometimes complicated combinations, which are the real key to outward events, and which are indispensable to a knowedge of the events themselves. The noble old Chieftain has said enough in these volumes, to show that he was a sagacious observer. We only regret that he has not told us more.

HISTORY OF THE ROMANS UNDER THE EMPIRE. By CHARLES MERIVALE, B. D., late Fellow of St. John's College, Cambridge. From the fourth London Edition. With a copious Analytical Index. Vols. V. and VI. New York: D. Appleton & Co. 1865. 12mo. pp. 473, 475.

The portion of Roman History embraced in these two volumes, is of the most intense interest; comprising the reigns of Tiberias, of Caligula, (or Caius, as Mr. Merivale persists in calling him,) of Claudius, of Nero, of Galba, of Vitellius, and of Vespasian. Events of surpassing importance, and even of present interest, transpired within this period. Not to speak of the Crucifixion of Christ, the Conquest of Britain, the persecutions of the Christians, and the character of the Emperors under whom they were waged, the subjection of the Jews, and the destruction of Jerusalem, are among the topics presented. The rapid degeneracy in public morals, the splendid pageantry of crime and wickedness in high places, the constantly occurring insubordination and outbreaks of faction all over the Empire, the evidently growing weakness and decay of power in the government—all betokening the doom which awaited Rome as an Empire—these, and such as these, are the topics which fill the pages of these well-written volumes. It is easy enough for carping criticism to find fault with Merivale as a historian, and he has been assailed in a most captious spirit

by some of his cotemporaries in England. Yet his great work has already gained a solid reputation, of which he may well be proud. He has his peculiarities of style and manner, as every author has, who throws himself in earnest into the work before him. He is eloquent and learned; he narrates clearly, and describes with graphic power. What a blessing, if the hours now wasted over the pages of sentimental literature with which the country is deluged, were devoted to the realities of life as presented by such a writer as Mr. Merivale.

ESSAYS: Moral, Political, and Æsthetic. By HERBERT SPENCER. Author of "Illustrations of Universal Progress," etc., etc. New York: D. Appleton & Co. 1865. 12mo. pp. 386.

The attentive reader of the exposition of the sophistical, unphilosophical, and most dangerous theories of Herbert Spencer, in the last and present Number of this Review, will not be surprised, in these "Essays" now before us, to find this schemer pushing his dangerous sentiments to their natural result, in their application to the Moral and Political interests of Society. This was the end aimed at by the writer from the beginning. Many of the evils which have grown up in the practical workings of the Social System, which he enumerates, are real evils, enormous evils; evils in Trade, in the Banking System, in Legislation, in Prison Ethics, in partial and unjust Governmental enactments, &c., &c. But the remedy which he prescribes is worse than the disease; and of the disease itself, his diagnosis is that of a charlatan. Having blotted out the Personality and Moral Government of God from the Universe, and so destroyed both the foundations and sanctions of all Virtue, having reduced man to a state of nature, he would thus find a way to get rid of those social restraints which bad men have ever found so exceedingly uncomfortable. Notwithstanding the drapery of verbiage which he throws around his conceptions, to hide their grossness, the following is plain enough:—"There is no growth, decay, evil, improvement, or change of any kind going on in the body politic, but what has its original cause in the actions of human beings; and there are no actions of human beings but what conform to the laws of life in general, and cannot be truly understood until those laws are understood. We do not hesitate to assert, that without a knowledge of the laws of life, and a clear comprehension of the way in which they underlie and determine social growth and organization, the attempted regulation of social life must end in perpetual failure." The most surprising feature in this whole movement is, the fact that some of our ablest public writers, men who are exercising great influence in moulding public opinion, still persist in commending these most pernicious doctrines to the reception of the American people! Is the overthrow of all social order, the savage vandalism and brutish lust, the carnage and ruin, which marked the first French Revolution, to be reënacted on our own shores? Most certainly they are, if such sentiments as these of Herbert Spencer are to prevail among us. There is nothing new in them; there is considerable ingenuity and adroitness in the manner in which they are presented.

THE HAWAIIAN ISLANDS: Their Progress and Condition under Missionary labors. By RUFUS ANDERSON, D. D., Foreign Secretary of the American Board of Commissioners for Foreign Missions; with Illustrations. Boston: Gould & Lincoln. 1864. 12mo. pp. 450.

When we heard that Dr. Anderson,—who is not wholly unknown to the readers of the Review,—had gone to the Sandwich Islands, and when we read a report of a very remarkable speech which he made after his return, we were fully prepared for just such a book as we have now before us. In order to second the object of the book, the American Board have lately issued an "Appeal or Protest," and sent it to every Missionary organization, in this country and in Europe. We here state, distinctly, that one main design of the whole movement is, to counteract and destroy the influence of the Mission of the Church of England, lately established in the Sandwich Islands. As our own Church is, to a certain extent, committed to that English Church Mission, we deem this work of Dr. Anderson deserving of our special attention. We cannot, however, examine it without going into certain other incidental questions, and discussing, at least briefly, certain great principles, for which now we have no room. But we have the materials for such an examination before us. We are able to speak with confidence, and from testimony in our hands, certainly quite as direct and as authoritative as the statements of Dr. Anderson himself. His book is *ex-parte*, one-sided, written to make out a case. As such, we shall examine it when we can find leisure. Meanwhile, we commend the English Church Mission to the sympathies, the confidence, and prayers of American Churchmen.

"FROM DAN TO BEERSHEBA;" or the Land of Promise as it now appears. Including a Description of the Boundaries, Topography, Agriculture, Antiquities, Cities and Present Inhabitants of that Wonderful Land. With Illustrations of the Remarkable Accuracy of the Sacred Writers in their Allusions to their Native Country. By Rev. J. P. NEWMAN, D. D. Maps and Engravings. New York: Harper & Brothers. 1864. 12mo. pp. 485.

In the Spring of 1861, the author, accompanied by the Rev. W. W. Williams, of New York, and the Rev. W. W. Woollcomb, a Clergyman of the Church of England, made the tour of the Holy Land. A series of Letters, published in "The Methodist," is the basis of the present volume. Without any attempt at antiquarian research or topographical learning, such as we find in the pages of the late Professor Robinson, the work is one of the very best guides through the sacred places, the melancholy ruins of that land so dear to the Christian heart, that we have ever seen. The writer, who is evidently a sensible man, gives precisely those facts and minute details, which an intelligent reader wishes to know, and which modern travellers so almost universally omit. It is a good book for the traveller to read, who anticipates a journey to Palestine, and is full of valuable information for Sunday School teachers, and, indeed, for all Christians.

BEAUTIES OF SACRED LITERATURE. A Compendium of Christian Doctrine, Faith and Practice. Selected from various Authors. Edited by a Lay Member of the Protestant Episcopal Church. New York: James Pott, No. 5 Cooper Union. 1864. 12mo. pp. 676.

The value of such a work as this depends entirely upon the compiler himself,—his doctrinal soundness, his literary taste, the breadth of his reading, his skill in arranging, &c., &c. In the present instance, the compiler is a Churchman, the topics illustrated are among the weightiest in the whole range of Christian doctrine, the selections are evidently chosen, rather for their practical than for their polemic bearing, and yet the general tone of the book is thoroughly sound, and in accordance with the teaching of the Church. In such a wide range of selections, however, there is great diversity of expression, and even in the use of technical language, but it is almost always in matters of opinion, rather than of Faith, and on points where the wisest and best of men have always differed. Among the writers quoted are, St. Augustine, Lord Bacon, Bishop Berkeley, S. T. Coleridge, St. Chrysostom, Sir Humphrey Davy, St. Gregory, Richard Hooker, Samuel Johnson, Thomas à Kempis, Archbishop Leighton, John Locke, Hannah More, Paley, Pascal, Jeremy Taylor, John Wesley, the Port Royalists, &c. The thoughtful Christian will find it an excellent work for private reading. It is published by Mr. Pott, very neatly.

LYRA ANGLICANA; or, Hymnal of Sacred Poetry. Selected from the best English Writers, and arranged after the Order of the Apostles' Creed. By the REV. GEORGE T. RIDER, M. A. New York: D. Appleton & Co. 1865. 12mo. pp. 288.

It was a beautiful conception of Mr. Rider, to group around each article of the Apostles' Creed, these gems of sacred poetry, and then to weave them into a beautiful coronal to wear around the heart. The compiler says, "nothing has been more clearly manifest, than the continued recurrence of deep and earnest unisons of feeling, unisons of experimental life and Christian consciousness, especially touching the Adorable Person and Offices of our Lord, floating down from age to age, in such unfailing sweetness." We have been impressed also in reading these Hymns, with a thought which forced itself upon us when we first read carefully the earlier Fathers. It is the oneness of all true believers with Christ. The Early Christians, who were spared the hard dry work of polemics and bitter controversy, realized that oneness in all its reality and freshness; oneness in Christ's temptations, sufferings, death, and resurrection. It was this oneness which gave them such power and victory. It is a proof of the genuineness of these Christian Poems, that they carry us back to the same great central truth. The selections are carefully made; there are contributions from Keble, and Trench, and Herbert, and Francis Quarles, and George Withers, and many others. The volume is very neatly published.

OUR COUNTRY, in its relations to the Past, Present and Future. A National Book; consisting of Articles in Prose and Verse, contributed by American Writers. Edited by MRS. LINCOLN PHELPS, under the sanction of the State Fair Association of the Women of Maryland, for the benefit of the U. S. Christian and Sanitary Commission. Baltimore: John D. Toy. 1864. 12mo. pp. 423.

The contents of this beautiful volume are indicated by the title. The contributions are all thoroughly national; several of them are exceedingly suggestive, and on which we propose to speak more particularly hereafter. We are glad to know that Mrs. Phelps's device, so ably seconded, was successful in adding largely to the resources of the noble charity in whose behalf the volume was published.

ARIZONA AND SONORA. The Geography, History and Resources of the Silver Region of North America. By SYLVESTER MOWRY, of Arizona, graduate of the United States Military Academy at West Point, late Lieutenant Third Artillery, U. S. A., Corresponding Member of the American Institute, late U. S. Boundary Commissioner, &c. &c. New York: Harper & Brothers. 1864. 12mo. pp. 251.

At the commencement of our Civil War, the spirit of enterprise and greed of gain were bringing to light a region, the richest in the country in natural resources, and full of interest in historical associations. The volume before us is the third edition of a work of great value, revised and enlarged by the aid of the latest sources of information. With brief allusions to the old Jesuit Missions, which a hundred years ago were numerous in all that country, and which proved an utter failure, the work is specially devoted to an exhibition of the wonderful mineralogical wealth of Arizona, Sonora, and Northern Mexico. On this point, the volume contains Reports of distinguished metallurgists, mining engineers and assayers, and various documents and letters contributed by gentlemen of reputation. It also gives the argument in detail, as prepared by Jefferson Davis, in favor of the Southern Railroad Route to the Pacific; and also gives reasons why the government should not interfere with the working of the mines, which is a very sensible part of the volume. The work has been prepared with great care, and will be indispensable for reference on the subject of which it treats.

CRUSOE'S ISLAND: a Ramble in the Footsteps of Alexander Selkirk: with Sketches of Adventure in California and Washoe. By J. Ross BROWNE, author of "Yusef," &c. With Illustrations. New York: Harper & Brothers. 1864. 12mo. pp. 476.

Ross Browne's fondness for adventure, his inexhaustible stock of good humor, his overflowing love of fun, and his facility in description and story-telling, make his works almost universal favorites with the people.

LECTURES, HISTORICAL, EXPOSITORY, AND PRACTICAL, on the Communion Office of the Protestant Episcopal Church in the United States. By a Presbyter of the Church. Philadelphia: J. P. Lippincott & Co. 1865. 12mo. pp. 273.

These Lectures, twenty-two in number, were delivered to a popular audience, and hence are somewhat discursive in style. They are, as the above title indicates, historical, expository, and practical. But there is one feature strongly impressed upon them throughout. It is the reality of the believer's union with Christ; not as a figure of speech, any more than the Resurrection is a figure of speech; and it is also the reality of the Grace of this Sacrament of which the worthy communicant therein partakes. In this respect, the work is timely in these days, when Zwinglianism, which dispenses with the intervention of Church, Priest and Sacraments, so largely prevails, even in our own Communion. And yet, while the work is earnest, the author carefully guards against Romish errors on this most important subject. With perhaps a few exceptions, his language is carefully guarded.

PRIMEVAL SYMBOLS: or the Analogy of Creation and New Creation. By WILLIAM FETHERSTON H., Barrister-at-Law, formerly Scholar, Gold Medalist, Mathematical and Ethical Moderator, and Hebrew Prizeman, of Trinity College, Dublin, etc., etc. Dublin: Hodges, Smith & Co. 1862. 12mo. pp. 369.

The author professes, in this volume, with all the aids to be derived from an occasional reference to the original Hebrew, and the comments of learned men upon it, to compare the inspired account of the Creation of the natural world, read by the light of modern science, with the inspired account of the New Creation, read, as far as may be, by the light of Christian Experience, and to trace some at least of the more remarkable analogies between them. Thus, in his view, Creation, with all its wonders, and all the excellent wisdom displayed in it, is but a symbolical representation and preparatory rehearsal of the more wonderful and perfect work of New Creation. One would almost imagine this singular book to have been written in the third century, when the tendency to spiritualize and symbolize Nature, vented itself in all sorts of queer conceits. The extravagances of this School are undoubtedly one of the sharpest weapons in the hands of the hard, dry materialistic School of our own day. It is better to believe too much than too little; but before passing judgment on the author's "Analogies" in the work before us, we should need to inquire what his theory of Creation, as read by the light of modern Science, is? and then, what his Theory of New Creation, as read by the light of Christian Experience, is? To do this with any care, would require a volume much larger than the work itself.

SEQUEL TO A FEW PLAIN WORDS ABOUT THE APOSTOLICAL SUCCESSION AND THE THREE-FOLD MINISTRY OF THE CHRISTIAN CHURCH; containing the testimony from Ancient Writers and the Reformers, with Replies to Presbyterian Objections, and an Appendix showing the Succession of the Five Great Patriarchal Churches, and of Canterbury through St. John. By the Rev. JOHN MILNER, B. A., late Scholar of Queen's College, Oxford, and Chaplain in the Royal Navy. London: Masters. 12mo. pp. 26.

From this little Tract we make an extract or two, which some of our readers will be glad to see. The following is part of a Catena of Authorities for Episcopacy, from the ranks of the Reformers:

"1. In the Confession of Augsburg, drawn up by Melancthon, after consultation with Luther, we read: 'The Churches ought necessarily and *jure divino*, to obey the Bishops.' (1. Art. 22.) Again, in the 'Apology for the Confession': 'We do not mislike the authority of Bishops; we do here protest that we would willingly preserve the ecclesiastical polity, that it may not be imputed to us that the authority of Bishops is overthrown by us.' Again, Melancthon says: 'I would to God it lay in me to restore the government of Bishops; for I see what manner of Church we shall have, the ecclesiastical polity being dissolved. I do see that hereafter will grow up a greater tyranny in the Church than there ever was before.' Again he asks: 'By what right or law may we dissolve the ecclesiastical polity, if the Bishops will grant us that which in reason they ought to grant? And if it were lawful for us to do so, yet surely it were not expedient. Luther *was ever of this opinion.*'

"2. Calvin, in his Commentary on Titus i. 5, says: 'At this time (in the time of Titus) there was not then such an *equality* among the Ministers of the Church, but that some *one* had the preëminence in authority and counsel:' i. e. there was *Prelacy*, or *Episcopacy*. And in his Commentary on 1 Tim. iv. 14, so much relied on by Presbyterians, he offers an interpretation quite consistent with the *Episcopal* character of Timothy. In his Commentary on Gal. ii. 9, he admits that St. James, our Lord's brother, (cousin,) 'was *Prefect* of the Church of Jerusalem'; i. e. the permanent *ruler* of others: in other words, their Bishop. Again, in a letter to an old friend, who had become a Bishop, he writes: 'He who is made a Bishop, proceeds from God Himself; the office of Episcopacy was established by the authority, and regulated by the laws of God.' Again, Inst. iv. 4, he says: 'Every Bishop, with the company of Priests, ordained his own Priests.' Again, in his Book, '*De Necessitate Reformandarum Ecclesiarum*,' he holds this remarkable language: 'If they will give us such an Hierarchy, in which the Bishops have such a preëminence as that they do not refuse to be subject unto Christ, and depend upon Him as their only Head ..... then I will confess that *they are worthy of all* anathemas, if any such shall be found, who will not reverence it, and submit themselves to it with the utmost obedience.' In the articles drawn up at the Conference at Worms, by the delegates, of whom Calvin was one, are the following words: 'Our *learned* men have expressly yielded ordination to Bishops'; and in his Epistle to the King of Poland, Calvin expresses his approbation of all the degrees of the Hierarchy of the Ancient Church, and advises the King to introduce the system into his own dominions.

SHORT SERMONS, for Families and Destitute Parishes. By JOHN N. NORTON, D.D., Rector of Ascension Church, Frankfort, Kentucky. Third Edition, revised and enlarged to fifty-two Sermons, one for every Sunday in the year. Philadelphia: H. Hooker. 1864. 12mo. pp. 487.

Dr. Norton is so well known as an author, and this volume of Sermons has already proved so acceptable, that we need only announce the appearance of a new and enlarged edition. We are glad to notice, that among the Sermons, now for the first time published, are some on the Doctrines of the Church, the Ministry, Infant Baptism, Confirmation, &c. The directness of statement, kindness of tone, and earnest spirit of devotion which pervade the volume, must make the Sermons admirable for Lay-reading. Indeed, for this purpose, we know of none better.

A TUNE BOOK, proposed for the Use of the Congregations of the Protestant Episcopal Church. Compiled by a Committee appointed for the purpose by the House of Bishops. New York, W. H. Kelley &. Bro. 1864.

On the first appearance of this Tune Book, we expressed at length our opinion as to its adaptedness to the practical wants of the Church. Notwithstanding considerable adverse criticism which the volume has received,—some of it, we think, not undeserved, and some of it extremely captious,—the constant and growing increase in the circulation and use of the work, is the best possible proof that the excellent gentlemen who composed the Committee have not made a failure. For Congregational singing it is the only book we know of that can be commended with any confidence.

THE CHURCH BOOK SOCIETY, 762 Broadway, have published the following new books:—

(1) A QUEEN. A Story for Girls. Translated from the German of Madame Ottalie Wildermuth. By ANNA B. COOK. 1865. 16mo. pp. 129.

(2) HARRY WATSON, of Easterton. A Story Illustrating the Beatitudes. 1864. 16mo. pp. 180.

(3) MY ANGEL, and other Poems. By MISS M. H. BULFINCH. 1864. 16mo. pp. 24.

The first of these little volumes is a translation of a well written German Story, illustrating the graces of a truly Christian Character in humble life; and the second exhibits in an interesting manner, the Christian virtues to which are given the blessings promised in the Sermon on the Mount.

UNCLE NAT; or The good time which George and Frank had, Trapping, Fishing and Camping Out. By ALFRED OLDFELLOW. New York: D. Appleton & Co. 1865. 12mo. pp. 224.

Who "Alfred Oldfellow" is we know not, but he knows how to write entertaining books for Children. This "Uncle Nat," is so full of the fresh life and exhilarating amusements of the country, that both old and young will be fascinated by it.

SERMON preached at the Consecration of the American Episcopal Church of the Holy Trinity, Paris, (France,) by the REV. WM. F. MORGAN, D. D. With a Historical Sketch of the Church in Paris. Paris: 1864. 8vo. pp. 36.

The preacher's position on this occasion, while it was one exceedingly honorable to himself, was yet one of great delicacy. To speak kindly of that mongrel affair called "The American Chapel,"—the special friends of which have spared no efforts to throw obstacles in the way of the new Church movement,—to represent the Catholic character of the Protestant Episcopal Church, at such a time, in the presence of representatives of the Anglican and Russian Churches, to present Christ and Him Crucified in that great Metropolis, the centre of modern Art and Science; to do all this, not merely acceptably but persuasively, and in a manner fully up to the spirit of the time and place, was no ordinary demand. Yet Dr. Morgan met that demand with a just appreciation of all its requirements. The Sermon is exceedingly creditable to the preacher as a writer, scholar and theologian; and we are glad to notice that there is a manliness of tone in it, a freedom from cant and a vigor of thought, eminently suited to the age in which we live, and indispensably requisite to secure its respect.

EARLY CONFIRMATION AND COMMUNION. By the REV. S. M. HASKINS, Rector of St. Mark's Church, Brooklyn, N. Y. New York: Slate & James. 1864. 8vo. pp. 28.

This Essay of Mr. Haskins was delivered before the Alumni of the General Theological Seminary, in June last, and has since been published both as a pamphlet and in a Tract form. It received much attention at the time of its delivery, for the earnestness with which the author pleads for the administering of the Holy Communion to children at a much earlier age than is now common. That there is a most lamentable undervaluing of the Grace of this Sacrament, and a neglect of the duty of its reception on the part of parents and sponsors, is unquestionable. And hence, by awakening attention, the Essay will do much good. There is one point, however, on which we wish Mr. Haskins had been even more explicit. The two Sacraments, Baptism and the Lord's Supper, differ as to the conditions for their due reception. So, as we believe, the Church has always held; and so the Prayer Book unquestionably teaches. Why, if there is no such difference, should not the Sacrament of the Supper be administered to infants at once upon their Baptism? If there be such difference of qualification, what is its nature? and what is the bearing of the question on the age of the recipient? We throw out the suggestion; the reader will at once perceive the important principles which are involved in it. We need not say, Mr. Haskins is one of the most indefatigable and successful Pastors in the Church.

HARPER'S MAGAZINE. December.

This Number begins a new volume. It is, of course, impossible that a Magazine should gain and retain so large a patronage without real merits, and those of a high order. With such writers as Lossing ,and J. Ross Browne, and Wilkie Collins, and Dickens, as regular contributors, Harper's Monthly cannot fail of popularity.

THE CHURCH ALMANAC, for 1865. New York: P. E. Tract Society, No. 5 Cooper Union. 12mo. pp. 58.

[A long list of Pamphlets, &c., will be given in the next No.]

ECCLESIASTICAL REGISTER.

SUMMARY OF HOME INTELLIGENCE.

ORDINATIONS.

DEACONS.

Name.	*Bishop.*	*Time.*	*Place.*
Bonham, J. W.	Clark,	Oct. 2, 1864,	Grace, Providence, R. I.
Cookson, Fenwick M.	Potter, H.	Oct. 2, "	St. Mary's, Castleton, S. I,. N. Y.
Danker, Albert, Jr.	Potter, H.	Oct. 23, "	Christ's, Troy, N. Y.
Darby, Henry,	McCoskry,	Oct. 21, "	Trinity, Geneva, W. N. Y.
De Garme, Henry H.	Kemper,	Oct. 23, "	Chapel, Delafield, Wis.
Frisbie, Stephen N.	Kemper,	Oct. 23, "	Chapel, Delafield, Wis.
Pitman, John B.	Potter, H.	Nov. 11, "	St. Anna's, Fishkill Land'g, N. Y.
Saye, J. B.	Whitehouse,	Oct. 2, "	Bishop's Church, Chicago, Ill.
Spalding, Charles N.	Kemper,	Nov. 17, "	St. Luke's, Whitewater, Wis.

PRIESTS.

Name.	*Bishop.*	*Time.*	*Place.*
Rev. Bowles, J. H.	Stevens,	Oct. 28, 1864,	St. Mark's, Philadelphia, Penn.
" Chevers, Saml. S.	Potter, H.	Oct. 30, "	Christ, Williamsburgh, N. Y.
" Cornell, John,	Potter, H.	Nov. 13, "	St. Thomas', Ravenswood, N. Y.
" Dutton, O. H.	Potter, H.	Nov. 13, "	St. Thomas', Ravenswood, N. Y.
" Gray, Albert,	Potter, H.	Oct. 30, "	Christ, Williamsburgh, N. Y.
" Hall, Byron J.	Potter, H.	Oct. 2, "	St. Mary's, Castleton, S. I., N. Y.
" Hopson, Geo. B.	Potter, H.	Nov. 2, "	HolyInnocents, Annandale, N.Y.
" Hubert,	Whittingham,	Nov. 1, "	Mt. Calvary, Baltimore, Md.
" Kenney, H. O.	Potter, H.	Oct. 30, "	Christ, Williamsburgh, N. Y.
" Kern, Moses L.	McCoskry,	Oct. 3, "	St.Steven's, N. Hartford, W.N.Y.
" Moore, Jos. R.	Potter, A.	Nov. 8, "	Trinity, Philadelphia, Penn.
" Parker, C. C.	Potter, A.	Oct. 23, "	Warren, Penn.
" Russell, Edwin B.	Potter, H.	Oct. 30, "	Christ, Williamsburgh, N. Y.
" Shatzel, John W.	Whipple,	May 22, "	Good Shepherd, Faribault, Min.
" Shinn, Geo. W.	Potter, A.	Nov. 8, "	Trinity, Philadelphia, Penn.
" Sill, Thomas H.	Potter, H.	Oct. 2, "	St. Mary's, Castleton, S. I., N. Y.

CONSECRATIONS.

Name.	*Bishop.*	*Time.*	*Place.*
All-Saints',	Odenheimer,	Sept. 23, 1864,	Highlands, New Jersey.
Holy Trinity,	McIlvaine,	Sept. 12, "	Paris, France.
Mediator,	Potter, H.	Nov. 6, "	Kingsbridge, New York.
Orphan Chapel,	Potter, A.	Nov. 3, "	Philadelphia, Penn.
St. James',	Potter, A.	Oct. 2, "	Titusville, Penn.
St. Mary's,	Williams,	Sept. 29, "	Hazardville, Conn.
Trinity,	McCoskry,	Oct. 5, "	Boonville, W. N. York.
Trinity,	McCoskry,	Oct. 7, "	Lowville, W. N. York.
Trinity,	Williams,	Nov. 2, "	Bridgeport, Conn.

OBITUARIES.

The Rt. Rev. WILLIAM JONES BOONE, D. D., Bishop of the American Mission at Shanghai, China, died in that City, July 17, 1864, aged 53 years. Bishop Boone was born in South Carolina, July 1, 1811. He graduated at the University of that State, and then studied Law under the distinguished Chancellor De Saussure. After taking his degree, he entered the Seminary at Alexandria, Va., where he pursued his Theological course, which being completed, he gave attention to the study of Medicine, to prepare himself more fully for his expected labors in the Mission-field. Thus thoroughly furnished, in the twenty-sixth year of his age, he offered himself to the Foreign Committee, for the work in China, believing without doubt that God called him to that work. He was appointed January 17, 1837, and having married a daughter of Chancellor De Saussure, he sailed from Boston in July of the same year. Under his incessant toil in the study of the language, his health gave way, and in 1840 he went to Macao, in China. He left Macao for Amoy, in February, 1842, and settled, with his family, on the Island of Kulangsu; and in August, 1842, his wife died, and was buried on that Island. He returned to this country, and was consecrated Missionary Bishop to China, in October, 1844. He married Miss Elliott, of Georgia, and in December, 1844, sailed for Canton. In 1845, the City of Shanghai was selected as the seat of the Mission. In 1846, the Bishop began the translation of the Prayer-Book, and engaged in a revision of the New Testament; and in 1847 was chosen one of the Committee of Delegates from the several Missions, to review the translation of the Bible. It was in this work, and in the discussion which grew out of it, that his eminent ability as a scholar was displayed; so eminent, indeed, as to challenge the admiration of those most competent to judge in such matters. He returned to the United States in 1853; and again in 1857, where he remained, prostrated in health, until 1859. He sailed from New York, July 13, 1859. We have no space to speak of the many painful incidents of the past year; the weariness, and painfulness, and suffering; his lonely voyage to Egypt, with his wife fast declining to the grave; her death there; his sickness, which soon followed, and the awful perils and distress encountered by him on his return to Shanghai, which place he reached in June last, wasted almost to the last degree. He has entered into rest; in perfect peace, and with the full assurance of obtaining the promises, he fell asleep on the 17th of July, in the 53d year of his life, and 27th of his Missionary labors.

The Rev. SIMEON PALMER died at Appleton, Wisconsin, Oct. 23, aged 30 years. He graduated at Nashotah, in 1862; was ordained Deacon, by Bishop Kemper, at the Nashotah Chapel, June 15, 1862. His brief ministry gave promise of great usefulness, had his life been spared. A handsome Church approached completion, and a large class of adults were to have been baptized on the day that he died.

Rev. DANIEL G. TOMLINSON, Rector of Emmanuel Church, Weston, Conn., died at Weston, Nov. 3d, 1864.

The Rev. JOHN STEARNS, Rector of St. Peter's Church, Spottswood, N. J., died Nov. 11th, 1864, aged 51 years. He was born in New York City, and was son of an eminent Physician and Warden of St. George's Church, under Dr. Milnor. He first followed the profession of his father; was ordained Priest, by Bishop A. Potter, in Ascension Church, New York, Oct. 10, 1847. He had charge of Parishes in Oyster Bay, L. I., Brooklyn, N. Y., Stratford, Conn., and Pittsfield, Mass.

The Rev. SAMUEL R. SARGEANT died at Baltimore, Md., and was buried Nov. 14th. He was a native of New Jersey; was "brought up" a Congregationalist; was ordained Deacon, by Bishop Whittingham, in Mount Calvary Church, Baltimore, Sept. 24, 1848; was the founder of "St. Mary's Hall," Baltimore; in 1851 was Rector of Grace Church, Elk Ridge Landing; and in 1857, of the Church of the Redeemer, Baltimore; has published two "Occasional Sermons."

CONVERSIONS TO THE CHURCH.

Mr. J. B. SAYE, lately ordained Deacon by Bishop Whitehouse, was formerly a Presbyterian minister.

Of *forty-three* persons recently confirmed in Batavia, Western New York, *twenty-five* were not educated in the Church.

Mr. BENJ. F. BROOKE, a prominent Methodist preacher, has become a Candidate for Holy Orders in Maryland.

Mr. SAMUEL POOLE CHANDLER, lately a Methodist preacher, has become a Candidate for Holy Orders in Minnesota.

Mr. JOHN B. PITMAN, lately ordained Deacon by Bishop H. Potter, was formerly a Baptist preacher.

Mr. JACOB MILLER, lately a Methodist Minister, has applied to become a Candidate for Holy Orders in Western New York.

MEETING OF THE BOARD OF MISSIONS.

The Annual Meeting of this Board was held, Oct. 4th, in St. Paul's Church, Cleveland, Ohio. A bare quorum of ten members was present,—no Bishop among them. The Bishop of Illinois and the Assistant Bishops of Ohio and Pennsylvania appeared soon afterwards, however, and attended throughout the session. The meeting was opened with appropriate devotions. The Annual Sermon was preached by the Rev. W. C. Doane, of Hartford, Conn. The Missionary Bishop of the North-West arrived before the close of the Meeting.

The Report of the Domestic Committee was read by the Rev. Dr. Carder. The ten months' service of the Rev. Mr. Twing, as special travelling agent, had raised the contributions of the parishes visited by him to $6,585.41 more than they contributed last year. Individual subscriptions and associations have also added to the income. The

year began with a balance of only $744.37 on hand; and $9,681.46 due. The total receipts have been $66,581.19. Balance now on hand, $7,432.72. Amount now due, $10,828.93. Deficit, $3,396.21. The receipts were *larger* this year than *in any previous year;* and, independent of legacies, (which this year yielded $20,048.72), the *contributions* of the States now contributing exceeded what they have done in *any* previous year. The number of contributing parishes has increased from 744 to 773. The receipts have been, in 1862, $35,223.91; in 1863, $37,458.05; and in 1864, $66,581.19. The Committee ask a *reconsideration* of the motion last year which locked up legacies for a fund, the income of which should support Missionary Bishops. A detailed view of the Mission work was given, from which everything appears to be in an encouraging position except as to the States and Territories which have been the seat of war; and there the devastation and ruin are melancholy to read of. The two Missionary Bishops both have more to do than they can attend to. The estimate of funds needed for the coming year, besides legacies, is $70,000.

The Foreign Committee's Report was read by the Rev. Mr. Denison. The receipts (including $7,444.32 from legacies and $5,448.83 from the American Church Missionary Society) were $76,847.01,—an increase of $22,586.94 over last year, and only $8,542.05 less than in 1860, when there was peace, and contributions came in from every Diocese in the land. The increase is partly due to the zealous labors of the Rev. Dr. Howe, as well as of the Rev. Messrs. Auer, Liggins, and D. D. Smith. The five cent collection has already produced about $5,000. Of the amount expended there was,

For Greece,	$ 6,306.11
Africa,	22,589.52
China and Japan,	10,123.86
South America and Mexico,	3,900.85
Specific purposes (Hospital, Orphan Asylum, &c.),	4,223.13
Publications, salaries, rent, postage, stationery, travelling expenses, &c.,	11,058.26
Sinking Fund (China Mission),	6,000.00
Discount on uncurrent money,	96.82
Cash to new account,	675.89
	$76,847.01

A great deal of feeling was manifested at the habitual absence from the Meetings of the Board of many persons whose names are yet constantly kept on the list of members. An entire change in the method of appointment of the Board is indispensable to the efficient carrying out of our Missionary work. There is money enough in the Church and liberality enough waiting to be called forth. Could the statements of Bishop Talbot, for example, some of which we have heard, of the condition of the peculiar field under his care, its destitution, its promise, the success of the Church's work there, be laid before the Church, money and men would be forthcoming. We believe so, because we do not believe the Church to be spiritually dead.

SOCIETY FOR THE INCREASE OF THE MINISTRY.

The Seventh Annual Meeting of this Society, was held in Cleveland on the 3d of October, when the Report was read, and a Sermon preached by the Rev. Dr. Hallam of Connecticut. Forty-one young men have been admitted as candidates for Holy Orders, and twenty-five, though not as yet actual candidates, are looking forward to the Sacred Ministry. Sixteen young men, who have received aid from the Society, have been admitted to Holy Orders during the year. The Society enter upon the new year with a larger list of scholars, and consequently with greater liabilities, than it has ever had before at the beginning of a year.

The Rev. Dr. Huntington, of Boston, well said, not long since, in a Sermon, "the foremost necessity of the Church is an increase of her living Ministry." That necessity this Society aims to meet; and it is doing its work quietly but efficiently. Churchmen need but to know its wants, and they will not fail to respond promptly and generously.

GENERAL THEOLOGICAL SEMINARY.

At a Meeting of the Board of Trustees, held Oct. 26th, the Rt. Rev. W. R. WHITTINGHAM, D. D., of Maryland, was elected Professor of Ecclesiastical History in place of the Rev. Dr. Mahan. The Bishop's health incapacitating him for active service, as was supposed, the Church would hail his return to this important field of usefulness with great satisfaction. He has declined the appointment.

AMERICAN CHURCH MISSIONARY SOCIETY.

This Society held its Annual Meeting in Boston, Oct 19th. The Treasurer, George D. Morgan, read an abstract of his report, from which it appears that the total receipts of the Society to Oct. 1st, amount to $31,038.10.

The payments have been as follows:

Salary of forty Missionaries,	$17,035.22
Paid to Board of Foreign Missions,	5,568.79
Current Expenses,	2,260.97
Total,	$24,864.98

The past year the contributions have increased 4,396.19, and the expenses $6,744.77. This is the fifth year of the Society's existence. There were present sixty clergymen and a considerable number of laymen.

DIOCESAN INTELLIGENCE.

BISHOP OF KANSAS.—At the fifth Annual Convention of the Diocese of Kansas, held at Atchinson, Sept. 14th, 1864, the Rev. THOMAS HUBBARD VAIL, D D., Rector of Trinity Church, Muscatine, Iowa, was unanimously elected Bishop of the Diocese.

NEW YORK.—The Sixth Anniversary of St. Luke's Hospital in this city was held in the chapel of the Hospital, Sunday afternoon, Oct.

23d. After opening prayer and singing, the annual Report was read by Mr. Samuel Davis. Last year the receipts had been $22,003 and the expenses $20,715. This year the receipts had risen to $31,486, and the expenses to $31,422. This result was due to good management, as well as to increased liberality. Last summer the price of maintaining beneficiaries had been raised from $4 to $6 a week, and the increase had been cheerfully met by all the Associations. The whole number of patients during the year had been 737,—nearly 100 more than in any previous year. The cases of accidental injury, brought to the Hospital for treatment, is speedily increasing. Other statistics of the patients were as follows:—Males, 405; Females, 332. Americans by birth, 257; English or Scotch, 90; Irish, 261; various nationalities, 126. Church people, 371; other Protestants, 180; Romanists, 168; Jews, 2; not stated, 16.

The Thirteenth Anniversary of ST. LUKE'S HOME FOR AGED AND INDIGENT FEMALES was held in Trinity Chapel, Sunday evening, Oct. 23. The Home is only able to accommodate 35; and enlargement is much needed. A liberal patron, last January, offered them $10,000, if $15,000 could be raised within a year. Of this, $7,000 had been secured, and the remainder must be raised within two months, or the greater part of what had been subscribed would be lost. The Treasurer's report showed that the receipts of the year had been $11,702, of which $5,172 was for the building fund (which now amounts to $6,663), and the balance on hand is $669.

VIOLATION OF THE CANON.—The Rev. William Ives Budington, D. D., a Congregational Minister in Brooklyn, N. Y., officiated, December 4th, at a public Service in Christ Church, Brooklyn, N. Y., of which the Rev. E. H. Canfield, D. D., is Rector; the Rev. Dr. Canfield reading the Service, and the Rev. Dr. Budington preaching and closing with an extemporaneous prayer and the lesser benediction. The following is the Canon in reference to such a case.

"No person shall be permitted to officiate in any congregation of this Church, without first producing the evidence of his being a Minister thereof, to the Minister, or, in case of vacancy or absence, to the Church wardens, vestrymen, or trustees of the congregation."—Title I. Canon XI. Sec. 1st.

PENNSYLVANIA.

BURD ORPHAN ASYLUM.—This Institution was solemnly consecrato Almighty God, Nov. 3d, by the Rt. Rev. Bishop Potter, assisted by the Rt. Rev. Bishop Stevens. It has an endowment of $350,000, one half of which was to be expended in buildings, and the other half to remain at interest for current expenses. The grounds contain 48 acres. By the terms of the bequest, orphans admissible to this institution are to be females who are fatherless and motherless, or who are children of mothers remaining in widowhood, and of legitimate birth.

[NOTE.—A large amount of Foreign and Domestic Intelligence is crowded out, and will be given in our next No.]

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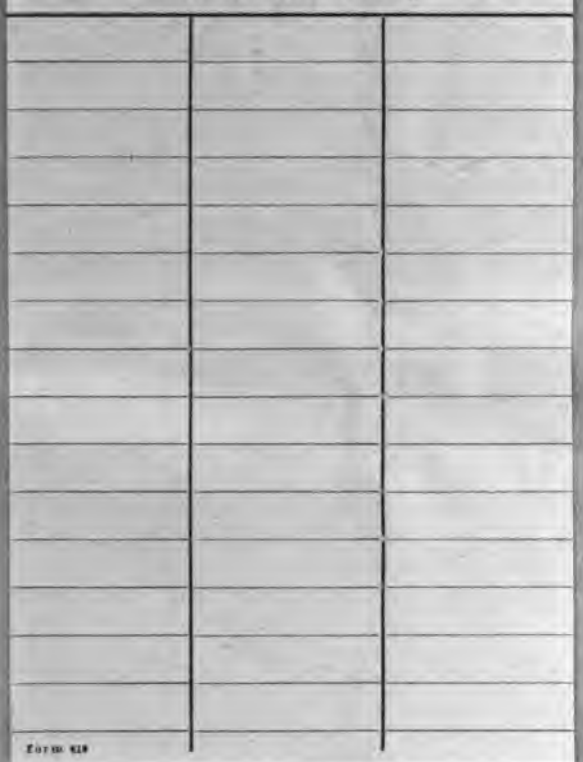

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